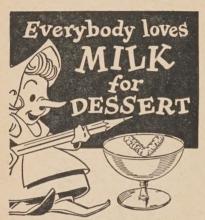


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The Moderator's New Year Message

Peace With God

WE had all hoped that by the beginning of 1945 there would be an end of war in Europe.

For more than five years of unparalleled cruelty in war, sorrow and pain have reached out and touched the homes of our Empire, from the humblest home to the Royal House. Our hearts go out in love and sympathy to all sad hearts and broken homes.

Whence comes war? Is it not because of the sin of mankind? "Humble Yourselves in the sight of the Lord, and He shall lift you up." Here we have an injunction and a promise from God's holy Word. Both injunction and promise have been tested and proven true times without number.

Again and again during the present war, our earthly King has called us to humility and prayer. On every occasion when our people sincerely responded to the King's appeal, there was clear evidence of God's hand at work. The Eternal King is constantly calling us to repentance and prayer. Only when the nations of the earth respond to the call of God, can we hope for abiding peace upon the earth.

Where should we expect that such penitence and prayer would be found? Surely in the Church of the living God—the Church which He purchased with His own blood! We are a part of the Church of God. We should not expect other parts of God's Church to do what we are not doing. The greatest challenge and the greatest opportunity that have ever come to The Presbyterian Church in Canada are now confronting us. Why should we not be in the forefront of a spiritual revival for the Glory of God and the salvation of the world?

The call comes to us from the great unchurched areas of our own land, and crushed and broken lives are crying out for help and mercy from lands across the sea.

In the name of Eternal God let us arise and return unto the Father that there may be peace in our own hearts and ultimately peace throughout all the world.

The Lord bless thee and keep thee; the Lord make His face shine upon thee, and be gracious unto thee; the Lord lift up His countenance upon thee and give thee peace.

A. C. STEWART,

Moderator General Assembly,
The Presbyterian Church in Canada.

The Direction of the Church's Effort

THE ORIENTATION OF THE CHURCH'S LIFE

By Professor D. W. Hay, M.A.

This was Prof. Hay's inaugural address upon taking the Chair of Systematic Theology in Knox College.

HE Shorter Catechism gave us the great statement, "Man's chief end is to glorify God and to enjoy him for ever". One is tempted to comment upon the several virtues of this great saying, but I must confine myself to one—its balance. It admits by implication that there are also subordinate ends of man's life which are not identical with his chief end. There the writers of the Catechism show their balance, because there is an impulse in the religious nature which looks with dismay upon the fact that we are not wholly spiritual beings and regards attachment to anything but God as so much love taken from him. The "Imitation" of S. Thomas a Kempis is, I think, slightly marred in this respect he is so afraid of the death and idolatry that wrong attachment to creaturely persons

and things produces.

Refusal to accept the legitimacy of the subordinate ends of life is refusal to accept our Divinely ordained nature. God has made us men, not angels. To try to force upon ourselves the spirituality of angels must lead to sickness of soul, just as absorption in the creatures leads to its death.

Here, then, the Shorter Catechism shows its balance.

There are all sorts of subordinate ends in life that are not-in the first place, at any rate-religious. Wife, husband, children, friends, the arts, science and knowledge, sport, commerce, travel, and all the diversity of mundane activity—all these have their due places in human activity. They are ends of life by Divine appointment.

This does not mean that there are large tracts of life from which religion is to be excluded. An illustration can help to pre-

serve the due relationship. When a soldier, away from home, receives a parcel, it gives him two kinds of pleasure. One kind is that yielded by the taste of chocolate or candies or the flavor and effect of smokes. Another is the pleasure of the message silently brought by the parcel. It speaks of home and the love that reaches out to him by its gifts.

In a similar way the subordinate ends of life are God's Fatherly provision for his children. In themselves they are earthly things, but they redound to the glory of God through the thanksgiving of the creation. ture—to adapt some words of St. Paul's (2 Cor. 4:15)—and thus offer occasion by which the creature fulfils his chief end. One might add that the element of obedience in

the use of the creatures also provides them

with a religious aspect.

It would be right, perhaps, at this point to say something about what is called the sacramental view of life. It is evident, for example, that although marriage is not placed among our sacraments we cannot, while we are true to Scripture, merely equate it with other earthly things. But there is no time at the moment to explore this matter.

The point that I want to emphasize just now is that these subordinate ends occupy so much of our concern and busy-ness that they tend to absorb us to the exclusion of our chief end. Now that may be so obvious and trite a remark to you as to sound very dull. But there is, I think, evidence that this error has passed from the realm of conduct and is invading the Church's belief, and that is why, as a theologian, I feel it necessary to speak on these things.

But surely, you may say, the Church is not forgetting that man's chief end is to glorify God and to enjoy him for ever. That's what it stands for!

Let us then put the matter to the test and ask ourselves what the Church believes on certain matters. Is the Church directing its life towards God, or towards earth and man? I believe it cannot face two ways, and that these are two ways.

1. Man is a creaturely being. I trust we can agree upon that. What, then, does love of man mean to the Church? I should not be surprised to be told that the view is as common here as it is in the Old Country that to love God means to love man—that the way to love God is to love man.

I found myself discussing this matter with an old soldier in a Toc-H meeting not long ago. He said that he rarely or never went to Church, for he was of the opinion that real Christianity meant helping your neighbor. He tried to do that, and thought that he succeeded pretty well. This, he said, was the essence of the matter. Now, if it be true that the way to love God is to love our fellow-man, I do not see any answer to this attitude. It is significant, is it not, that this claim to be fulfilling the essence of religion is accompanied by a complete absence of religious observances?

The Revised Church Hymnary of Scot-

land has most unfortunately been invaded by this heresy. A hymn of Whittier's con-

tains the words:

"To worship rightly is to love each other, Each smile a hymn, each kindly word a prayer". Such words appeal to human sentimentality, and subtly introduce falsity because they sound so nice. Yet is it not deeply repugnant that the worship of God in his holy majesty should be identified with smiling at a mere human creature or that a kindly word can be thought to be good enough to take the place of prayer? For that, mark you, is what identifying the love of God with the love of man means. "To worship rightly is to love each other". This is real worship, it is intended to say. It is this that counts.

Now it is true that if we do not love our brother whom we have seen, we cannot love God whom we have not seen. It is true

that:

"He prayeth best who loveth best,
All things both great and small,
For the dear God who loveth us,
He made and loveth all".

But this does not mean that, if we love the creatures, we have done all that is required. The Ancient Mariner found that having shot the albatross, he could not pray when he had desperate need of prayer. We cannot love God without loving his creatures. But it is the love of God which is important and the greater part of the sadness of failure in human love is that it deprives us of Divine love.

In a way it seems to me that we have learned so well the lesson—not the practice, but the moral truth—of love towards our neighbor, that the second commandment has taken the place of the First and Great One. For there can be no doubt whatsoever that to our Lord loving God and loving man were not one and the same thing, nor equal things. He, before all, has made the love of man necessary (not central!), but he could not commit the blasphemy—for blasphemy it is—of making them one and the same. He laid down the love of God as the First and Great Commandment: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself". These are two commandments, not one. The second is second, not first, and the second does not meet the requirement of the first. To believe it does is to break the first.

One reason why many find difficulty in this matter may be, as someone suggested to me, that God is unseen, vague, not very much a living Person to them. They want to know what loving God means in practice and they believe or are told that in practice loving God means loving people. But this terrible word practice, and its adjective practical—how much genuine religion has been twisted into pure secularism by being bludgeoned with it! One would not object to practical life being made the test of all things if practical living were not so much identified with an Parth-bound outlook.

When you hear people talking about pracwhen you near people talking about practical living you will often find that they are referring to a kind of life that omits all religious practices. What has happened to Christianity if the practice of prayer is no longer worthy of being called practical or worship, or Bible reading? Does nothing happen in these occupations. Or are they not rather the very essence of the practice of the presence of God, and how can God ever be a living Being to us if we ignore precisely those religious practices through which alone He comes to us personally? It is not surprising that the view that love to God means loving man is accompanied by neglect of Church ordinaccompanied by hegiett of Church of differences, for to proclaim that view is to drive men out of Church by telling them that their proper worship of God is outside the Church, not inside it. "To worship rightly is to love each other". No, No, No. Does God not exist? Is he not much more alive than any other being—the great God, Infinite, eternal, unchangeable, who in holy love in Christ loved me and gave himself for me? Is not the worship and love of Him, the great Source and Goal of my life, to be the chief practice of my life? "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind". St. Luke adds "and with all thy strength". This is the first and great commandment. The second is not first, nor is it great by comparison, although it may by no means be broken.

Let me remind you that the love of man that does not come out of another different love, love of God, is usually a poor thing. When my Toc-H friend spoke about doing the right thing by one's neighbor he probably had in mind those pleasant little good times by which we help lame dogs over stiles. One may be pardoned for expressing a doubt whether this kind of love is very costing. Does it go on sacrificing itself when the persons helped are thankless? Does it accept the pain of helping those who are "not worth helping"? The love of Christ is a love that serves the unlovely, and it requires the patience and suffering of the Cross. I think one may claim without much fear of contradiction that this kind of love of man is not found except among those who have first of all a very deep love of God in their hearts. It was only his love to God that made General Booth say to his Army, "Go for men, and go for the worst"!

Do I seem to be justifying love towards God because it alone produces love towards man? I mean to do the reverse. It is the love of man that requires justification, and nothing can justify it but Divine Love. The love that the Christian has for his fellow is a love, inspired in him by God, for another whom God loves, and the aim of the Christian's love is to enable the other to fulfil his chief end in loving God. This is the unique service that the Church can do

for man—bring him to God. She dare not speak to him of anything less than this.

What does the love of God mean in practice? Above all, it means worship, together and alone; it means prayer; it means waiting upon God's revelation of Himself in Scripture — Bible-reading. These things make up the essence of practical religion, or the practice of religion.

2. What is our belief about services of worship? May I mention a matter in which, along with others in the pulpit, I believe I have erred? It is common in one's prayers in the pulpit or in a service to speak as if the aim of a service is to fit us for "practical life" (to use this question-begging term again). There is no need for me to harp on the well-worn theme that a religion is vain that does not show itself in daily life. Religion is not a Sunday-go-to-meeting affair, but belongs to the whole week. We all know that truth so well-in theorythat it would be wearisome and presumptuous in me to labor it. I believe we know it too well, and that instead of subordinating every day to the spirit of Sunday we have subordinated Sunday to every day, and incidentally have well-nigh lost it. To speak as if services of worship have their primary as it services of worship have their primary aim in strengthening us for life's tasks is to put the secondary before the primary. That is not the great reason why Christian people come to Church. They come because they love God and desire to worship him in the family of God. Worship needs no other justification than that. This is the great end of our whole being, and the great end of the Church's existence "Man's existence "Man great end of the Church's existence. "Man's chief end is to glorify God and to enjoy him for ever".

So I would propose a reversal of our speech, in the interest of Christian truth, in the interests of the life of the Church and of the soul: that we worship together on Sunday not in order that we might live better on Monday, and so on, but that we live as Christianly as we can through the week, so that when we present ourselves together before God on Sundays we might make Him as full and unblemished an offering as can be. It is nonsense to say that every day should be like Sunday, for there is a spirit of worship abroad on Sunday that lifts it above every day. Then the Church Universal in especial leads men in worship before the throne of God, and earth becomes its likest to heaven, where angels and archangels continually do cry, "Holy holy, holy, Lord God Almighty". Other days cannot be like Sunday. It has a holiness that other days cannot have, and are not meant to have, short of heaven. Not that worship must be confined to Sunday, but by the Church's provenance men are set free for it on this day as on no other day, and find and fulfil in worship, so far as they find grace, their chief end, the glory and enjoyment of God, the very goal of their beings. Far from what is done in Church being subordinate to the other hours of man's life, the reverse is the case. Here and here alone, he is fulfilling the supreme end of his being. He does not look from here to his real life without, but all his life without must be drawn into the supreme moment at the feet of God with his fellows. In other words, the supreme end of practical life is worship, not vice versa. Our empty churches are in part a harvest of our own sowing, for we have been saying other things to them.

3. How is the Church oriented towards the New Order?

This expression catches the ear of every preacher, because he has been preaching about it for a long time.

The significant thing about the idea of a New Order is that it reveals where the great hopes of men today lie. Many Christians consider that the principal task of the Church is to devote herself to bringing in a better social order. Or else good men preach without being fully aware that the underlying assumption of what they say is that this is the true direction of the Church's effort.

Now I believe that the Church must be active in these matters, and I trust that nothing that I have said or shall say will be so misunderstood as to make it appear that the Church does not have a very urgent duty in all social affairs. But there is a point to be remarked upon that is significant of misdirection of effort.

The word hope is the significant word.

The hopes of the Christian are not pinned to the idea of a better world round the corner, and that is why it distorts the faith to speak as if the Church's main task is to work for this better order—as if the kingdom of God is waiting to be established on earth by political action.

This idea is a distortion for two reasons:

1. The Christian knows that the kingdom of God has already been established in the world through Christ Jesus. This kingdom is not an ideology, nor an idea in men's minds, nor an ideal up in the air. It has already come. I am speaking as literally as one can speak. There are millions on this earth today to whom Christ is their only King. Some of them are dying in concentration camps; some are tortured by the Japanese. I don't know how many hundreds of thousands of Christians there are—but they are a host innumerable—who would accept death rather than deny our only King and Head. Napoleon—no believer—was fascinated by Christ and used to wonder how Christ succeeded where he failed. The Kingdom of God has been in the world for a long time and His word has proved true that the gates of hell would not prevail against it. We, the Church of Christ, are already in the Kingdom. As Moffat translates St. Paul, "We are a colony of Heaven". "My kingdom is not of this world," by which our

Lord meant that it does not originate here. But it is here! Heaven has come to earth in the Church, in her worship, her sacraments, her life in Christ. Here and here alone, the chief end of man is already being fulfilled, where we glorify God and enjoy Him after an eternal fashion, here where we eat the bread of life and drink the wine of Heaven. St. Paul puts it again (Eph. 2:6): "God . . . hath raised us up together, and made us sit together in heavenly places in Christ Jesus". That means in Heaven. Or again, God has "blessed us with all spiritual blessings in Heaven in Christ". The redeemed people, the Church of Christ, are already in His Kingdom, finding the fulfilment of the chief end of their being in the glory and love of God. The Christian then does not look for the Kingdom of Cod. then does not look for the Kingdom of God just round the corner. That is not where his hopes are. For Christ has put the Kingdom already into his hands. His hopes are already being fulfilled. God forbid that we should speak to our people as if their hopes can be fulfilled only in some uncertain political arrangement whether near or far.

We must hope that great things will be done after the war. As Christians with the duties of citizens we must work hard for them. But no man's Christian hopes can be fulfilled in any political arrangement—not while his chief end is to love and enjoy God. The Church's task is to establish first of all and be always establishing an order where God is worshiped.

To try to get men and women to listen to religion on the grounds that it alone can build up a happy social order is to base our appeal on a truth—a dangerous truth. For that appeal sows the seed of the belief that a happy social order is the supreme end of life. It puts man first, and makes religion—God and Divine things—his servant. That the social order does not contain its supreme end in itself is a truth that badly needs saying today. Human society is meant to be founded on and to issue in the community of God, in the communion of His saints loving and worshiping God. The crown of the social order is God. The fulfilment of the social order is its fulfilment in the Church at worship.

I said that the idea of a New Order just round the corner was a distortion for two reasons. One is that the Christian is not waiting for his hopes to be fulfilled just round the corner, because the Kingdom of God is already here. His hopes are already fulfilled as he feeds on the bread of Heaven in the Church. The chief thing that life can yield is already his, and he wants no substitutes.

The second distortion in the earth-bound idea of a new order is that it stirs hopes of a state of perfection that can never be realized on this earth in this age. "If in this life only", said St. Paul, "we have hope in Christ, we are of all men most miserable".

Why is it that the idea of Heaven plays

so small a part in the consciousness of the ordinary man today? People say that nothing could appeal to them less than the idea of sitting on a cloud, wearing a golden crown, and playing a harp for all time. They say they want their heaven now, on this earth, and they become just ordinary good-timers, with frankly no use for religion, or else, if there is a little more in them than that, they say they want the Church to be more "practical" and set about making this world a better place.

Two different views present themselves. There are those who believe that the Kingdom of God can be brought into being in this world by the labor of men and women of good-will,—a view that has close affiliations with the doctrines of emergent evolution. Such a view can have a strongly Godward aspect. The other view is that of those who believe that the roots of evil in life are so deep that no perfection can be looked for on earth in this age. It does not say that wars or social crimes cannot be prevented. On the contrary, these are made by man and can be prevented by man. Yet the roots of evil go so deep that the human world will never in this age cease to be menaced by it. In a world where sin could only be vanquished by the death of God's Eternal Son—where only Deity could break its power—no merely human schemes can inaugurate perfection. The Kingdom of God is a Kingdom which has both come and is to come, but its coming again will be by the act of God alone, in the perfect day of Jesus Christ. So the Church is a Church "between the times". It lives in the Kingdom which has already come, but is also yet to come, enjoying the power of its victory, fed by Word and Sacrament, having the earnest of the Spirit, and abounding in hope, because its present life has also promise of the life to come.

This is where the New Testament hope truly resides, in the final act of God's redemption. I confess to feeling that to feed the people with hopes of a perfect society on earth produced by human action is to feed them on delusions. The tragedies of recent years should teach us better. The Perfect Society will come only by the Revelation of the Lord from Heaven.

Now this is a topic upon which it is easy to lose one's balance. But let me say another word first.

When people say that they want their Heaven now, it is a sign that they want pleasures but do not want God. They no longer believe in man's chief end. When they pour fun upon harps and golden crowns it is only that they do not understand what these things stand for. It is rather strange that sometimes even intelligent people do not realise that harps and crowns are symbolic. The harps are a sign of joy, the crowns of victory. Surely the only person who must remain blind to the meaning of

the harp symbol must be the person who has never had enough happiness to want to sing. And the crown, of course, stands for victory, for reigning over something that before had been our mortal enemy in this case, death and sin.

Now the soul that believes that man's chief end is to glorify God, to love Him with heart and soul and strength and mind, knows what all this stands for. As the

hymn says:

"They who fain would serve Thee best, Are conscious most of wrong within"

The man who has despaired of himself, who has found the glory of the Divine pardoning love, but who yet even in the secret places of the heart, find the roots of sin working, knows what the blessedness of the final hope is, for he knows that his nature awaits a transformation that he cannot himself work. Heaven is very real to the Christian and very desirable in his best moments, for it means at last the perfect fulfilment in holy love of this the chief end of life.

Now on the other hand the man who knows the sublety of the motions of sin in the depths of his soul cannot hold an easy view of the establishment of God's Kingdom on earth by human effort. Redemption in the end, he knows, means a transformation by the intervention of God. He is saved by hope. The harp and the crown are the sym-

bols of his hope's fulfilment.

The failure of belief in Heaven goes along with failure to believe in the importance of the First and Great Commandment, failure to believe that our new life is in God. What has happened to the Church if it has ceased preparing men and women for Heaven?

It seems to me that belief in the Second Coming, of some great act of the final consummation of redemption, is cardinal in the Christian faith. But it is necessary to hold one's balance. I doubt, for example, whether too much emphasis upon the idea of its immediacy makes for wholeness in the Christian life.

Since I have asserted a belief in the Second Coming, you will pardon me if, in order to avoid having thrust upon me a reputation which I do not desire, I say some things against too much attention to the idea of

its immediacy.

1. The Church has now been under the Christian Dispensation for 2000 years. It is hard to believe that it could be in the purpose of God to keep the Church vainly for all that time under suspense. I cannot be-

lieve that it is His will now.
2. The view is in danger of too exterior a kind of religion. I trust I am not being so presumptuous as to accuse any holder of such views of an exterior religion. But one can descry a danger of it. When the Christian is doing battle with sin in the recesses of his heart, his desire for transformation must issue in a purer personal saintliness, while he runs with patience the race that

is set before him. He should not be looking for too quick a release through an exterior event, but be taking up his appointed tasks.

3. This view tends to despiritualize the Holy Scriptures—or parts of it—into a ca-balistic source-book of signs and portents and diverts the Christian from his task of growing in likeness to Christ.

4. Among early Christians, realization that their expectation of the speedy return of Christ was not to be fulfilled must have given the Church a very awkward passage for a time. It would be imprudent, to say the least, to seek to reduce the Church to a condition in which she would have to face the same painful re-adjustment.

5. Finally, the Christian who devotes himself to his clear tasks now is the one who will be found ready at the Lord's coming. "Blessed is that servant whom his Lord when He cometh shall find so doing". (St. Luke 12:43). When the Christian can do his full duty without this belief, he may lawfully refuse its distractions.

To some it may seem that rejection of the belief that the Kingdom of God can be brought about on earth by human effort leads to pessimism. What, then, it may be

asked, is the use of trying?

No Christian man can ever be a pessimist. Knowing Christ's victory in his own life, he cannot possibly put any limits to the extent of those victories. But he knows the deceitfulness of sin and that he can mistake the Devil himself for an angel of light. He knows that human life as it now is will never be free of the menace of evil. So he accepts life as a perpetual warfare of the Spirit, and looks for no continuing city on earth, confessing himself with the Church as a stranger and pilgrim, seeking a city which is to come.

As we see things, the Church and the Church alone, has something everlasting to say to the world, fitted precisely to its condition, offering men hope in this life and in the life to come. But it will matter gravely how the Church presents her truth to men. On one side, if we direct her effort to the service of men in a humanistic ideal, we shall accelerate the secularisation of the world and achieve nothing to ameliorate its sorrows.

But if the Church directs its effort towards summoning men to their true destiny in their life in God, one dare put no limits to what may be achieved in the power of God. Then the Church will truly serve men,

by serving God.

What would be sad beyond words would be for the Church, having entrusted to her the one pearl of great price, the secret of the life with God and for God, were to barter it, in eagerness to do business with men in the competing markets of their desires, for some humanistic ideal that will save no man's soul and cost her her own. We are not a business organization deter-

(Continued on page 10)

Men for the Ministry

By Rev. A. D. Sutherland, B.A.

THE problem of an adequate supply of men for the ministry is not new. It is one of many problems the Church has wrestled with across the years. We meet it at the very beginning of the Christian era. Matthew 9:36-38 and Luke 10:2 state the problem as it existed in the days of our Lord's earthly ministry. Our Lord's answer to the problem is the only answer. It is to that answer we wish to draw attention:

Pray ye the Lord of the harvest, that he will send forth laborers into his harvest.

A praying Church is our Lord's answer to the problem of an adequate ministry. Is The Presbyterian Church in Canada a praying Church? Much as we regret the admission, it is not. In how many churches in our denomination will one find a real prayer meeting? By a real prayer meeting, I do not mean the kind of mid-week service generally referred to as a prayer meeting. Too often the meetings announced from the pulpit as prayer meetings are in reality preaching services. A meeting where most of the time is taken up in singing and preaching is not a prayer meeting, and should not be represented as such. But even that type of meeting is fast disappearing from our churches, or perhaps it would be more correct to say has for the most part long since disappeared. Then again, we find that in some churches where the mid-week service still functions it is discontinued during the summer months. By a real prayer meeting, I mean a meeting where most of the time is spent in prayer, where Bible believing Christians gather to "wait upon the Lord", where the Lord's people "make their requests known unto God", trusting God to hear and answer prayer, that functions in the spring and summer as well as in the fall and winter.

At such meetings the minister, or whoever is conducting the meeting, should use a "prayer list". Philippians 4:6 tells us what to include in our "prayer list". "In everything by prayer and supplication with thanksgiving let your requests be made known unto God." Perhaps it is better not to have too many requests at one time, not so far as God is concerned, for He has promised to do exceeding abundantly above all that we ask, but for ourselves who can remember a few and use them in private prayer. Every Sunday the pulpit would do well to invite prayer requests.

According to the statistics presented to the last General Assembly, there are 1,225 preaching stations in The Presbyterian Church in Canada. We should have as many "praying stations". Think what it would mean to the cause of Christ in this country to have that many praying groups stretching across Canada from Sydney, Nova Scotia, to Victoria, British Columbia. We are told that Satan trembles when he sees the weakest saint upon his knees. Such being the case, what would he do when he saw more than twelve hundred Presbyterian praying groups in action every week all the way across this great country. In the prayer life of our Church were it what it should be, we would have as many praying groups as we have preaching stations. Preaching can never be a success apart from prayer. If we had more prayer in The Presbyterian Church in Canada we would have more preachers, and better preaching.

In his preface to his remarkable book on prayer, Evangelist John R. Rice, D.D., writes: "When we remedy the prayer life of the people of God we remedy what is wrong with Christians and churches and open the way for every needed blessing. . . . Revival, with the enlargement of God's cause, with the widespread blessing of Christians, with the saving of multitudes of precious souls, surely waits on prayer."

Let us put the old fashioned prayer meeting back into our churches and the family altar into our homes, and we shall have an adequate supply of men of God to minister in our Church, both in Canada and overseas. And the spiritual awakening that is so sorely needed in Canada and America will then be assured. God is waiting to do a mighty work in our day, let us be willing in the day of His power.

DIRECTION OF THE CHURCH'S EFFORT

(Continued from page 8)

mined to keep our doors open by any means. We desire to gain members, we desire to gain the world. But what shall it profit the Church if she gain the whole world and lose her own soul? Our salvation is to hold grip of the truth that the only final goal for man, immediate and prospective now and hereafter, is the glory and the joy of God in the communion of the saints.

BUDGET RECEIPTS To November 30th, 1944

Summary 1943 1944 Maritimes\$ 10,923.50 \$ 13,252.56 36,941.97 Montreal & Ottawa. 33,508.33 Toronto & Kingston 74,725.65 81,662.64 Hamilton & London 43,410.18 49,249.22 Manitoba 3,215.37 4,242.85 2,550.28 3,355.03 Saskatchewan 6,219.40 6,403.28 Alberta British Columbia 6,542.69 6,366.49

\$181,095,40 \$201,474.04 Sundry 3,256.11 2,332.17

\$184.351.51 \$203,806.21

CLERK OF PRESBYTERY

Rev. T. G. M. Bryan of Morriston, Ontario, minister of Duff's and Knox Churches, Puslinch, was appointed on November 14th as Clerk and Treasurer succeeding Rev. H. L. Bennie of Elmira.

CHURCH OF THE AIR

Jan. 21st-Moderator of the General Assembly, Rev. A. C. Stewart, M.A. Feb. 18th—Rev. J. B. Skene of Van-

Mar. 18th - Rev. George H. Donald of St. Andrew & St. Paul, Montreal, Que.

"Just Away"

I cannot say, And I will not say That he is dead, He is just away! With a cheery smile And a wave of the hand

He has wandered into an unknown land, And left us dreaming, how very fair It needs must be, since he lingers there, And you—oh you! who the wildest yearn For the old-time step and the glad return; Think of him, faring on, as dear In the love of There, as the love of Here, Think of him still as the same, I say, He is not dead—he is just away.

-James Whitcomb Riley.

WELCOME AND WELFARE DEPART-MENT PORT SERVICE

The Presbyterian Church in Canada

N REPORTING on The Year's Work I am happy to say that we have had a very busy and successful twelve months. All ships coming and going have been met; all civilians and returning troops of all the services have been contacted and given such aid and comforts required, including fruit, smokes, sweets, home-made cakes, chewing gum, books and magazines. Chewing gum is very popular and very acceptable, eagerly asked for and gladly given by us when we are able to procure such luxury. All returning men are more or less under a certain strain of nervousness owing to the life they have had to experience, and, believe it or not, chewing gum relieves such a condition. The men returning tell me that a good chew of "Spearmint" soothes tired and frayed nerves. So we are only too happy to be able to supply the soother when we are fortunate to procure the same.

During the past year, we have had a great influx of new Canadians in the making, wives and little ones of our own Canadian Fighting forces overseas. Our ships lately brought 273 brides and 65 babies. All were met and given a very hearty welcome to Canada. All the mothers were supplied with copies of the best magazines available. Many of these newcomers are going to the far west to locate, consequently have a long and tiresome journey ahead, so reading is a great comfort for them and we are very glad to be able to supply the same. They express astonishment at being able to get them; they are not able to get any magazines in Great Britain owing to the shortage of paper. Every child is given toys, dolls and sweets. The children call the sweets "lolly-pops." The toys and dolls are mostly home made stuffed ones sent to me from the different church organizations of the Maritimes and Ontario, also from the United States. We are so very glad to have these sent to us for this purpose.

Hundreds of letters received by me from these "New Canadians" testify to their gratitude and appreciation in being welcomed by the Church at this port. Here is one letter (a copy) from a very cultured Czechoslovakian lady and gentleman arriv-ing at this port some weeks ago. They were invited to come to this country to undertake a special piece of expert work very neces-sary to our War Work:

"Our sincere and grateful thanks to you and your organization for help given and advice regarding the journey to our destination, on our arrival for the first time in your beautiful country. We shall never forget the kindness shown, and we take it as an augury of our new Canadian Home and happiness."

This couple informed me that they had

been members of a Presbyterian Church in Czechoslovakia. Their names were sent on and they were brought in touch with the Canadian Church and new friends in the city where they settled. Names of all Presbyterians arriving at this port are sent to every province in Canada where they locate. Some have gone as far west as Vancouver, B.C., and as far east as Cape Breton, N.S.

It is most important to meet and greet these new people, not only as a patriotic duty but to bring them in contact with the churches and their work and friendships, so establishing truth and justice and that which follows in its train, law and order. You cannot have a great Canada unless you first have a good Canada. I may say that to a certain extent immigration is on the upgrade and when this cruel war is over immigration will be resumed on a large scale, as many of the warring countries over seas look to Canada—as well they may—as The Promised Land. So when that time comes, and come it will, we as a church must be ready.

I have established a regional library at the pier for all men of all the services, men stationed there and those directing embarkation. I now have one hundred and twenty-eight volumes of the best reading; books that men enjoy, such as sport, history, romance, adventure. Many of these have been donated by members of St. David's Presbyterian Church of Halifax. These books are greatly enjoyed and eagerly read and in a way are a source of knowledge and education for those who have not hitherto had such advantages or opportunities.

I wish to mention in this report a donation of \$2.00 sent to me lately from a lady signing herself A Lonely Shut-In. I want to thank her through the Message, as she said she was a reader of that magazine and had enjoyed my reports and was very interested in the port work. Here is the story:

A young lad of the Merchant Navy was stranded in Montreal and brought to Halifax to the immigration to be placed on board a ship for his home in Scotland. He was without a cent of money and almost unclothed (he told me he had not eaten any food for two days). The immigration asked me to keep him if I could and would. I had that day received the \$2.00 from Lonely Shut-In. I added \$2.00 more, enough to get him food and lodging for two days. I clothed him sufficiently for the journey and he went on his way, a happier lad than the one who arrived the previous day lonely and hungry. When bidding me Goodbye he said, pointing to my desk sign "The Presbyterian Church in Canada Welcomes You": "Never shall I forget what was done for me in the name of that Church. I shall tell my home church in Scotland how they help boys like me."

So the gift of the Lonely Shut-In bore good fruit, in making one wayfarer happy and I hope an influence for good in his life.

This was a very interesting case. He was born in Stirling Castle (of the Presbyterian faith). His father was a member of a Highland regiment stationed there with his family at the time of the boy's birth. He was well educated, a very gentlemanly fellow, but loved the sea above all things and chose it as his life.

The Hospital ships returning with the wounded men from overseas we have contacted as many as possible and given reading, apples and chewing gum, pipes and tobacco.

Now before closing this report, I wish particularly to give grateful thanks to the V-14 Club of Hamilton, Ontario, who have faithfully all through the year sent to me many hundreds of pairs of socks, pullovers and sweaters, pipes, tobacco and cigarettes for the men of the Merchant Marine. This club is a band of young ladies numbering 14, undenominational, and still continue to supply me with the most beautifully knitted garments. I also wish to mention the Parkdale Presbyterian Church of Toronto Patriotic Club, who have sent five donations of toys, dolls, new garments for merchant seamen; the toys and dolls for the British children of our Canadian soldiers now coming to Canada for the first time.

On our very busy days at the pier I have received valued help from members of St. David's Presbyterian Church. Some days have been very strenuous, working early and late, but the knowledge of valuable aid given to Humanity in the name of our beloved church more than compensates. A very restful two weeks' vacation was spent by me at the hospitable home of Mrs. H. G. Guild of Musquodoboit Harbour. I was very happy to meet the friends made last year down there and enjoyed their many kindnesses.

Now in closing, thanks to everyone from all the auxiliaries and church organizations for fine and constant help given to me for the port work. I shall try to be worthy of your trust. I plan the same amount of Christmas work this year. I shall need supplies for the many ditty bags; any donations that you are planning to make should be sent as early as the first of November to be ready in time for Christmas week.

So "Cheerio" to all.

Very gratefully and sincerely submitted, LENA M. FRASER,

Port Secretary, Pier 21, Halifax, N.S.

The soul demands uniformity of purpose not the dismemberment of man; it seeks to rail up all his strength and sweetness, all his passion and vision into one and make of him a perfect man exulting in perfection.

STUDENT DAYS, 1845-1945 Elizabeth Ross Grace

STUDENT Day with its high objective of "One student for every congregation", is appointed for January 28th, 1945. The attention of the Church is directed to the importance of the calling and training of young men for the ministry. It may, therefore, be of interest to note the Circular issued by the Synod Committee on the education of students which appeared one hundred years ago in the Ecclesiastical and Missionary Record of January, 1845.

The College Committee consisted of Mr. Rintoul, Convener; Mr. Bayne, Mr. Gale, Mr. Harris, and Mr. Cheyne, ministers; Mr. Westland, Mr. McLellan, Mr. Webster, and Mr. Dixon, elders.

They reported the first session of their infant seminary successfully under way. In view of the approaching day for collections for the institution, various needs and plans were outlined.

"But the funds we are calling for do not constitute all our wants . . . Our students, to become able and faithful ministers of the New Testament, must have the Spirit of God enlightening, elevating, and purifying their souls while they are acquiring useful gifts; and our Professors must be under the same heavenly influence, in order to their being effective teachers of Divine Truth, and our Churches must be visited with a more plentiful effusion of the Holy Spirit, in order to their furnishing us with more candidates for the ministry; and we too, brethren, charged as we are with the oversight of the Seminary, and being called to furnish a plan of a more extensive institution, feel for ourselves the need of the same Divine agent, the Spirit of power and of a sound mind. Hence it has seemed to us to be a duty, to make in connection with this appeal for funds, an appeal for the prayers of our people also".

They recommended Thursday, January 30, 1845, as a day to be set apart for prayer and supplication in all the congregations, "For the Divine blessing toward the raising up of an able and effective ministry amongst us"..."If we consider well what are the resources of Him in whose exclusive dominion over the Church we delight to glory, we shall find ample ground for the assurance, that in looking to Him for laborers to take part with us in our ministry, and to fill our places when He shall require us to resign our stewardship, we shall not look in vain . . . In all those junctures in the history of the Church of our fathers, as in the present, in which she has been most faithful in asserting the high and absolute prerogative of her adorable Head, she has been, as she is now, most honored by Him, with able and gifted evangelists and pastors and teachers . ."

The Committee in June, 1944, reported to Synod:

"Never since the subject has been taken up in Canada of training native youth for the ministry has there appeared a better prospect than at the present of carrying out the design successfully. It seems that the Lord of the vineyard were giving a glorious answer to the prayer to send forth laborers to the harvest, in providing the very best of men most needed for the spiritual destitution of this country".

Nor had encouragement of another kind been wanting. The gift of £500 by Isaac Buchanan, M.P.P., provided two bursaries. The John Knox, for Theology, and the George Buchanan, for Classics, were named by the donor. It is believed that the name of Knox's College was also his suggestion. The hope expressed in the report that other donors would be raised up soon was realized. And provision was made for those "who wandering as sheep without a shepherd were brought to lie down in green pastures and to walk beside the still waters of the word of Life".

CANADIAN MOTHERCRAFT SOCIETY Opening of New Headquarters

Toronto 5

Two speakers at the opening ceremonies of the new headquarters of the Canadian Mothercraft Society on Nov. 10, in Toronto, gave illuminating addresses, covering both the practical and the spiritual side of Mothercraft. The new Headquarters, at 314 Bloor West, is well suited to the work of the district nurses and for the administrative work of the Society. With the hospital, in its beautiful grounds on Clarendon Avenue, and the new headquarters, the Society is in a position to advise and assist upwards of a thousand mothers a month, the number being limited only by the inability to house more nurses for training.

An interesting feature of the opening was the presentation to Her Royal Highness of a group of Mothercraft nurses in training, including four Indians from various Canadian reserves, a Trinidadian and two graduate nurses from Jamaica who are postgraduating, in preparation for assisting with the establishment of Mothercraft in their Island.

Her Royal Highness, Princess Alice, who made a special journey from Ottawa for the purpose of inspecting and declaring the building open for its important work, has been connected with Mothercraft both in South Africa and in London. So she spoke with knowledge when she said, "Let me say right away that Mothercraft is not trying to replace existing Child Welfare organizations but rather to extend the beneficent work already being undertaken for the health and welfare of the people of Canada, rich or poor alike. . . . The health statistics of our

people leave us in no doubt that all is not as it should be as regards the health of this young nation. We are all agreed that something definite should be done about health, and I think that everyone agrees that prevention is better than cure. If that is so, where else must we begin than in the home; first with the potential or young mother, and then with her baby. We want healthy families all growing up to be themselves interested in Mothercraft. . . . We have to make everyone in this land Mothercraftconscious citizens, no longer apathetic about health, but awake to the necessities of creating a state of A1 health. In the keen competition of the postwar era Canadians will need to be well born, well educated and well equipped."

Mrs. Irving Robertson, president of the Canadian Mothercraft, referred to the good work of the District Mothercraft nurses who "are specially trained and set aside for the specific purpose of teaching mothers to be the strong self-reliant women God intended us to be" and thanked the doctors who "had faith in us as women and trust in

us as nurses."

Dr. Stuart Parker's address was as follows:

When first I heard of Mothercraft my reaction was that which most people have toward certain inventions—"Why didn't someone think of doing this long ago?" The thing is so fundamental to life and so obviously urgent, that you wonder at your own and everyone else's dullness in not instituting such a Society as this much earlier. Clearly parenthood and childbearing are the primary facts of life, and mothercraft the most important craft in the world. Unless the maximum of care and intelligence are exercised here, all else done to benefit humanity must be handicapped by conditions which are all the harder to remove because they need never have arisen to begin with.

Yet for uncounted centuries Mothercraft was a haphazard thing, a knowledge passed from mother to daughter, from experienced neighbour to completely ignorant neighbour, crudely imparted and crudely carried out. The belatedly-called physician might bring more expert aid at the actual birth, though what the French call the "wise woman" had much more to do with the whole business generally, for weal or woe. But it seems strange to us now, and pathetic, that in the most crucial experience of human life the blind, as too often happened, should be left to lead the blind, and the sorrowful results that followed should be accepted with dumb resignation as part of the order of things. Poets in all generations rhapsodised on the subject of Motherhood:

"A mother is a mother still, The holiest thing alive",—

so runs a tag from Coleridge. They stood in awe before the spectacle of maternal agony:

"The bravest battle that ever was fought,— Shall I tell you where and when? On the maps of the world you will find it

It was fought by the mothers of men."

But a mother's instinct was assumed to supply all the guidance required:

"The bearing and the training of a child Is woman's wisdom."

So Tennyson sang, and like everyone else left it at that! As I said, one marvels that it remained to our present day to show a "more excellent way," to see birth as only a midway point between prenatal conditions and postnatal care, and to bring clear knowledge about all three to every potential parent.

Our modern generation can point to this as one fine result at least of its passion for examining accepted ways and ideas, going down to the roots of things, and taking nothing for granted. It has made us appear very radical in some respects; but I am convinced that we are discarding old ways not merely because they are old, but in order to set life on a better and more rational basis. And foremost among the human interests engaging our attention was bound to be this matter of the children,—how they are to be born and how reared, what their physical conditions are to be and what their mental or spiritual endowment also.

This last is become of great consequence because we are seeing now, as never before, that the well-being of the race depends not only on the bodily health of those born into it, but on the attitude to life itself which begins so early to take shape in their minds. And here the ideals of the Mothercraft Society have a special attraction for me; for over and above the physical fitness of mother and baby, Mothercraft stresses the importance of the home atmosphere in which the spirit of the child is to develop.

Frankly, this, to my mind, puts Mother-craft among the finest movements originated in our time. Somehow the past generations have never been able to hold the balance even as between physical well-being and spiritual well-being. It is true that even the ancients appear to have recognized that such balance was necessary, and their ideal for the human being was "a healthy mind in a healthy body." But in actual practice the pendulum has always been swinging from the one side to the other. There were generations, for example (and I am sorry to say that religion was the cause of their offence), when the state of the child's soul overshadowed the importance of bodily health. What did the creature's physical condition matter when the body would soon return to dust? Then the emphasis was transferred to the physical (and I am sorry to say that science became now the of-

fender), and if only the body were fit, the mind or spirit in the human being was a negligible affair by comparison. From the evil effects of that particular over-emphasis we are still suffering. It led—as its most spectacular effect—to the "strong arm" philosophy associated with Germany, and the idea of the Superman, the "great blonde Nordic brute," as the goal of human development; and in time it flowered red as blood in two World Wars.

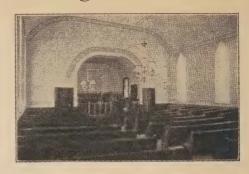
There is definitely, I think, a desire today to adjust the balance between bodily and spiritual health, and Mothercraft to me is a significant symptom of the tendency. For Mothercraft is more than a technique of child-bearing and child-nurture. It is not a body of knowledge useless outside a hospital. It involves the home into which the baby goes, it involves the relations between persons in that home, the habits followed in it, the standards of speech and conduct observed in it,—everything, in fact, which makes the atmosphere that, in turn, makes the mind and spirit of the child. Mother-craft exists, that is to say, not only to secure that healthy babies shall be born, but that their minds shall grow under conditions equally healthy, in homes where love and intelligence and uprightness in the parents make the spirit of the place.

The Church, therefore, ought to array itself behind this Society. That is a more practical thing to do than to stand wringing one's hands over the deterioration of home life in our day. It may well be, indeed, that Mothercraft will prove to carry the most effective appeal for a better home life that can be made. We appeal for it on various other grounds. We plead for it constantly on the ground of religious duty; but to millions the very phrase "religious duty" means nothing. We plead for it sometimes as a means of strengthening the State, improving advection, reducing invented deligences. ing education, reducing juvenile delinquency, and bringing other such benefits; but there seems to be not enough warmth in such appeals to affect any but the few. And now here comes Mothercraft with the one appeal that touches the universal heart of parents: make the home a place where the spirit of the little child, that carries your features and your blood, can grow as healthily as its body. If Mothercraft with that plea can in-spire the parents of Canada—and already it has been doing so with good success—then it will certainly stand out as one of the un-doubted blessings our troubled age has brought to human society.

One serves God not only in the performance of his religious duties but in all the responsibilities and obligations of life.

Thine own importance know, Nor bind thy narrow views to things below.

Among the Churches



ST. ANDREW'S CHURCH, ROSS, ONT.

A service celebrating the Diamond Jubilee of St. Andrew's Church took place in July. It was conducted by Rev. F. R. Meredith, Renfrew, as the preacher and Rev. Peter Jamieson, the minister of the congregation. This impressive service was largely attended by people from the surrounding community. A glance back over sixty years shows this rural charge has been one of the most active in the Presbytery of Lanark and Renfrew. The congregation was organized in 1861 and the following year Rev. Hugh Cameron was inducted and guided the charge for eleven years. His ministry was followed by ministers and students until 1880, when Rev. M. D. M. Blakely was called. Under his able M. D. M. Blakely was called. Under his able and energetic leadership the present church was built and dedicated in 1884. For 18 years he gave devoted service and his memory is revered by his many old friends. Several ministers served for shorter periods -Rev. G. E. Lougheed, Rev. C. A. Ferguson, Rev. D. L. Gordon, Rev. H. Craig, Rev. Jas. Millar. When Church Union took place in 1925, Rev. H. T. Kalem became minister, and under his direction the church building was remodelled and it is interesting to note that Rev. M. D. M. Blakely was the preacher on the occasion of its reopening. The charge was served faithfully by Rev. Mr. Kalem as pastor, counsellor and friend for fifteen years. He has been succeeded by Rev. Jno. Smith and Rev. Jno. Herbison. The present minister, Rev. Peter Jamieson, was inducted in December, 1943.—J. McL.

Niagara Falls, Ont.

At an impressive service on the evening of Nov. 19th Drummond Hill Presbyterian Church burnt the church mortgage, marking another milestone in the life of this historic congregation. In 1929, under the ministry of Rev. W. J. Walker, a large Sunday School Hall and gymnasium was built to accommodate the activities of the church. This fall a well organized and successful drive was made to collect funds to complete the retirement of the mortgage acquired fifteen years ago.

To a large congregation, which filled the church to overflowing, the minister, Rev. Kenneth G. McMillan, delivered a sermon entitled A Church on Fire. The mortgage was then handed to Mr. M. C. Goodsir, veteran elder of the church, who was requested to see that it was burned. As Mr. Goodsir held the mortgage the lights were dimmed and Mrs. Wm. Johnstone, President of the Ladies' Aid, touched a lighted match to it. They were assisted by Mr. Fred Barclay, Chairman of the Board of Managers, and Mr. E. Menzie McMurray, Chairman of the Mortgage Retirement Committee. As the mortgage burned the congregation rose and with much feeling sang The Church's One Foundation.

Drummond Hill Church is the only Presbyterian Church in the city of Niagara Falls and has a great field of opportunity before it. Deeply rooted in the traditions of Presbyterianism, it looks to the future with the conviction that the faith by which our fathers lived is the need of men today.

Stirling, Ont.

Another successful anniversary was observed in St. Andrew's Church on Oct. 1st when Rev. Ross McLean, B.A., of Trenton was the speaker and special music at both services marked the occasion. The sum of \$846 was received, which enabled the Board to liquidate the church's outstanding indebtedness.

West Huntingdon, Ont.

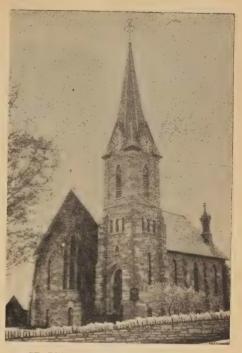
On October 15th the anniversary was celebrated and F/L Duncanson, B.A., of Trenton Air Port was the special minister. He preached two outstanding sermons, the Choir furnishing special music. The offering amounted to more than \$300. Rev. W. H. V. Walker is the minister.

* * *

The congregation of St. Andrew's has lost a valued member and faithful worker of the church for many years in the sudden death of Mr. Henry Wallace. He was deeply interested in all community life, and was held in highest esteem by his many friends. He was a member of the Session and Representative Elder, Chairman of Board of Managers, and a Trustee. He had been Treasurer for several years and will be greatly missed in his home, community, and church. An impressive funeral service was conducted by his minister, Rev. W. H. V. Walker, assisted by Rev. Eric Larsen of Madoc and neighboring clergymen. Miss A. Fleming rendered a suitable vocal solo. Mr. Wallace gave of his best to the church. He had a distinctive sense of humor, and was very kindly and generous.

Madoc, Ont.

St. Peter's Presbyterian Church observed the 70th anniversary of the building of their



ST. PETER'S CHURCH, MADOC, ONT.

beautiful church with two special services on Sunday, November 5th. Rev. J. Forbes Wedderburn, M.A., of Kingston was the preacher and delivered two inspiring and heart-searching messages. For his morning sermon Mr. Wedderburn chose as his text, John 14: 1 and had as his theme, The Secret of the Untroubled Heart. In his discourse he brought out that it is not Christianity that has collapsed but modern civilization. "Jesus had in mind such a time as this, He foresaw that, and said, Believe in God, believe also in me. But let us be sure that we know the meaning of His words."

In the evening Mr. Wedderburn spoke on the subject, Paying the Price. He based his message on the passage in II Samuel, Chapter 24, God forbid that I should offer to God that which cost me nothing. "The evil of cheapness is a besetting sin," said Mr. Wedderburn. . . . "It cost Christ His life for our salvation."

The attendance at both services was exceptionally good and the largest for some years. The congregation also brought a substantial anniversary offering.

The present church edifice of native limestone was erected during the ministry of the late Rev. David Wishart who for some forty years served the congregation and the community as a true pioneer minister. For this occasion the building had been redecorated and with the floral contributions presented a pleasing appearance. The present minister

is Rev. Eric Larsen who came to this charge some two years ago from Trail, B.C.

Port Elgin, Ont.

A Memorial Service was held in our church on Sunday evening, November 5th, for members of two Presbyterian families in town. These were F/O John Francis Muir, beloved son of Mr. and Mrs. R. Muir, and James Douglas Stoddart, dear son of Mr. and Mrs. Frederick Stoddart. The former lost his life in an accident and was laid to rest in the cemetery of Kinloss Abbey in Scotland, and the latter died of wounds in Belgium. In common sympathy, the services of the United, Mennonite, and Baptist churches were withdrawn that evening; and the Presbyterian church could not accommodate all those who came to have a part in the Memorial Service. Rev. John Hart took as his theme The Lamb in the Midst of the Throne, and said that the sacrifices of the two young men, like those of so great a number, have not been in vain. They have been a contribution to the defence of our democratic liberties and institutions. We mourn our loss of two fine fellows; but proudly and lovingly we shall remember them

Another event of much interest to many was the presentation and dedication on Sunday forenoon, November 12th, of a handsome oak Baptismal Font. The donor was Mr. H. J. Thornburn who has been an active elder of the church for many years, and he presented it in memory of his beloved wife—born S. M. Kelso—who died some years ago. In a few words he handed the Font over to the charge and keeping of his fellow-officebearers, and it was accepted as a sacred trust by Rev. John Hart in their name and that of the congregation. It was then unveiled by Mr. Lindsay Thornburn, a son, and in prayer, by the minister, dedicated to the glory of God and its sacred uses.

Thereafter Maurine Yvonne, infant daughter of Mr. and Mrs. L. Thornburn, and Margaret Jean, infant daughter of Mr. and Mrs. Woodrow Muir, were baptized.

Brandon, Man.

A beautiful stained glass window was dedicated on November 12 in First Presbyterian Church as a tribute in honor of the young people from the congregation who have served in World War II. Rather than waiting until the war is over and then perhaps memorializing only those who have given their lives, the congregation decided that now is the time to show its gratitude and that the tribute should honor all of those who have served. The window is in the chancel above the flag and the Honor Roll on which are inscribed the names of the 144 young men and women who have gone forth.

The central figure represents Christ holding in one hand the cup of sacrifice and the other raised in a gesture of peace. In the

left section of the window is the sword, symbol of justice; and in the right section the torch, symbol of hope. On these two panels are inscribed the words, "Greater love hath no man than this, that a man lay down his life for his friends." Above are the symbolic figures of the cross and the lamb, which from the early days of the Christian church have signified the sacrifice of the Lamb of God upon the Cross for man's salvation. At the bottom of the window are the words, "To the Glory of God and in Honor of Those Who Served in World War II."

After the sermon by Dr. Kenneth M. Glazier on the text "Greater love hath no man than this," the names on the Honor Roll were read by Mr. Alex Brown, followed by a moment of silent prayer in remembrance of the eleven who have already given their lives. Mr. David Duncan, representing the Kirk Session, then unveiled the window; and Mr. Thomas Matheson, Chairman of the Tribute - in - Honor Committee, formally handed over the window to the church. Dr. Glazier then dedicated the window.

Toronto, Ont.

Having completed a period of supply during the summer months at Inverness and Adderly, Quebec, Rev. George Extence was the guest at a social gathering largely attended, the Anglican and United ministers being present. He was presented with a purse of money and was requested to take up the work there again next spring.

Hespeler, Ont.

Rev. J. J. Lowe, who a few years ago retired from St. Andrew's Church, Galt, is now in his 91st year. At a recent meeting of Guelph Presbytery a message of congratulation was sent to him upon passing his 90th birthday.

Toronto, Ont.

A very large gathering assembled in Cooke's Church, Toronto, on the evening of November 22nd to bid farewell to Rev. Mr. and Mrs. Thomas. Mr. Thomas has not only held his place as minister of Cooke's Church for ten years but has been eminently successful. The meeting was presided over by Rev. H. N. Konkle, a member of the Session, and addresses appreciative of Mr. and Mrs. Thomas were delivered by Rev. Dr. D. J. Fraser, Principal Emeritus of Montreal Presbyterian College, and Rev. Professor F. Scott Mackenzie. Both these gentlemen had known Mr. Thomas well and had predicted for him a successful career. In the words of Dr. Mackenzie: "He has more than fulfilled these predictions." Others who spoke in tribute to Mr. Thomas were Dr. Thomas Eakin, Rev. Edgar Foreman, Rev. A. Gordon Macpherson. A number of letters from friends and admirers in tribute also to Mr. Thomas were read by the Clerk of Session, Mr. John Hammond.

Regrets at inability to be present were also read from the eldest member of Cooke's Church, now confined to his home, Mr. Samuel Wallace, aged 96; Rev. Dr. T. T. Shields of Jarvis St. Baptist Church; Professor David W. Hay of Knox College; Rev. W. E. Hunnisett of Fred Victor Mission; Rev. Dr. Kennedy Palmer, and others.

Mr. Thomas was presented with a generous cheque and Mrs. Thomas with a

beautiful tablecloth.

Mr. Thomas has accepted a call to the Church of St. Paul, Chicago, U.S.A.

St. Thomas, Ont.

The 53rd anniversary of Alma Street Church was fittingly observed on Oct. 29th. Rev. R. MacKay Esler of London preached at the morning service and H/Lt.-Col. C. K. Nicoll, District Chaplain (P) of Military District No. 1, London, gave the address in the evening. Large congregations were present at each service, and two appropriate and impressive sermons were delivered by the visiting ministers. Much progress has been made during 1944 in renovating the church building. Recently a dedication service was held in which a new lighting system, the gift of the Ladies' Aid, was dedicated by the minister. Other impresses dedicated by the minister. Other improvements include the installation of a new furnace, repairs to windows, and exterior painting, involving a total outlay of approximately \$800. In addition, a reduction of \$400 was made on the mortgage during

Another pleasing event took place at the November meeting of the Ladies' Aid when the minister, Rev. J. K. West, was called to the front and presented with a Geneva pulpit gown and cassock.

Westville, N.S.

Rev. H. M. Buntain, formerly minister of New London, P.E.I., who was recently inducted to St. Andrew's and was heartily welcomed by the congregation, has entered upon his duties in his new charge. He succeeds Rev. Dr. George S. Mitchell who having completed in the early summer forty ing completed in the early summer forty years of service in the ministry is now retired. Dr. Mitchell was a chaplain in the last war and was invalided home. The Presbyterian College, Montreal, in recognition of his long and faithful service, conferred on him the degree of Doctor of Divinity. Both he and Mrs. Mitchell are much beloved in the community for the kindly services they have rendered.

Trail, B.C.

On Sunday, October 29th, members and adherents, along with many friends in this city, filled First Presbyterian, to pay tribute to the one hundred and eleven, who have gone from this small congregation into the three branches of the services. Of this number, six have made the supreme sacrifice. They are: W. Forrest,

Strachan, Jas. Pearson, E. McL. Wallace and J. D. McVie; and one other is reported missing, John M. McLeod.

The service was conducted by the Session of the church, all of whom took part in it. Dr. Esler, formerly of Robertson Memorial Church, Vancouver, now stated-supply in Trail, preached the Memorial sermon from the text: "Be ye steadfast, unmovable".

The Junior and Senior Choirs under the direction of the organist, Mr. R. M. Lyons, were combined for the service. Mrs. Cook. who has been most generous in the service

of praise, sang a solo.

After the solo the Union Jack and Canadian Ensign were brought forward by Sea Cadet Bill Clark and Air Cadet Jimmie Kirker. Mr. Morrison, a former Chairman of the Board of Managers, pointed out that all organizations of the church had a share in the purchase of the flags, and emphasized the appropriateness of their dedication at our memorial service. Mr. Angus Murray, member of the Session, said that that body had made every effort to secure all the names of those, who looked upon First Presbyterian as their church home, if any had been omitted he hoped the matter would be called to the attention of some member of the Session. He then called upon Sgt. Alex Patterson and Cpl. John Wilson, both veterans of this war, to unveil the Honor Roll and to read the names thereon.

With the congregation standing, and the flags, just dedicated, lowered, Mr. Carter, Clerk of Session, read the names of those who had died or were reported missing. Mr. J. Kirker, the third member of the Session, had charge of the announcements and order of service, a service, simple, dig-nified and solemn, and yet full of hope. If one small congregation has over one hundred of its young people ready to lay down their lives for the religious and civil freedom of this and other lands there is much to be hopeful for.

First Presbyterian Church, situated in the thriving industrial city of Trail, has been without a settled ordained minister for some time. Dr. Esler, who retired some years ago, has come to our aid and he is doing a fine bit of work. His health does not, however, permit him to take the active part he would like to take. He and the congregation are looking for a young man, full of zeal for the Gospel of Christ, a minister and a pastor. A small but loyal group of Presbyterians, with a lovely church on the bank of the Columbia River, a church that is well equipped and free of debt, a church with a splendid women's organization and a good Sunday School, a church with a lot of young people, are hoping that such a young man will learn through this account of our memorial service the need and will hear a call and come to us,-soon.-A. Murray.

Hamilton, Ont.

Sunday, November 17th, St. Andrew's, this old congregation, Rev. C. L. Cowan, B.D., minister, celebrated its anniversary. Two dates were especially remembered, 1856, when Rev. Robert Burnett of St. Faul's Church commenced a Sunday School in the open air near the present St. Andrew's. Then followed the Wentworth Mission out of which grew St. John, later St. Andrew's Church. This latter was erected into a congregation by the Presbytery of Hamilton and, now appears the second date, on June 30th, 1885, with Rev. A. K. Caswell in charge. Rev. Jas. Murray, B.D., was the first inducted minister. That was in 1888. He was followed by Rev. A. Mac-Williams, B.A., in 1896, then by the Rev. J. A. Wilson, B.A., on Dec. 13, 1904. Mr. Wilson was succeeded by Mr. Cowan, the present minister, on May 8, 1925.

The special preacher for the celebration was G/Capt. John MacNab, R.C.A.F., who gave two stirring messages to splendid congregations. He congratulated the church on having given over 140 men to the armed forces and on the considerable number of young men who have gone into the ministry from this church in recent years. Therein lay much of the congregation's strength, said the preacher. On Monday evening hundreds attended a band concert, given by the Dofasco Band, in connection

with the anniversary.

Assiniboia, Sask.

The congregation of St. Andrew's suffered a heavy loss in the death on November 22nd, 1944, of Mr. Samuel McCormick at the age of 75 years. He was a native of Northern Ireland and came to Canada with his father and family in 1878 and settled near Ottawa. There, as a plumbing and heating engineer, he spent some years. In 1910 he married Miss Emma Myers of that city who predeceased him in 1924. In 1912 he moved to the west and settled in Leeville, Sask., but moved into Assiniboia in 1913 and later in that year his wife and family joined him.

It was due to his foresight and experience that two of the finest schools in the west were established in this town. He was one of the first officers in the Masonic Lodge and later was a member of the Eastern Star and the Orange Lodge. He was a member of the Building Committee when St. Andrew's Church was erected. Later he became a manager and then a member of the Kirk Session where he served with fidelity for over twenty years. At the time of Union he was an Elder

At the time of Union he was an Elder Commissioner to the General Assembly and voted for the continuation of the Presbyterian Church. He was regular in his attendance at Assembly, Synod, and Presbytery and gave his best to forwarding the work of Christ. He will be greatly missed.

A large attendance of friends and town folk were present at the funeral, which was held in the church, the sermon being preached from favorite passages of his, Revelations 21:1, and 22:5. Surviving there are one son, in the R.C.A.F. overseas, four daughters, and three granddaughters.

Calgary, Alberta.

Grace Presbyterian Church is happy to announce that it has reached its objective of \$25,000 to apply on its mortgage indebtedness.

At first sight this objective seemed impossible of attainment but through the blessing of God and the devotion and self-sacrificing effort of the average member of the congregation the amount was raised.

All too often we are prone to think that because we are small in numbers or uninfluential or inexperienced we cannot do the larger things. What we really need is a greater faith and the vision and courage to set ourselves a high objective and then to go out with zeal and determination and accomplish it.

A perusal of the financial statistics of our several churches reveals the fact that we are carrying a tremendous load of debt. It will only be after this debt has been paid off that we can hope fully to embark upon

the real work of the Church.

May we express the hope that this successful effort will prove an inspiration to other Churches similarly burdened.

CENTENARY Knox Church, Ottawa

THE number of congregations in our Church to attain the hundredth year of history is increasing somewhat rapidly. Knox Church, Ottawa, has entered the centenary class and devoted a fortnight to the celebration, Sunday, November 12th, to November 26th. The fortnight was followed by a social gathering on the 27th which brought together to supper more than 400 members and adherents of the congregation and many friends. Mr. F. A. McDiarmid presided over the program that followed and Norman McFee, M.C., read the historical sketch.

Former ministers were called to participate in the program, the first being Rev. Dr. R. B. Whyte of Cleveland, who was minister for six years, and the next Rev. Dr. E. Lloyd Morrow who served for seven years. These are the only two of the former ministers now living and they preached respectively on the 12th and 19th.

Knox Church was founded as a result of the disruption in Scotland and was constituted of a group in favor of Free Church principles who withdrew from St. Andrew's and met for worship first on November 10th, 1844, in the British Wesleyan chapel

on Rideau Street. Two lots were purchased on Besserer Place and a frame church was erected which was opened on December 28th, 1945. Their first minister was Thomas Wardrope, a teacher who had been acting as catechist and pulpit supply. He was ordained in that year and remained as minister for 25 years. Twenty years after its organization, owing to the growth, Chalmers Church was organized. Knox grew so rapidly that a new Knox was dedicated in 1874, the building having a capacity of 1,150. The generosity of the congregation is marked by the fact that although in debt and without a minister and with two church properties on their hands, they handed over the church property to a group who desired to remain on Daly Avenue, as a free gift without encumbrance and with no obligation attached. liquidated its obligations within twenty years. Twelve years ago the foundation stone of the present building was laid at the corner of Elm and Lisgar Streets and in due course the present impressive building was occupied. It had the honor of entertaining the General Assembly in 1937. The congregation's contribution to men in the first great war is shown on the Honor Roll containing 62 names. The present roll has 104, of whom five have given their life and two are missing.

Of her eight ministers the present one, Rev. Dr. Robert Johnston, promises to have the longest ministry save the first. He is in his seventeenth year and of those before him Rev. Dr. J. Ballantyne served eighteen years and the worthy founder, Dr. Wardrope, was minister for twenty-five years. It speaks well for Dr. Johnston, who was Moderator of the General Assembly in 1932, that he has not only sustained and advanced the cause but highly commended himself for his pulpit and pastoral work and influence at the Capital. The present Moderator of the General Assembly, Rev. A. C. Stewart, preached on November 26th and conducted the Communion service.

FIFTY-FIFTH ANNIVERSARY W.M.S., Welland, Ont.

THE observance of this anniversary was held in St. Andrew's Church, Welland, Ontario, in McCuaig Hall, which was appropriately decorated for this occasion. The date was October 13th. In addition to members there were many guests from Hamilton, Grimsby, Port Colborne, North Pelham, also members of the Guild, the C.G.I.T., and the Mission Band.

The opening exercises were conducted by Mrs. A. T. Sutherland assisted by Mrs. R. McPherson. Mrs. Leng, the President, then called upon Mrs. E. J. Anderson for a brief history covering the 55 years.

In 1889 a Women's Foreign Missionary Society was organized by Mrs. McCuaig with a membership of 24. Mrs. McCuaig eight years later was called by death. In 1898 Mrs. Lennox was elected President but later moved from the city. Rev. Mr. McCuaig acted as President for a time then Mrs. Tait was chosen his successor. In 1906 Mrs. Cunningham was elected President and held office for twenty years.

In June, 1919, the Port Colborne ladies were invited and a return visit was paid the following September. This practice has continued throughout 25 years of helpful and friendly visitation. In 1927 a joint meeting was held with Port Colborne, Pelham, Fenwick, Louth, and Crowland and three years later a sectional meeting was organized with the addition of Dunnville. Mrs. Anderson closed this historical review urging that we strive to carry on the great work, remembering our motto, The World for Christ.

Mrs. Leng then introduced the speaker, Mrs. W. R. Quinn of India, who spoke enthusiastically of her work.

"India is a country of advantages and climate variations, rich in minerals. It is about half the area of Canada but has a population of 450,000,000 and a volunteer army of 2,225,000. Bombay is the chief western port. There are eleven British India States and 562 Native States. Jobat is a mission village with hospital buildings located in a Native State with Hindu and Mohammedans, the two great political parties or religious sects. Patients are visited by a Native Bible Woman who converses with them and reads the Bible. The missionaries need our earnest support, not only financially but through prayer."

Mrs. Quinn concluded by offering prayer and Miss Edythe Borrowman, representing the Choir and Young People's Society, sang Thanks Be to God.

Mrs. H. E. Watt, President of the Guild, brought greetings. Mrs. D. Munro, President of the Hamilton Presbyterial, brought greetings from the Presbytery and spoke of the unity of the organization.

Mrs. R. MacLean moved a vote of thanks to the speaker and to Mrs. Munro, Mrs. Watt, Mrs. Leng, and all who had helped to make this anniversary such a success. The Mizpah Benediction brought the meeting to a close.

Mrs. McCleneghan and Mrs. Heslop poured tea from a beautifully decorated table with lace cloth and silver basket of white and gold 'mums. The lunch was served by the members of the C.G.I.T. during which the Mission Band sang their missionary song. Mrs. J. A. Allen blew out the lighted candles on the birthday cake and cut the cake. The oldest lady present was Mrs. N. C. Glasgow, ninety. She was presented with a bouquet of flowers

REV. DUNCAN E. McDONALD

In our last issue we stated the fact that Mr. McDonald died at his home in Toronto on November 9th, 1944, in his sixty-third year. Of him one may truthfully say that from his early days he cherished the expectation of engaging in missionary work and that ambition was realized when he became a missionary of the Presbyterian Church in Canada in India and gave to our Church over 30 years of devoted service in the Bhil field.

In 1911 he was appointed to assist Dr. Buchanan at Amkut. In July, 1919, he was licensed and ordained by the Presbytery of Toronto under the authority of the General Assembly. When the Vindhiya and Satpura Mountain Bhil Presbytery was formed in 1928 he was chosen Clerk and served in that capacity until October, 1930. In 1941, having completed thirty years of service, he was obliged on account of ill health to return to Canada and made Toronto his home. He was engaged in the service of the Islington congregation when his death took place.

He was twice bereaved, his first wife having died in India in 1932 and his second in 1940. The relatives surviving are five sons, two of whom are on active service overseas, and by three daughters and a sister, all residing in Toronto.

The funeral service was held in Toronto under the auspices of the Presbytery, Rev. William Thomas, presiding, assisted by Rev. Edgar Foreman, Clerk; Rev. Dr. John McNicol, Toronto Bible College; Rev. Dr. W. A. Cameron, Secretary of the General Board of Missions and Rev. A. A. Lowther. Interment took place at Gamebridge, Ontario, where a second service was held in Knox Church conducted by Rev. M. C. Young, Beaverton, assisted by Rev. J. A. MacInnes, Orillia; Rev. R. J. Koffend, Toronto; and Rev. Donald McQueen, Lindsay. Mr. McDonald was of a quiet and somewhat retiring disposition but had strength of purpose, kindness of heart, and fidelity to his work as a missionary.

COL. JAMES CHISHOLM, K.C.

A very notable citizen and a most worthy character passed from the earthly scene when Col. James Chisholm died at the Hamilton General Hospital on Nov. 21st, 1944. He was outstanding in legal, military, civic, church, and fraternal circles, and was an influential man in public affairs. He had reached the ripe age of 86 years. He was a native of Scotland, born in Caithness-shire, and took honest pride in his ancestry and everything that was Scottish. His love of Scottish customs was

in evidence on many occasions. He was educated in the preparatory stages of his career in the schools of Hamilton and upon entering Toronto University took a very distinguished course, graduating in 1879 with the Gold Medal in Modern Languages. His LL.B. degree was obtained in Queen's University, Kingston, in 1892. He was admitted to the Bar in 1882 and entered the firm of Jones, McQuesten and Chisholm and continued through various changes in the firm name. In 1911 he took as a junior partner Mr. Thomas B. McQuesten, son of his former principal partner, who in 1934 was elected to the Provincial Legislature and entered the Cabinet. Up to within a short time of his sickness, which extended over some weeks, he retained his position as senior partner in the firm, indeed he died in harness.

He was an active member and an official in MacNab Street Church. He showed eager and sustained interest in all church matters, particularly in the extension work of the Church and was for some years identified with the Church Extension Committee in his native city.

Col. Chisholm showed in his bearing and erect carriage to the very last the fact of his military training. He was lithe, erect, and alert to the very last. His physical bearing seemed to be typical of his character. He was upright, courageous and steadfast. Both the local church and the community will miss by his death one who held the interests of both very high and who tenaciously held to a straight course. As is so often the case, his firm and enduring qualities were softened by an agreeable disposition.

MRS. W. J. WHITE

Mrs. White was an example of the abundant life. She abounded in good works and always seemed to have energy to spare. She had a buoyant disposition and whatever she undertook she carried through with enthusiasm. She was possessed of great spiritual resources. Her death took place suddenly on November 30th. She was in good spirits, contemplating with peculiar satisfaction the return of her daughter, Mrs. Foreman of India, who was to spend a year with her, when the call came. Her maiden name was Miss Jessie Power. Her home was in Ottawa, where she was a member of St. Andrew's Church and where she early united with the Mission Band. Her education was prosecuted in the Collegiate Institute and the Normal School. In the latter she took her training for the teaching profession and engaged in that work for some time prior to her marriage. Her home was in Vancouver since 1894. Both Mr. and Mrs. White were members of St. Andrew's Church and active in its work; she, as teacher of the Primary Class, and

Mr. White as Superintendent of the Sunday School. In 1925 she remained with the day School. In 1925 she remained with the Presbyterian Church and joined Central Church. She was the first President of the Women's Missionary Society Auxiliary of Central and after Union was President of the Provincial, but her removal to Ladner necessitated her resigning that office. She was an honorary member of the W.M.S. which she served so faithfully and was lately made Honorary President and Historian of the British Columbia Provincial. Her energy carried her into activities beyond the Presbyterian Church. She was a member of the Scottish Chapter of the I.O.D.E., Charter member of the Local Council of Women, and an early member in the Women's Canadian Club. She was identified with the Rosemary Club of pioneer women and served actively in the Girl Guides and in the local Y.W.C.A. In all these activities she took her full share of responsibility. During the last war she was Treasurer of the local Red Cross. She and her husband had a long life together, having celebrated their 50th anniversary in 1939. Mr. White now survives and with him their daughter, Mrs. Christopher Foreman of India. A sister also survives, Mrs. Harry J. Rogers, Vancouver.

The funeral took place on Saturday, December 2nd, when her minister, Rev. J. B. Skene, officiated and an address was given by Rev. Dr. W. H. Smith who, by virtue of his early work in Vancouver and lately at Ladner, paid a fine tribute to her character and her work. Mrs. White was most hospitable and many there are who recall her generous nature in this regard and the warmth of welcome extended to every guest. Mr. and Mrs. White were residents of Vancouver since 1894.

ACKNOWLEDGMENTS

An annuitant from Ireland asks that of the amount due him at this time from the Pension Fund \$25 be given to the Budget and \$1 to The Presbyterian Record.

The Treasurer is in receipt of an anonymous gift of \$800 to the Pension Fund.

One central effect of religion at its best has been immeasurably to increase man's self-respect.

The way of salvation is the way of release from ourselves into the needs and service of others.

Our sanctification consists not in changing our works but in doing that for God's sake which previously we did for our own.

BOOKS

The Higher Hill

Published by Wm. Collins Sons & Co., Ltd., Toronto. Price \$2.75.

The author has by this her latest book established herself very securely as a Canadian writer. Second efforts in authorship are not always of higher grade; we think this book, however, marks higher attainment than The Thorn Apple Tree. The style is so smooth, making easy reading, transitions are made without strain, there is more extended information about pioneer days and when the war of 1812 is introduced it comes naturally and with the conviction that the writer has informed herself fully.

We received the following from the Macmillans in Canada:

Paul for Everyone By Chester Warren Quimby

Price \$2.25 Man's Dilemma and God's Answer A series of popular broadcasts Price \$2.00

The Free Church Tradition in the Life of England

By Ernest A. Payne Price \$2.00

The Bible and the Common Reader By Mary Ellen Chase Price \$2.75 Published by Student Christian Movement Press Ltd., London, W.C., England.

The Bible Speaks to Our Day Price 85c

By George Barclay European Church

By Rev. W. T. Elmslie Price 85c Five Great Subjects

By Rev. W. A. L. Elmslie Price 50c * * *

THE SECRET OF POWER

Published by The Ryerson Press, Toronto. Price \$1.00

I have just received The Secret of Power, written by my old friend, and opponent in the McGill Varsity Debate in 1898, and have read it with very peculiar pleasure:

1. Because as Canon Heeney says: It is a sadly "neglected" doctrine in the Church

today, and yet so necessary! Because of this whenever I was asked to preach in a strange pulpit almost invariably I preached one sermon on The Holy Spirit.

2. This little book is written in the power of the Holy Spirit—a power which is as sweet as it is strong. That power and sweetness breathes all through and in

every page of this book.
3. Then too the language which Canon Heeney uses is so lovely and easy to understand. "He that runs may read" and "wayfaring men, though fools may not err therein."

I cannot express the pleasure which this book and its message gave me. I shall pray that it may be widely read and greatly blessed for this is the power we need.— Jno. Gibson Inkster.

MISSIONS

INTER CHURCH MISSIONARY CONFERENCES

Rev. W. A. Cameron, D.D.

FOR the fourth time in three years, the Missionary Boards and Societies of the four Co-operating Canadian Churches have conducted a series of missionary conferences, continuing in each case for a week or more.

First, the larger cities in Western Canada were visited. This was followed by a tour of the Maritime Provinces. Then came Western Ontario, and now the cycle was completed by a series of conferences in Eastern Ontario and Quebec, in which the Key speaker was Dr. John R. Mott. 'The success attending this latest venture was fully up to former standards. Careful preparation and planning had been made; the local Committee in every case did their work faithfully, and the response of the constituency was good. The centres visited were Toronto, Peterboro, Belleville, Kingston, Brockville, and Sherbrooke, In Toronto and in Sherbrooke, two days were spent. In the others, the meetings were confined to one day. In the morning an address was given by Dr. Mott to ministers. In the afternoon, a conference was held, conducted by the Secretaries, but in which ample time was given for discussion. The theme of the Conference was The Outreach of the Canadian Churches. This was followed by denominational gatherings, in which each Secretary met with his own people. In the case of Sherbrooke, this took the form of a well-attended supper gathering. In the evening, Dr. Mott gave the address at a public meeting, which in every centre was very largely attended. The offering at these public meetings was devoted to Orphan Missions.

The Canadian Churches are under a very heavy debt to Dr. Mott for his co-operation with the Board Secretaries, in making these conferences so successful. It was a great inspiration to hear his messages. Looking back as he does on 54 years of service to the Christian Church throughout the world, he looks to the future with unbounded hope, as to the opportunity which awaits us all. His leadership to the Christian forces of the world continues to be outstanding.

* * *

The Church of Christ in China Rev. W. A. Cameron, D.D.

Excerpts from a letter written by Dr. C. W. Shoop a week after their arrival in Kunming, Yunnan, July 26th, 1944.

A T last we have arrived. After 230 days of travel and waiting en route, we were deposited on the local airfield. At the end of that most trying ex-

perience the "ministering angels", Chinese Christian friends, old and new, here in Kunming reassure me with unfeigned words and gestures of welcome such as Mrs. Shoop and I could never have anticipated or hoped for.

We are of course living as refugees. We have a small room in a house rented from the Friends' Ambulance Unit, with people coming and going, others refugeeing from the Japs' latest big push. Lunches cost \$500 per person. We have not been obliged to go out for dinner! We have 16 persons in the house with only one bathroom, patience is a required virtue.

The problem of physical adjustment from African and Indian heat to Yunnan comparative cold — we sleep under heavy woolen blankets — is real. We both have been running a temperature. The Doctor diagnosed it as a mild case of flu which is prevalent.

One very interesting feature of our lives here the past seven days has been the meeting of very many Chinese and missionary friends from Kwangtung; the former in residence here, the latter just out of the area being evacuated before the Japanese drive in East China.

Pastor Chiu took me on a number of pastoral calls and introduced me to a dozen or more strong leaders in his church. Then on Sunday, in spite of the rainy weather, muddy roads and outside-city-limits location of the church, the congregation of 70 members and visitors filled the church completely. The service was beautifully organized, the worship reverent, the congregational singing and the special renditions by the Choir really wonderful. Altogether it is a great inspiration, against the background of my visit here in January, 1941, to see what has been done by Pastor Chiu and his wife, supported by the local committee and encouraged by the General Assembly and the Missionary Societies. Mr. Chiu is a great pastor. He has enlisted the best people, business men, doctors, university professors and students who give themselves with enthusiasm to his leadership in the service of the church.

When I expressed my surprise and appreciation at the progress made here to Mr. Copland who, with Dr. Tsui, was there on a tour of observation and cultivation, Mr. Copland expressed the judgment that the local Chinese leadership got into their real stride as bearers of responsibilty after they had no foreign missionary leadership.

BRITISH GUIANA

A Letter to Rev. Dr. W. A. Cameron from Rev. Edward Bragg

I am enclosing copy of Minutes of Mission Council held Sept. 21st, 1944.
We fully appreciate the position with

regards to Overseas Mission staffs and in view of the needs of other fields we feel we cannot justifiably press our claims for additional missionaries here.

After careful thought we were of the opinion, with you, that a loan would be better than a grant for helping teachers attend the Teachers' Training College, and as you will see by the minutes we are requesting a loan of \$360 to help Mr. Basdeo attain higher qualifications. We did not decide how the amount should be repaid save that it should be after his training was completed, but I should imagine that it would take at least three years before he would be able to do it. Some arrangement could be made whereby he, and any other like him, could enter a guarantee to serve in Mission Schools for a certain number of years, thus ensuring the money spent would not be wasted.

The work continues to progress and we have many encouraging signs on every hand. We are now entering the harvest season and there is every indication that our people will respond more than ever.



AKASHWANI CHURCH.

I am enclosing a couple of snapshots of our Akashwani Church, taken on the Day of National Prayer. A company of Girl Guides from the Bishops High School, Georgetown, were camping at our Golden Fleece School and attended the service that day. The Police Inspector at Suddie also sent along a contingent of five native police. I was wondering whether the front view picture could be reproduced in the Record. It makes a very pretty picture and might be of interest. We proudly flew the Union Jack for the occasion.

All the members of the Mission Staff are keeping well.

With kind regards.

CANADIAN PRESBYTERIAN MISSION

Jobat, C.I., August 22nd, 1944

Dear Dr. MacNamara:

Your letter of May 9th has come for which I thank you. I am glad to know that you received the statistical and financial report for our Presbytery for 1943. Under another cover I am sending you copies of our Presbytery meetings of March 22nd and August 3rd, which include the minutes re our action on union with the United Church of North India. You ask about our not appointing commissioners to the recent General Assembly As the General Assembly in Canada granted the prayer of our Presbytery re union with the U.C.N.I., and as we expect shortly to be officially received into that Church, we did not feel free to appoint commissioners as in previous years.

As to the present situation with reference to our union as a Presbytery with the U.C.N.I., we have made formal application to the U.C. of N.I. to be received as a Presbytery into that Church. The Executive Committee of the U.C.N.I. have considered our application and was extremely gratified over the prospect of our uniting with them. They have requested us to send two or more representatives to the General Assembly of the U.C. of N.I. which is called to meet in Ajmer, Rajputana, from 14th to 30th of October, 1944, at which time the ceremony of union is to take place. Our Presbytery has just concluded a meeting at which they have elected our two representatives to attend this General Assembly—Daniel Padre and Musa Padre, our Presbytery Moderator and Associate Clerk.

The Presbytery has also passed the following resolution: "We, the members of the Vindhya and Satpura Mountain Bhil Presbytery, wish to express our gratitude to the Venerable the General Assembly of The Presbytery Church in Canada for its prayerful interest in this Presbytery and for the many tangible tokens of its love for us. Even though our official connection with The Presbyterian Church in Canada has been broken, we trust that the bonds of love and prayer that bind us still may in nowise be weakened but rather strengthened with the passing of the years, and that the Church under whose guidance and leadership we have grown from strength to strength may have reason to be proud of our progress in the years to come".

With all best wishes,

Yours very sincerely,

C. L. Wood,

Associate Clerk, V & S.M. Bhil Presbytery

Chaplaincy Service

A SUNDAY IN BREDA

By Hon, Capt. R. Currie Creelman

N Sunday, the 5th of November, the Christian Church of Breda, in the Netherlands, came out of its Cata-combs where for more than four years it has dwelt in terror and darkness; a terror and darkness which was inspired by the Barbarian Gestapo, with its refinements of torture and its unspeakable atrocities.

After these years of blood and tears, even the Houses of God, which are the reoccupied homes of the Christian, are dumb for the church bells have gone to Germany to augment the dwindling supply of copper with which a frantic oppressor seeks to supply the S.S. and the Wehrmacht. And though on this day, which is spoken of, there was this outward quiet in the visible church, it served only to emphasize the en-riched inner life of the Dutch people who have now finally survived an almost half-decade of a 20th Century Herodian Persecution.

It is apparent that the German Master and his Gestapo feared the ministers of God who were the leaders of the persecuted Witness of Christ in Holland, for these fearless soldiers of the Cross have consistently refused to leaven their message of a Risen Saviour with Nazi propaganda and toward the end of this long period of spiritual struggle many of them have been hiding, where in prayer and strengthening song they have awaited the coming of theirs and their country's liberation. It is said that even sometimes the wives and children of these loyal servants of God were obliged to go into hiding also and they have always been cared for and ministered to by the indomitable Forces of the Dutch Underground Resistance Movement.

It was on the 30th of October, 1944, that the Polish, Canadian, and American armies at last drove the despised Hun from the little city of Breda. At first the stunned and doubting populace were unable to realize that the dreaded demons had actually departed, and because it was so difficult for them to believe what was now an accomplished fact it took time for them to find sight again in the sunlight of their newly returned freedom after so many years of Nazi imposed gloom which had meant living in fear of Hitlerian cruelties, of the thumbscrew torture and Himmler's firing squads. In a few hours, however, it was perceived that the incredible had happened, so the Underground came to the surface, the National songs were sung again in public, and the Orange Colors, symbol of the Netherlands' heroic royal family, were shown again by every loyal Hollander irrespective of traditional creed or persuasion.

On the Sunday already spoken of troops of the Second Canadian Armoured Brigade held services in the Roman Catholic and Dutch Reformed Churches at Breda. The First Hussars (6th Canadian Armoured Regiment) marched to the Kerk in the Groote Markt where, unlike German regimental church parades, there was a Cross instead of a swastika and an absence of Adolf Hitler's picture before the pulpit, and where the false and devil-inspired Fuehrer has now been replaced by the Spirit of the Good Shepherd whose words the congregation of the faithful has been longing to hear in unmolested silence and devotion.

At a shortly later hour 1,300 persons crowded the historic old Kerk to re-assert their Faith in God and to reaffirm their loyalty to the House of Orange, and at the end of this, the first free period of worship for more than four years, the National Anthem of the Netherlands was sung by this congregation with which the Presbyterian Queen Wilhelmina worshiped when-ever visiting the Province of Brabant, and in whose Kerk the remains of the Founder of the House of Orange is interred, the organist, as a special tribute to the men of the Second Canadian Armoured Brigade, playing God Save the King in stirring strains.

Later in the day the Sherbrooke Fusilier Regiment (27th Canadian Armoured Regiment) also marched to the Kerk and were led in worship by Honorary Captain O. Dyke (United Church of Canada), a welcome being expressed and an intense spirit of gratitude being exhibited by the people of the Kerk. Also at the same hour and at the Independent Reformed Church of Breda, Honorary Captain William Harrison (Church of England) led the Fort Garry Horse Regiment (10th Canadian Armoured Regiment) in worship where a similar devoted spirit was displayed. This last Service of Worship was followed by a Regi-mental Review by Brigadier J. F. Bingham, Commander of the Second Canadian Armoured, Brigade, who had been caught by the enthusiasm of the level-headed and now happy Dutch people.

At the morning service in the Groote Markt, during which the First Hussars worshiped, the Dutch Patriot minister. Pastors A. P. Mijnarends, D. Westeweld, and F. Teding van Berkhout, welcomed the Chaplain of the First Hussars, Honorary Captain R. Currie Creelman (The Presby-terian Church in Canada), to Breda, as well as all Canadians, and expressed their additional happiness in welcoming those who are students of Calvinism to the Netherlands, one of the traditional homes of Calvinist Doctrine and Polity. This wel-come was followed by a divine service in which Dutch civilians participated and the music was provided by Capt. Kelly Oerton, formerly organist in the Presbyterian Church, Woodstock, Ont., who officiated at the organ. This morning was an especial relief to the men of Capt. Creelman's regiment after five months of worshiping in barns, fields, and other improvised meeting places.

It may be added here that the men of the Second Canadian Armoured Brigade had landed at Minus H Hour on D Day, after fighting their way across France, Belgium, and part of Holland in sanguinary battles, at last have reaped the privilege of entering a Protestant House of Worship. All Canadians are welcomed in Breda, one clergyman has already been quoted as saying, but doubly welcomed if they espouse as their religious belief the Calvinistic Doctrine of the Reformation.

It might be observed as well that the country of Holland is less demoralized than other nations which have suffered under German occupation, and that the Church of Christ is stronger in the Netherlands than it has been for many years before the war. Only a week ago the ministers of the National Church were in hiding, singing their songs in underground cellars, caves, and darkened places. Today, though, their voices lead the people of their congregations as the most sincere Churchmen in Europe. Their parishioners are the most grateful folk of all the formerly occupied countries. We who know them thank God for this deliverage which have been supported to the countries of t for their deliverance, which is making life good again for them after so many years of suffering in the Nazi hell.

Replying to a letter from the Convener, Padre Munro writes in part as follows:

Letters from Canada coming to us now are full of optimism and thoughts arising out of statements made in the press. From here it looks to us like a long hard battle before the Hun gives in. He is amazingly stubborn against great odds and only those behind the scheme of things can say why he is continuing on—but the "why" is never

This has been a very terrible campaign and continues to be hard fought all the way. The country and the weather have been in Jerry's favor all the way. Our men are doing a splendid job but it's a very rough show. The amazing thing is that our troops have been able to gain ground at all-every hill and range has dominated our advance. The mud, then the dust and heat, and now the mud again, have been hard on men and machines. But we go ahead day by day and know that our armies will win through.

The medical folk have given grand service and I doubt if they have received credit for it. The fight for Italy has nothing on the way these good people fight to save lives. It's been a great inspiration to us all.

In a previous issue we reported the bestowal upon Hon. Capt. Graham Moffatt Jamieson of the Military Cross. The particulars have since reached us and are as follows:

The occasion was on D-Day plus one when his regiment, the Regina Rifles, was repeatedly attacked and the citation says:

"While casualties were very high this officer displayed great courage in constantly and tirelessly attending to the wounded and in making arrangements for the burial of the dead".

THE RECORD FOR 1945

This is the time when our subscriptions for the next year are expected and they have been coming in. A gratifying feature in relation to them is that a number who had discontinued some years ago have been reinstated by sending subscriptions for the coming year.

We should like all Secretaries of the Record for congregations to note the difference between the number of Records taken and the number of families reported in the General Assembly Minutes. This contrast constitutes the gap which we should like to reduce. The determination to do so on the part of the Record Secretary is important but it is also important that the efforts be reinforced by a company of young people, or of any age, who will volunteer to canvass just a few people. If one will undertake to see from two to half a dozen prospective subscribers it will readily be seen how quickly and easily a canvass of the congregation can be made.

In the December number of the Johnston, in her report, stated that she is assisting Rev. P. Sampson on the Sunny Corner field, which includes Sillikers, Whitneyville and Warwick, and that she accompanied the Record secretary, as she made her rounds, for subscriptions to The Presbyterian Record. That Secretary felt the responsibility to see everyone in the congregation, apparently, and Miss Johnston was her companion in this

See the advertisement in the Record for the rates of subscription.

Let each Record Secretary, by commanding whatever means are at his or her disposal by way of assistance, undertake to reduce the gap in that congregation.

HOME RELIGION

Rev. H. M. Coulter, B.TH. Convener P.Y.P.S. Presbytery, Hamilton

If conditions were ideal, the home would attend to the vital Christian education of its children, for the home is the oldest and most fundamental institution in the world. Keep the home pure and all will be safe, but let the home become corrupt and both Church and State will totter and fall. World building must begin with home building.

Every minister is conscious of a breakdown of the home caused by a moving population, war-time shift work, mothers in industry and fathers in service. These conditions constitute many problems, but the hardest one we face is the complacency of the Church and the parents. The Church is not alive to its own deadness, and pastoral calls reveal the indifference of the

family.

The following Bible passages reveal the emphasis which the writers of the Bible placed upon Home religion. In the Old Testament: Gen. 1:27, 28; 12:3; Joshua 1:7; Psalm 127:1. In the New Testament: Luke 2:21-28; Luke 2:42-52; Timothy 1:5; Ephesians 6:1-4; Acts 16:14,15.

From the beginning of the Christian era down through the ages men have faced the difficult situation of the home. In the Book of Discipline (1560) the following sound

advice is given:

"In private homes the heads of the families are exhorted to use the common prayers morning and evening and under pain of discipline they were commanded to instruct the young beneath their roof, in order that these might be fit for admission to the Communion; none being fit for this ordinance who were not familiar with "The Lord's Prayer, the Ten Commandments, and the Creed." John Knox, by James Stalker.

Furthermore the minister is to "exhort the parent to consider the great mercy of God to him and his child; to bring the child up in the knowledge of the Christian Religion, and in the nurture and admonition of the Lord; and to let him know the danger of God's wrath to himself and child if he be negligent, requiring his solemn promise for the performance of his duty." Directory of Public Worship, 1645.

"The great question now," wrote Rev. John Thompson in 1893, "is 'How to get a Revival.' But there is a prior question to this: 'How to bring up the children in the nurture and admonition of the Lord?' The great need of the Church today is a revival of Home Religion, and the turning of the hearts of the fathers to the children, and the hearts of the children to the fathers."—The Lambs of the Fold.

The late Archbishop of Canterbury, William Temple, in Christianity and the Social Order says, "The Church and Christian citizens properly call upon the government to work towards a society embodying six major objectives, the first two of which are: 1. Wholesome family life and security for every child. 2. Every child provided opportunity for an education inspired by faith in God.

"The Church has a specific duty of its own towards the family distinct from the duty of the State. The Church may properly use its influence not only to support and press for, but even to initiate wise measures of social and educational reform where these seem desirable in the interests of a better home life. The Church's own peculiar task is to help parents to carry out that part of Christian training of which the home is the proper—perhaps the only—vehicle. The revival of explicit Christian teaching and of some form of worship within the home is, of course, an end towards which the Church must renew its efforts."—God's Will in Our Time—John Baillie.

The problem is before us. What shall we, in our time, do with it? Young Canadians, a goodly number of them young Presbyterians, are digging in for life, for King, and for country on the Front lines. We can dig in on the Home Front to build Christian homes. Digging in is costly. It will cost time, thought, energy, and prayer, but through God's grace and our labor we can see thousands of homes blessed with the blessings of Jesus.

There are three practical methods, which if followed, would help to solve the problem. They may be carried out through the pulpit, the pastoral call, and coperatively through the Sunday School Association.

1. The Pulpit. Set aside a definite number of Sundays during the year to speak upon the general theme: The Home. The Baptismal Service offers an excellent opportunity to present the Christian responsibility of parents. Mother's Day may be enlarged and enriched by making it a Family-go-to-Church Day.

2. The Pastoral Call. Let the purpose of the pastoral call be for a closer cooperation between the home and Church. Aim to keep the conversation on the theme and in your hand. Tie in the names of the children of the family. "The child in the midst" is still the key to unlock the heart. Present the need of a deeper spiritual life in the home. Follow your conversation by Scripture Reading and Prayer for God's blessing upon the home. Give the parents an opportunity to ask questions. The following materials might be used as aids: Every Day, Presbyterian Memory Courses, The Shorter Catechism, Cards for enlisting the co-operation of the Home. If the family is out a letter might be sent to explain the purpose of the visit.

3. Minister, Sunday-School and Parents co-operate.

A survey of your Sunday School will reveal that your pupils come from three types of homes. 1. The home which leaves the religious training to the Sunday School. 2. The homes which have some religious training but do not relate it to the work of the S.S. or Church. 3. The homes which co-operate whole-heartedly with the Church Program. The latter are in the minority, and the aim should be to bring all homes up to this standard.

As a starting point in promoting cooperation, the Sunday School Teachers and Officers might plan an At Home for the parents of their pupils. The parents after being welcomed by the superintendent and Minister should be escorted to the classes in which their boys and girls are pupils, and introduced (if necessary) to their teacher. The teachers may then explain the work of the Class, and explain what he expects of the home. The parents will also have an opportunity to discuss their problems with the teacher.

Following the half-hour class period there should be a brief worship service, and an address by the Minister, in which he would show the relationship which should exist between the home and the Sunday-School.

A social half hour will give the parents the privilege of meeting each other and sharing their difficulties and views. As a result, they may decide to organize a Parent-Teacher's Sunday School Association, to meet monthly or quarterly.

The new venture will require careful preparation, formal invitations, telephone calls, but success will depend on the

thoroughness of your plans.

Future meetings might be planned to deal with the work of the various departments of the Sunday School, with Adult Education, and at least one evening should be set aside for a family party when parents, teachers and pupils may enjoy Christian fellowship.

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THE MODERATOR'S VISIT

By Rev. J. R. Frizell, LL.B., Vancouver, B.C.

THE Moderator of the General Assembly paid us a visit in November, arriving on Friday, November 3rd. He was met at the train by a number of the brethren as well as his three brothers, one Rev. Clark Stewart, at whose home he spent the greater part of his time. On Sunday morning he preached in Kerrisdale Presbyterian Church to a very large congregation. In the afternoon at three o'clock he spoke over C.J.V.R., Mr. Frizell, who is Chairman of the Committee representing seven denominations, arranged with the Baptist brethren to give us their service.

In the evening he preached in St. Andrew's Church, New Westminster, and on Monday evening a dinner was given in his honor at Central Church to which ministers and their wives were invited. At eight p.m. he delivered an address in Central Church. At both gatherings there was a very large attendance. During the week he visited Victoria Presbytery, preaching in St. Andrew's Victoria in the morning. Returning to Vancouver by plane on Sunday afternoon, he preached in St. Paul's Church in the evening, at which the following brethren took part: Rev. D. A. Fowlie, Moderator of Synod; Rev. D. Lister, D.D., and Rev. J. R. Frizell. Rev. J. C. McLean Bell, the minister, was in charge. There was a large attendance. On Monday he left Vancouver for Kamloops and other prairie and eastern points.

Presbytery gave much thought to publicity, both in the press and from the pulpits. The result was large gatherings and an unusual interest in his presence. His sermons and addresses were delivered with fervor and feeling and were very impressive. Several persons referred to this and the concensus of opinion was that his visit did much for the Church in B.C. at a time when greatly needed, not only here but also from coast to coast.

How greatly it helps us on a day when something is lying heavily on our spirit simply to do something, to do anything, shake ourselves from our lethargy, to protest against our gloom, to get up and walk, in short, to act.

S. S. TEACHERS' LIBRARY

A former Superintendent of the Beaches Church S. S., Toronto, supplies the following information:

Some time ago, having retired from teaching a Bible Class, it came to me that I had a number of very helpful books for any one interested in Bible study and as they were doing no good on my library shelves I took half a dozen and gave them to the Sunday School Secretary to lend to any of the teachers who would like to use them. The eager way in which they were snapped up proved to me not only the need was there but the teachers were conscious of it. Is it not a hint that the majority of Sunday School teachers are young people got as teachers as a result more or less of pressure from the superintendent or minister and quite conscious of their ignorance of the Bible?

The International lessons leave a lot to be desired and the lesson helps available are very inadequate and teacher training is a difficult problem. The idea came to me to have a Sunday School Teachers' Library and getting a list of books from the Evangalian Explicators was supported by the support of the support books and got the Session to supply the money and the Board of Managers to purchase a suitable bookcase. So the Beaches Presbyterian Church are the pioneers of what may prove to be a revolution in Sunday Schools. The study by the teachers will make them more capable for teaching, their lessons will be more interesting and convincing, the children will be more interested, the attendance will grow, and, better still, some will accept Christ; and if this idea is adopted by all churches, independent of denomination, it may well produce a great service in Bible study.

This gentleman gives a catalog of the books which constitute the library and which we should like to publish but cannot give space in this issue. It appears to us to be a good collection for the purpose. There are some 56 volumes on the list and these were obtained at a cost of \$75.00.

Having faced the facts of life and having found God afresh, let us proceed to live in the practice of God's presence day by day, doing with fidelity and exactness what we have to do, dealing honorably with our own souls.

The woman was made out of a rib taken from the side of Adam; not made out of his head to rule over him; nor out of his feet to be trampled upon by him; but out of his side to be equal with him, under his arm to be protected, and near his heart to be beloved.

Our Church Calendar

Vacancies

Alberton and West Point, P.E.I., Mod., Rev. Charles Carnegy, Summerside, Carnegy, Summerside, P.E.I.

Amos, Dromore, Normanby, Ont., Mod., Rev. Peter W. MacInnes, P.O. Box 43, Durham, Ont.

Appin and Melbourne, Ont., Mod., Rev. Arthur C. Young, Glencoe, Ont. Auburn, Blythe and Smith's Hill, Ont., Mod., Rev. A. H. Wilson, Whitechurch, Ont.

Baddeck & Middle River, N.S., Mod., Rev. A. D. MacKinnon, Little Narrows, N.S. Banff, Alta., Mod., Rev. R. J. Burton, 803

Bann, Alta., Mod., Rev. R. J. Burton, 803
13th St. E., Calgary, Alta.
Barney's River and Marshy Hope, N.S.,
Mod., Rev. A. E. Morrison, 139 Almont
Ave., New Glasgow, N.S.
Bluevale & Eadies, Ont., Rev. Donald B.
Cram, Teeswater, Ont.
Boularderie, N.S., Mod., Rev. F. Clarke
Evans, Sydney Mines, N.S.
Brigden, etc., Ont., Mod., Rev. R. J. Hay,
Petrolia. Ont.

Petrolia, Ont.

Bristol, Que., Mod., Rev. Robert Johnston, D.D., 25 Delaware Ave., Ottawa, Ont. Brookfield, etc., P.E.I., Mod., Rev. T. W. Goodwill, 162 Dorchester St., Charlotte-

town, P.E.I.

Buckingham, Que., Mod., Rev. A. B. Casselman, 22 Front St., Hull, Que. Campbellton, N.B., Knox, Mod., Rev. Leland

C. Jorgensen, Dalhousie, N.B. Carberry and Wellwood, Man., Mod., Rev. H. Lloyd Henderson, Portage la Prairie,

Man.

Carluke and Binbrook, Ont., Mod., Rev. A. N. McMillan, Caledonia, Ont. Chesterville and Dunbar, Ont., Mod., Rev.

W. MacKinnon, Winchester, Ont. Clifton, etc., P.E.I., Mod., Rev. James Mac-

Gowan, Kensington, P.E.I.
Dean & Musquodoboit Harbour, N.S., Mod.,
Rev. A. Gordon Faraday, 47 London St.,

Halifax, N.S. Drayton, Ont., Mod., Rev. Dr. K. Hunter

Palmer, Palmerston, Ont. Dromore, Ont., Mod., Rev. P. W. MacInnes,

Durham, Ont.

Duart & Turin, Ont., Mod., Rev. Dr. Scott
Fulton, Chatham, Ont.

Dunleath and Stornoway, Sask., Mod., Rev.
H. R. Horne, 144 Leopold, Regina, Sask. Edmonton, Alta., Rupert St., Mod., Rev. Wm. Simons, 10921 83rd Ave., Edmonton.

Fenelon Falls & Glenarm, Ont., Mod., Rev. E. C. Robertson, Woodville, Ont.

Fort Erie, Ont., Mod., Rev. A. D. Sutherland, Welland, Ont.

Glace Bay, N.S., Mod., Rev. Hugh Jack, Sydney, N.S. Grand River, Framboise and Loch Lomond, N.S., Mod., Rev. Alexander A. Murray, D.D., Sydney, N.S.

Grimsby, Ont., Mod., Rev. S. H. Hill, 35 Rosslyn St. N., Hamilton, Ont. Halifax, N.S., St. David's, Mod., Rev. D. G. Ross, Windsor, N.S. Hensall, Ont., Mod., Rev. Richard H. Williams, Seaforth, Ont.

Holstein, Ont., Mod., Rev. Peter W. Mac-Innes, P.O. Box 43, Durham, Ont. Indian Head and Qu'Appelle, Sask., Mod.,

Rev. Norman D. Kennedy, 2234 Angus St., Regina, Sask.

Janetville, Ont., Mod., Rev. Walter Patterson, Millbrook, Ont.

Kars and Manotick, Ont., Mod., Rev. Jonathan Fletcher, Vernon, Ont.

Lake Ainslie and Strathlorne, N.S., Mod., Rev. A. D. MacKinnon, Little Current,

Lancaster, Ont., Mod., Rev. G. S. Lloyd, Cornwall, Ont.

Leaskdale and Zephyr, Ont., Mod., Rev. J. A. MacMillan, Port Perry, Ont. Levis, etc., Que., Mod., Rev. W. Harold

Reid, Quebec, Que. Louisburg, N.S., Mod., Re Evans, Sydney Mines, N.S. Rev. F. Clarke

Manotick and Kars, Ont., Mod., Rev. Jona-

than Fletcher, Vernon, Ont.

Marsfield, etc., P.E.I., Mod., Rev. T. H. B.
Somers, The Kirk House, Charlottetown, P.E.I.

Martintown & Williamstown, Ont., Mod., Rev. H. K. Gilmour, Maxville, Ont.

Melbourne, etc., Que., Mod., Rev. E. A. Wright, 68 Portland Ave., Sherbrooke, Que.

Melfort, Sask., Mod., Rev. E. S. Mackay, Tisdale, Sask.

Mira Ferry and Catalone, N.B., Mod., Rev. F. Clarke Evans, Sydney Mines, N.S. Montague, P.E.I., Mod., Rev. G. Carlyle Webster, Zion Manse, Charlottetown,

P.E.I.

Moose Creek, Ont., Mod., Rev. M. N. Mc-Donald, Avonmore, Ont.

Mount Forest, Mod., Rev. A. T. Barr,

Ph.D., Arthur, Ont. North Shore—North River of St. Ann's, Cape Breton, N.S., Gaelic essential, Mod., Rev. Angus W. R. MacKenzie, St. Ann's Manse, Box 9, Baddeek, N.S.

Norwich and Brookton, Ont., Mod., Rev. J. S. Wright, Simcoe, Ont.

Orangedale and River Denys, N.S., Mod.,

Rev. A. D. MacKinnon, Little Narrows, N.S.

Picton, Ont., St. Andrew's, Mod., Rev. H. S. Graham, 308 Charles St., Belleville, Ont. Puce and Essex, Ont., Mod., Rev. D. K. Perrie, Leamington, Ont.

Richmond and Stittsville, Ont., Mod., Rev. Robert Good, 345 Bronson Ave., Ottawa,

Rodney and New Glasgow, Ont., Mod., Rev. G. W. Murdoch, Kintyre Manse, R.R. 1,

Rodney, Ont. Rosetown & Gunworth, Sask., Mod., Rev. J. M. Young, 1117 Ave. B. North, Saskatoon, Sask.

St. John's, Nfld., St. Andrew's, Mod., Rev.

H. J. Scott, Grand Falls, Nfld.
St. Lambert, Que., Mod., Rev. C. Ritchie
Bell, 357 De L'Epee Ave., Outremont, Que.

Que.
Sherbrooke, Goldenville and Stillwater,
N.S., Mod., Rev. D. G. Archibald, East
River, St. Mary's, N.S.
Stoney Creek, Ont., Mod., Rev. S. H. Hill,
35 Rosslyn St., Hamilton, Ont.
Tatamagouche, N.S., Mod., Rev. Joseph
MacDonald, River John, N.S.
Thamesville & Kent Bridge, Ont., Mod.,
Rev. F. McAyov, Ridgetown, Ont.

Rev. F. McAvoy, Ridgetown, Ont.

Thorburn & Sutherland's River, N.S., Mod., Rev. W. L. MacLellan, New Glasgow, N.S.

Toronto, Ont., Cooke's, Mod., Rev. C. J. Mc-

Kay, 154 Annette St., Toronto, Ont.
Toronto, Ont., Knox, Mod., Rev. Edgar
Foreman, 2 Ellis Park Rd., Toronto, Ont.
Toronto, Ont., Queen St. E., Mod., Rev. J.
P. McLeod, 30 Benlamond Ave., Toronto, Ont.

Tottenham, Ont., Mod., Rev. G. C. Little, Alliston, Ont.

Tyne Valley, etc., P.E.I., Mod., Rev. Charles Carnegy, Summerside, P.E.I. Uptergrove, Esson & Willis, Ont., Mod.,

Rev. J. A. MacInnis, 28 Newwash St., Orillia, Ont.

Wainwright, Alta., Mod., Rev. H. D. Stewart, 11526 85th St., Edmonton, Alta. Watford, etc., Ont., Mod., Rev. Honeyman, Strathroy, Ont.

Wingham, Ont., Mod., Rev. C. H. MacDon-

ald, Lucknow, Ont. Woodlands, etc., Ont., Mod., Rev. R. Mil-

lar, Finch, Ont. Calls

Lachine, Que., St. Andrew's, to Rev. Roland T. Moores, Melbourne, Que. St. John's, Nfld., Queen's Road, to Rev. Fred Sass, Cape Town, South Africa. Toronto, Ont., Knox, to Rev. Chas. F. Ball, Th.D., Philadelphia, Pa., U.S.A.

Inductions

Beamsville & Smithville, Ont., Rev. L. L. Young, D.D., December 7, 1944. Colborne, etc., Rev. A. Newton Reid, M.A.,

December 12, 1944. Peterborough, etc., Ont., St. Paul's, Rev.

Samuel Johnston, B.A., November 30, 1944. Deaths in the Ministry

Rev. Peter W. Graham, M.A., Englehart, Ont., December 10, 1944.

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INTERNATIONAL S. S. LESSONS

LESSON—JANUARY 14

Jesus Begins His Ministry

Matthew 3:13-4:11

Golden Text: Thou shalt worship the Lord thy God, and him only shalt thou serve.— Matthew 4:10.

LESSON—JANUARY 21 Standards of the Kingdom

Matthew 5: 3-10, 43-48

Golden Text: Blessed are they which are persecuted for righteousness' sake; for theirs is the Kingdom of heaven.—Matthew 5:10.

LESSON—JANUARY 28 Loyalty to the Kingdom

Matthew 7:12-21

Golden Text: Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.—Matthew 6:33.

LESSON—FEBRUARY 4 The Call of Matthew

Matthew 9:1-13

Golden Text: All things whatsoever ye would that men should do to you, do ye even so to them.—Matthew 7:12.

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The Presbyterian Record

Editor: Rev. W. M. Rochester, B.A., D.D.

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coper was once a tippler.

to you who believe He is precious.

is better to be awed than to be doped.

All parents are teachers, all homes are

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To cultivate kindness is a part of the usiness of life.

In transcending self one acquires the freeom of the universe.

Religion has always taught men to respect life's sanctities.

Steadfastness is indispensable if one would not live in vain.

From rough outsides serene and gentle influences often proceed.

Innocence, unmoved at a false accusation, doth the more confirm itself.

Christ offers us on the cross the love that can set us free from ourselves.

Moral fibre and spiritual vigor are not developed by comfort or ease.

Some people interpret freedom of worship to mean freedom from worship.

God has room in His heart, and room in His service, for all kinds of folk.

A man who drinks now and then usually drinks more now than he did then.

The idea gives birth to the organization and the organization kills the idea.

A child ambitious to possess and to surpass is raw material for strong living.

What the poor are to the poor is little known, excepting to themselves and God.

We are here to feel our way guided by what at each step seems the higher leading.

That quick sense of possessing in ourselves something inwardly fine that must not be desecrated is essential to great character.

"For there is nothing covered that shall not be revealed; neither hidden that shall not be known" is the token of an honest universe. Confession is good for the soul.

Be loyal to the royal in thyself.

To lift life we must impart a clear conception of its dignity and value.

Religion converts despair, which destroys, into resignation, which submits.

The pledges made in poverty or suffering should be made good in prosperity.

The man who is not persuaded by the Gospel will not be persuaded by a ghost.

Persons lightly dipped, not grained, in generous honesty, are but pale in goodness.

We swallow at one mouthful the lie that flatters and hesitate over a truth that is bitter.

No man goes wrong suddenly; he falls slowly through a series of unworthy thoughts.

How many have had fair dreams when young and poor but lost them slowly when riches came.

The positive ideal of a clean life that holds a high opinion of itself is youth's ultimate protection.

I wondered exceedingly to see old people hunting after the things of this life as if they should live forever.

The serene, silent beauty of a holy life is the most powerful influence in the world, next to the might of God.

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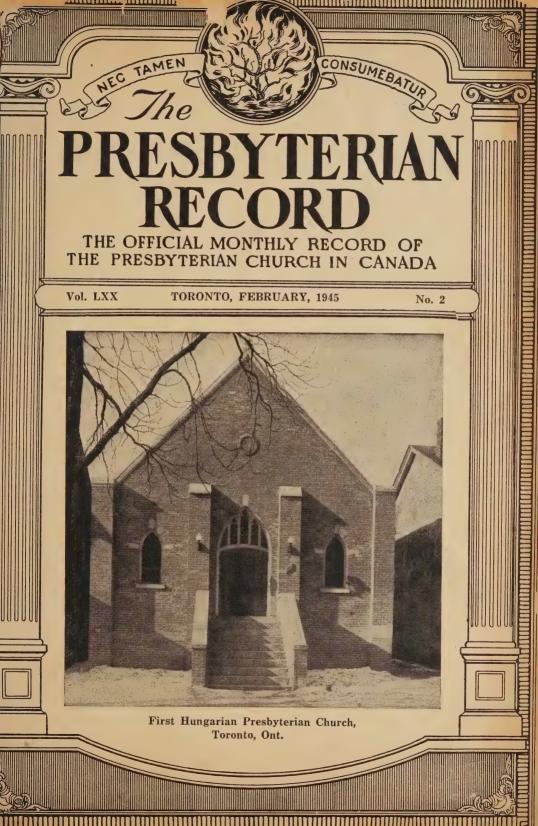
Faith is the mainspring and regulator of all the graces: our joy, our love, our hope will all be in proportion to our faith.

A knowledge of the Bible without a college course is more valuable than a college course without a knowledge of the Bible.

English valor and English intelligence has done less to extend and to preserve our Oriental Empire than English veracity.

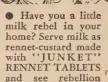
I've got a will, dear wife, I've got a will to be

A kinder father to my bairns, and a better man to thee.



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The Presbyterian Record

VOL. LXX

TORONTO, FEBRUARY, 1945

No. 2

United Stewardship Council

Meeting held at Hotel William Penn, Pittsburgh, Pa., November 25-27, 1944

TT is difficult to estimate the value of an organization and in most cases it is impossible accurately to do so. The best we can do in judging a body such as the United Stewardship Council is to give our personal opinion. It is not a large body yet it represents some 25 religious denominations and, in addition, the Federal Council of Churches in America, the Foreign Missions Conference, the Home Mission Council, the International Council of Religious Education, and the United Council of Church Women. As representing such a number of Churches and affiliated organizations it commends itself to be a commendate or control of the commendate of the tions, it commends itself to favorable consideration. Further, it produces a large amount of suitable literature, for several years has employed the Radio in disseminating its message and has a number of books specially written to advance the cause it represents. It is thus entitled to a considerate hearing and a favorable judgment. It deals with stewardship in every realm, time, talent, opportunity, money, etc. It appeals for wholehearted and complete dedication of all that we are and have to God as our reasonable service but with special emphasis upon the dedication of our substance. Its influence is upon the side of providing larger revenue for Christian work at home and abroad and of every type. As it is successful in interesting the people in its Scriptural messages and persuading them to accord to giving for benevolent purposes a higher place to that extent it is the invaluable handmaid to all Christian Churches to assure them by the adoption of systematic giving a generous and sustained sum of money to carry on their great work.

This meeting was regarded by all as probably the best that has been held. The number of delegates was large, over fifty being recorded, and each session had its share of visitors. The program was of a high order, engaging the interest of all. The presiding officer was Rev. G. L. Morelock who has occupied the chair for two years. He was the recipient at the close of a very hearty vote of thanks for the ability manifested in handling discussions, for the fine temper displayed, and for his fairness and genial disposition. He was

prompt, decisive, and clear.

Noteworthy in the program of the proceedings were the devotional exercises,

the first being led by Rev. John C. Smith, pastor of Mt. Lebanon United Church, Pittsburgh. Rev. Stillman A. Foster, the minister of a local United Presbyterian church, and Rev. Dr. Hugh T. Kerr, minister of Shadyside Presbyterian Church, of the Presbyterian Church in U.S.A., both rendered to the Council this service on two occasions each. All of these periods of worship, for which careful preparation was made, were periods of fellowship with God and one another.

We were denied the opportunity of hearing the first of the three who led the devotions, Rev. John C. Smith, minister of Mt. Lebanon United Presbyterian Church, but we understand that it was on the high level of the other two. The worship service on Saturday afternoon was in charge of Rev. Stillman A. Foster. He supported the tithing system, the giving of a tenth of one's income to the Lord, but not as in the Old Testament where it was part of the legislation. Our givings must be voluntary, not according to statute, and the tithe is suggested because for the majority of people it is the utmost in the meantime that their devotion to the Lord would stand. It was a unique way of putting it but impressive nevertheless.

Dr. Hugh A. Kerr of Shadyside Church took as his first subject the extravagance of Mary in her lavish sacrifice of the box of ointment with which she anointed the Lord and, as a second, Jesus standing over against the treasury of the Temple and watching the people as they presented their offerings. Jesus alone is competent to take such a place and to judge accordingly. He saw that the rich of their plenty cast their money into the treasury but He noted that a poor woman outdid them all, not in the size of her contribution but in the proportion. They of their abundance had cast in their gifts but she of her penury had given all that she had.

A virile character, a layman, was heard by the Council, Mr. Perry Hayden of Tecumseh, Michigan, a miller, who as a member of the Council represented the Friends of Ohio. He is a breezy speaker and is a man of great enthusiasm, doing with his might what his hand finds to do, and he was heard with great pleasure, particularly in the story, which follows, of the invest-

ment of a cubic inch of wheat and the returns therefrom.

A unique feature, quite unusual, was presented at the afternoon meeting on Sunday. The Chairman, Dr. Morelock, after the devotional exercises, which were taken by members, introduced Rev. Dr. J. W. Workman whose subject was the place of Stewardship in hymnology. Rev. Dr. T. A. Strangeway, United Presbyterian, had placed at the disposal of the Council a sufficient number of their hymnbooks, which Dr. Workman made use of to show the place of Stewardship in the hymns of that Church. Other hymnologies were considered also. This was one of the most enthusiastic meetings of the series.

On Monday morning the second of two worship services, led by Dr. Hugh T. Kerr, constituted an impressive opening to the business of the day. It was, as we have stated above, the incident of Jesus sitting over against the treasury.

Reports of the Committees

That of the Radio was important. One can readily understand the extent of the audience reached by this modern wonder and the influence exerted by the addresses. The series was given this year by Rev. Dr. Limouze of the Presbyterian Church in the U.S.A. and messages were broadcast during the months of July, August and September on Mondays at 8.15 a.m. The constituency was limited by the injunctions laid upon Dr. Limouze just a week before these were given and he was asked to reduce the time and make other changes. Then the Blue Network also desired more time for music and the hour had been shifted. Evidently these messages were not taken up by all stations. They were not heard widely in Canada and they were not accorded the full range possible in their delivery. The messages from Dr. Limouze dealt with the heart of the matter and he was most painstaking and earnest in the preparation of them.

A Cubic Inch of Wheat

The wheat investment is a most fascinating story. Though it began with but one cubic inch it increased manyfold in four years, during which it was replanted. It engaged the attention of Henry Ford who with an ancient reaper from his museum agreed to harvest the grain. The story begins with a sermon upon the following passage:

Except a corn of wheat fall into the ground and die it abideth alone but if it die it bringeth forth much fruit.

The sermon was by Rev. Clifton Robinson of Newport News, Virginia, when he announced this as his text in the Quaker Church, Tecumseh, where he was the visiting preacher for the day. Mr. Perry Hayden was then one of the congregation



FRIENDS CHURCH OF TECUMSEH, MICH.

and was so impressed that he was inspired to make a practical test covering six years. Mr. Hayden is a miller and followed his father and grandfather in that business when Tecumseh was settled by a sturdy band of Quakers in 1824, the grandfather, having purchased a mill which was at once pressed into useful service. Under the guiding hand of the Haydens the mill exported flour to Ireland as early as 1877. It became the first in Michigan to install steel rollers in the early eighties. Mr. Perry Hayden remembered all this and particularly that the mill was burned in 1898 but through Hayden aggressiveness was rebuilt. As he sat in the pew that day, his mind went over this long past history and he meditated also on the place that wheat holds in our lives and that it had been his family's life work, to which they had adhered through prosperity and depression. They had seen wheat sold for next to nothing and also at prices ranging up to \$4.00. The Friends Church, with its quiet and sacred solitude, was a good place for such sober thinking as Mr. Hayden gave that Sunday morning. He had hearty co-operation in the minister of the church. Rev. Edward Escolme, who had been preaching the blessings of tithing with such effect that contributions to the church have increased 300%.

A cubic inch of Bald Rock wheat from a Michigan champion wheat farmer in 1926, a type that was recognized for its rugged, high producing qualities. There were 360 kernels, dynamic kernels they were called, in the cubic inch and in due ceremony they were planted by schoolboys on the very site along the River Raisin where the Quakers first settled the village. Mr. Henry Ford now owns the site. It required a patch only four feet wide and six feet long to find a resting place for the seed that was planted.

The first crop was cut by sickle July 9, 1941. The heads were cut off by shears, placed in a flour sack and hung on the Hayden porch until August. Members of



PERRY HAYDEN AND FAMILY WITH THE FIRST YEAR'S HARVEST.

the family then used a carpet beater, vigorously applied, to separate the wheat from the chaff. Lung power helped to clean the grain and it was found that the first crop had multiplied fifty fold.

The 360 dynamic kernels were now 18,000, filling 50 cubic inches.

The tithe of five cubic inches was meticulously measured out and religiously taken to Friends Church where it was received by the Rev. Mr. Escolme. Valued at less than a penny, the pastor duly reported that it "entered the ministry" the following morning as a breakfast cereal.



Second Crop Is Cradled

In September of 1941 the remainder of the crop, 45 cubic inches, was planted on Ford land again, this time on a plot 24 by 60 feet in rows seven inches apart. On July 4, 1942, just 116 years to the day since the first wheat was cut, threshed and milled in Tecumseh, a group of old time cradlers led by Harmon Russ, 93 years old, of Adrian, Mich., harvested the crop. The second crop amounted to 70 pounds, a 55 fold return, and was taken to Michigan State college where it was harvested on a special plot thresher. It produced 2,448.6

cubic inches, 881,499 grains, 14 cents worth, enough for a batch of cookies. It was

again given to the church.

Last September 12 the third crop of 63 pounds (besides the tithe) was planted on a full acre of Ford land. Hayden had 250 pounds of fertilizer spread. "We wanted a good crop," he explained, "the best crop we could get."

The crop was harvested July 10 with Henry Ford and Charles Figy, Michigan commissioner of agriculture, among the in-

terested spectators.

Ford Takes a Part

Deeply interested in the wheat tithing project Mr. Ford, who owns and operates some 12,000 or 14,000 acres of land in the vicinity, read the text from John 12:24 at the harvest ceremony and then presented an autographed New Testament to Miss Marilyn Lindsley.



THE REAPING.

Mr. Russ, back on the job again, cut the crop with a self rake reaper 90 years old that has been on display in the Edison Institute at Greenfield Village, Dearborn. The crop was threshed July 24 for Tecumseh Friends Church: sum of, \$2.79, 1.7 bushels. If the yield from the 15 bushels sown is 20 bushels an acre, 300 bushels may be expected in 1944, about 5,000 in 1945, and about 90,000 in 1946, the concluding year of the project. If, however, the yield should be 15 bushels to the acre then 55,000 may represent the return.

Hence Tecumseh Friends Church stands to receive from 5,000 to 9,000 bushels of wheat, barring misadventure, in 1946. Mr. Hayden is sure a conservative estimate of the tithe to the Quaker church that year, which to be sure will depend upon the price

of wheat as well as upon the size of the crop, figures around \$10,000.

The land required for this sowing is about 3,000 acres and apparently this has been made available by Mr. Ford.

The real lesson of John 12:24, however, is not agricultural, the Quakers believe. One of the greatest needs today, they assert, is for men, like kernels of wheat, to lose themselves in others that their lives may be supremely fruitful.

If men wish proof that the teachings of the Saviour are practical, they can look to the Dynamic Kernels demonstration, whose teachings are, in one Quaker's words:

"True and lasting prosperity come only to the completely unselfish." (John 12:24) "Great blessings will come to those who tithe." (Malachi 3:10)

This is the story so far of the cubic inch of wheat one tenth of which in a six-year experiment is devoted to the Church.

BRITISH AND FOREIGN BIBLE SOCIETY **Encouraging Gatherings**

The Sub-Executive of the British and Foreign Bible Society in Canada and Newfoundland met in the Upper Canada Bible House, Toronto, on Monday, 18th December. Mr. Sidney T. Smith, Winnipeg, the president, presided at the morning and afternoon sederunts. The gathering was addressed by Dr. John R. Temple, one of the principal secretaries of the Society from principal secretaries of the Society from London, England. He had been for some time in the United States conferring with the American Bible Society about post-war plans for Europe and the Far East. He emphasized the increasing need for support due to the opportunities that await the work, both in Europe and in the Far East. The Sub-Executive reviewed the present situation of the Society in Canada and Newfoundland, and especially Western Colportage.

At a luncheon given by the president, the Rt. Rev. Jesse H. Arnup, D.D., Moder-ator of the United Church of Canada, was the guest of honor, and his inspiring address will be long remembered. He was introduced by Dr. W. A. Cameron, Secretary of the Presbyterian Mission Board. Dr. Temple conveyed the greetings of the parent Society, and recounted vividly stories of the power of the Word amongst the Armed Forces in many parts of the world. The Primate, Dr. D. T. Owen, proposed the thanks of the gathering, and was seconded by Dr. Sidney S. Smith, President-Elect of the University of Toronto. Dr. H. H. Bingham voiced the thanks of those H. H. Bingham voiced the thanks of those present to the genial host. The company at the luncheon was very representative. and a feeling of confidence for the future

pervaded all these gatherings.

Gideon Bibles Have Gone to War

OR over thirty years The Gideons of Canada have supplied Bibles to various institutions for the use of guests in hotels, patients in hospitals, inmates in penal institutions and pupils in schools. The Association is unique in that it is the only organization which does not sell Bibles but furnishes them as an outright gift. With the outbreak of war in 1939, The Gideons offered their services to the Department of National Defence and in addition to the usual channels of distribution, which have been maintained, Bibles have been placed in Military Barracks, Air Force Training Schools, Naval Schools and Ships, and Hospital and Detention Quarters of all branches of the service. Thousands of Bibles have brought their comforting and redemptive message to lonely and discouraged men on all fronts. In addition, tens of thousands Service New Testaments with Psalms have been given to men and women in uniform who have not had a copy from any other source, and myriads of let-ters testify to the appreciation of Chaplains and men. A Chaplain with the Eighth Army in Italy writes: "There is no book more popular with the men and I am unable to supply. A Christian Gunner, writing from Belgium for a further supply, says: "Many have read of the love of Christ for the first time from a New Testament given to them in the Army." A Pilot in a Coastal Command wrote: "It gives we strangth for my love." "It gives me strength for my long journeys, and it seems now I have a new joy in my heart." (This Pilot has since been reported missing and presumed dead.) The highest office of the Word is to lead one to Christ. A Private writes from a western Military Hospital: "Being a patient in the hospital: Being a patient in the hospital I have taken to heart to study the Bible. It has proved a joy and comfort to me and I have accepted the Lord Jesus Christ as my personal Saviour, and I am glad to know the way of Salvation." These are the spiritual dividends of an investment in the distribution of Callon vestment in the distribution of God's Word.

As all our moral bitters are designed To brace the mind

And renovate its healthy tone, the wise Their sorest trials hail as blessings in disguise.

THE CHRISTIAN HOME Rev. A. Montgomery, D.D.

Ye Fathers, bring your children up in the nurture and admonition of the Lord.—Eph. 6:4.

N the early days of the Christian Church it was quite clearly the fathers who led their families in embracing the Christian faith. The apostle, in giving his exhorta-tion for the training of children, writes: "Ye fathers, bring your children up in the nurture and admonition of the Lord." A preacher would have to make a more or less careful selection to say that today. Quite often he would have to say: "Ye mothers, bring your children up in the nurture and admonition of the Lord," and, so far as your husbands are concerned—well, do the best you can with them. But it is not right that this should be so. No husband and father has a right to neglect the Christian culture of his children. The duty of the father is not finished when food and raiment and shelter have been provided. The crying need of the present generation if we are ever to re-establish the old-time respect for Christian verities is for the fathers to take their rightful place as Christian exemplars and teachers in the home. They should be priests of their families as well as providers of food and raiment. This one-sided religion in the home is a sorrow to the great King and a menace to the spiritual well-being of the child-lives they possess.

The great Livingstone had an inscription placed on the tomb which marked the resting-place of his father and mother. On that inscription he thanked God for "poor and pious parents." Had he had any other than pious parents think you the story of Livingstone in Africa would have been as it is? Would he have confronted fierce lions, savage people, dark impenetrable forests, parched deserts and dreadful fevers? When his way seemed blocked with difficulties would he have written home, "I am willing to go anywhere provided it is forward?" Had not both his parents been of one mind in worship and service think you he at last would have been found in death kneeling in prayer for Africa? The world will never cease to have such heroic lives as that of Carey and Judson, Moffat and Livingstone, Morrison and Garst, Paton and Hunt unless it be robbed of its homes where there is unity in the great fundamentals of Christian faith. I hope I shall be understood to speak in all seriousness when I say that young people about to establish homes should give this their most careful attention. It is not enough that you be congenial in things merely wordly. You ought to be united in religious faith.

That man who was so close to the heart of the common people, the poet Burns, in "The Cotter's Saturday Night," has given us a glimpse into a humble home that

might well be a model of the homes of today if religion is ever to keep its grip:

"Then kneeling down, to heaven's eternal King,

The saint, the father, and the husband prays;

Hope springs exultant on triumphant wing, That thus they all shall meet in future days:

There ever bask in uncreated rays, No more to sigh, or shed thy bitter tear, Together hymning their Creator's praise, In such society, yet still more clear; While circling Time moves round in an

eternal sphere".

Here we have the vision of a home the mightiest of Earth's great ones might envy.

Of like kind is the home life portrayed in two exquisite little stanzas called Grace before Dinner:

"O Thou who kindly dost provide For every Creature's want. We thank Thee, God of nature wide, For all Thy goodness lent.

And if it please the heavenly Guide, May never worse be sent; But whether granted or denied, Lord bless us with content".

To those who have known such home life this word comes across the years like "the touch of a vanished hand and the sound of a voice that is still".

My friends, build again the altars of God that are fallen down; blow the dust from your Bibles, and let the sacred page be read, and let the Lord's Day be transformed from a day of lounging to a day of real rest in activity for the Lord. A new Earth wherein dwelleth righteousness can only come through consecrated homes.

BUDGET RECEIPTS To December 31, 1944 Summary

1943 1944 Maritimes\$ 13,883.81 \$ 15,409.79 Montreal & Ottawa... Toronto & Kingston 41,021.51 88,742.89 55,651.87 38,853.57 88,427.37 Hamilton & London 50,603.74 Manitoba 4,127.68 4,528.66 Saskatchewan 3,407.82 3,872.73 6,405.87 8,041.81 Alberta

Sundry $\begin{array}{c} \$213,737.70 \\ 3,803.36 \\ \end{array} \begin{array}{c} \$225,650.11 \\ 3,362.67 \\ \end{array}$

British Columbia

\$217,541.06 \$229,012.78

8,380.85

8,027.84

True hope is swift, and flies with swallow's wings,

Kings it makes gods and meaner creatures kings,

CORRESPONDENCE

Ancaster, Ontario.

Dear Dr. Rochester:-

I would like if I may to try to correct the misunderstandings of the theology of Karl Barth that appear in a letter, written by Mr. A. R. Kinnear, in the October "Record."

First, I would ask, should prestige and influence be the aim of the church? Do they not refer rather to wealth and numbers, and bear no direct relations to the presence and power of the Holy Spirit?

What does the writer of the letter mean by broad? I surmise he means that state of mind that can be at home with all shades of belief because it has no real belief. The fact that Presbyterians go to United or Baptist churches, when they happen to be nearer, and vice versa, shows just that lack of faith. Real faith is always narrow, which does not mean that it cannot have genuine sympathy with and respect for the sincere beliefs of others. Broadening Presbyterianism means simply squeezing out of it its essential nature.

Those who feel that this theology can be easily disposed of should ponder the words of a great modern scholar, Paul Tillich, one time professor of Philosophy at Frankfurt, and now of Union Theological Seminary, New York. In his book, "The Religious Situation," he says of Karl Barth's Commentary on the Epistle to the Romans, "A book of truly prophetic power and penetration," and in another place, "There can be no doubt that this theology is of the highest importance for the religious situation of the present."

Now I would like to answer the charges made in the six points. It is not without hesitation that I undertake the task, for I know how difficult it is to "explain" this theology.

The sovereignty of God is not that of a pagan tyrant. "The love of Christ constraineth us," is the way Paul puts it. If one will let the Holy Spirit Himself speak to him in this bit of Scripture, he will begin to know something of the sovereignty of God. Certainly, if one does not experience the loving constraint of God, he will never come to understand God's sovereignty by reasoning it out. It will be seen that His sovereignty does not obliterate but includes His fatherhood. It is the compulsion of love and not of force.

Total depravity does not mean, as many suppose, that there is no difference between human beings. It distinguishes between God and men. Compared with God all men, even the best, are evil.

And every virtue we possess, And every victory won, And every thought of holiness, Are His alone.

It simply means that anything in us that is good comes from God. That is to say it is obedience to the will of God, brought about by the Holy Spirit. And that is what Barth is asking, that God be given credit for His works of righteousness among men. Depravity means that our will constantly opposes the will of God, that it is always a struggle to give up our own way and accept His, that of ourselves we cannot do it. Only the regenerating work of His Spirit makes it possible for us to die to self and be made alive to Him. If our humanity had to die upon the cross, it was not be-cause human depravity is a little thing. "Behold I make all things new." If man is not deprayed what need is there of making a new creation "I am crucified with Christ." These words are meaningless unless our depraved nature needs to die, before it can be born of God.

I should think any man who sees human nature in action in the present world conflict will perhaps conclude, that man has obliterated his own dignity. Man's true dignity comes from God. Would anyone say that the man whom God has laid hold of, as Moses or Paul, lacked dignity? Or did not these men possess a dignity other men do not?

It is God who redeems man, but man is free to respond or refuse to respond. He cannot be saved if he is unwilling. In that sense the responsibility is man's. It doesn't mean that man has no struggle, say for self-control, but the sinful nature that is the cause of anger, greed, lust, etc., can be taken away only by God. In the same way to make a better world man may and must plan and endeavor to execute. The purpose of God will be revealed in the plans of men, for he speaks to us in a way we can understand. It might conceivably be revealed in the plan of the hated Communist. But wherever it is revealed, man will be forced to choose between God's will and his own self-interest. Man's co-operation can only be that in which men made wise and strong by the spirit of God, obey His commands. But this obedience will be difficult and soulstirring enough to involve all man's capacities.

Fatalism is the only logical belief for the natural man. Science is right. Given sufficient data, the scientific mathematician might very well predict the individual's response to every thing that happens to him. Man is part of the universe and held fast by its forces and powers. Only God's coming as the Saviour of man, breaks the chains that enslave him. God sets man free to serve Him, and to that extent makes Him a sharer of His own freewill. To talk of man's freewill in any other sense is only to blind one's eyes to facts. This theology leads away from fatalism to Christian freedom.

"Barthian theology" did not turn out to

be a "cosy cushion" for the ministers of the Confessional Church in Germany, many of whom found themselves in concentration camps, because they dared to oppose Hitler. Does anyone think that obedience to God is an easy thing? Or that those who are led by that Christian ethic are "dominated by a spirit of despair, defeat and human futility?" "I can do all things through Christ which strengtheneth me." Indeed those who say it is not practical fail completely to understand what Barth means by Christian ethic. The classic example of it is Martin Luther's stand before the Diet at Worms, "Here stand I, God helping me, I can do no other." This Christian ethic means obedience to God, whenever and wherever God places man under constraint, that is, makes His will known to him. The Christian's life is continually one of crisis and decision, decision for God and against himself. The modern ethic consists in man making his own standards, setting them up as ideals and following them. A good illustration of this is Pacifism, which was the ideal of many, including myself, a few years ago. But I think the insufficiency of this ideal has now been clearly demon-strated. For the "Barthian" the decision for or against any particular war can only be, a decision made under the constraint of God, in the actual situation, as history unfolds. We believe in the presence and power of God here and now in the situations of our life.

The writer of that letter seems to fear the "disturbing nature" of "Barthian theology." Do not be afraid. "If this countries work he of men it will come to

sel or this work be of men it will come to nought: But if it be of God, ye cannot overthrow it"; as one of that "faction" I am prepared to abide the final outcome.

> Yours sincerely, David Donaghue.

> > Toronto, Ont.

Dear Sir:

There is every reason to be deeply thankful for the nobility of character expressed these days by many young people. The parents of a young airman visited the Air Base where their son was stationed. While waiting for the young man to be located the officer-in-charge talked with the parents. This is what he said, "We feel very privileged to have your son at this Air Base. Although he doesn't talk much, wherever he goes the standard of conversation and behavior among the men is improved." behavior among the men is improved." The parents attributed this influence for good to a little Sunday School in the country. Thoughtful observers attributed it also to his Christian parents.

Recently three air men were being entertained in a private home. Two of these three men were experienced, senior pilot instructors. The third was a young man who was in training for his wings. The host offered alcoholic drinks to the senior men; these were accepted. When the young man was asked he graciously declined and replied "No thank you, I am an abstainer". This reply was expressed as naturally as if he had said, I am a Canadian I am dian, or a Liberal, or Conservative. It was very obvious that everyone present greatly very obvious that everyone present greatly admired this youth who had the courage to be different. One of the senior officers said, "Good work, son, I wish I could say the same". The enlightening and eloquent statement by Henry Van Dyke comes to thought: "Individuality is the salt of common life. You may have to live in a crowd, but you don't have to live like it, nor subsist on its food. You may have your own orchard. You may drink at a hidden spring. Be yourself if you would serve others,"-Cherrebeth Gordon.

World Day of Prayer

THE annual World Day of Prayer, to be observed this year on February 16, under the auspices of the United Council of Church Women, carries the benediction of this first Friday in Lent throughout the world during the other 364 days of the year—into the lives of Oriental students, young and old readers, 13,000,000 transient migrants and sharecroppers and 320,000 Original Americans.

Since 1887, when Presbyterian women met together to pray for national missions, the day's observance has grown to include fifty-one countries and 10,000 communities in the United States, who will this year use the service of worship prepared by the committee under the chairmanship of Miss Margaret T. Applegarth. Four British members of the Woman's World Day of Prayer Committee for England, Wales and Ireland prepared the program against their background of blitz and blackout. From their office at night searchlights safeguarding the city suggested the theme chosen for the observance.

"That we should show forth the praises of him who called us out of darkness into his marvelous light."

For the sake of humanity, it is devoutly to be wished that the manly employments of agriculture, and the humanizing benewaste of war and the rage of conquest; the swords might be turned into plowshares, and, as the Scripture expresses it, "the nations learn war no more".

Among the Churches

Moncton, N.B.

Large congregations were in attendance at morning and evening services of divine worship in St. Andrew's Church, Sunday, November 12th, on the occasion of the observances annual triple anniversary marking the 106th birthday of The Presbyterian Church in Moncton, the 19th year since the historic reformation of the congregation in 1925, and the 16th anniversary of the consecration of the present church building. The preacher for the day was Rev. D. A. MacKinnon, minister of St. David's Presbyterian Church, Springhill, N.S., and Moderator of the Synod of the Maritime Provinces, who conducted the devotions, and delivered two most inspiring sermons. He was assisted by Rev. S. J. Macarthur, M.A., B.D., a former minister of the congregation (1927-1934), who read the lessons.

The morning sermon text was Psalm 84:10, I had rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness. The sermon dealt with the respect and veneration due the sanctuary, and the obligations of constant attendance at the House of Prayer and on the things of God. The evening text was Judges 7:21, And every man stood in his place. sermon dwelt on fidelity to the work of the Lord.

The full Choir, under the direction of Mr. George D. Skeffington, organist and choirmaster, led in the service of praise, and gave an inspirational rendition of an anthem at each service, "The Lord is King" (Sterne-Nichol), and "God is my Strong Salvation" (Montgomery-Thomas). Special features of the morning service were the presentation by the visiting minister of certificates for outstanding proficiency in Catechism to Doris Travers, Eunice Mac-Lean, Sterling MacLean, and Rosemary Harrison, and the unveiling and dedication of the new Honor Roll, listing some forty sons and daughters of the congregation in the service of their country. The dedicatory preface was delivered by Rev. D. A. MacKinnon, who also read the names inscribed on the Roll, special mention being made of the two who have given their lives, Major Claude W. Abell, and Gunner Ross MacDonald. The unveiling was performed by one of those honored on the Roll, Mr. Frank Thompson, now home on honorable discharge from the Italian front on account of wounds. The prayer of consecration was offered by Rev. S. J. Macarthur. Special soloist at this service was Mr. Charles E. Jarvis, who sang prior to the unveiling, "There is no Death" (Johnstone-O'Hara).

The response to the special anniversary offering appeal was most gratifying. The present objective is to liquidate the re-

maining indebtedness in order that plans may be completed for the erection of the church proper.

Rev. R. D. MacLean, B.A., minister of the church, exchanged pulpits with the

visiting minister.

The flowers on the communion table were placed by the Women's Club.

Strasbourg, Sask.

F/L Rev. D. Gowdy, padre at Rivers, Man., was a visitor at the two charges of the Arlington Beach Mission Field Sunday, December 3rd. In the morning he spoke at the Strasbourg Church and unveiled the Honor Roll there and in the afternoon he was at the Cymric Church to perform the same function. At both services after the opening devotional exercises, the congregation standing, the names on the Roll were read, in the morning by Dr. McIntosh of Lumsden who had two sons and a daughter on the Roll, and in the afternoon by Rev. A. A. Downey. Following this Mr. Gowdy led in prayer commending these men and women in the forces to God in love and faith and asking that He would follow them with His searching eye and never-failing power. The sermon was preached by Mr. Gowdy.

Special interest was taken in Padre Gowdy's visit as he had been a student on this field in 1929 and his many friends taken in Padre were glad to welcome him back. While in the district he was the guest of Rev. and Mrs. A. A. Downey of Nokomis. He left on Sunday's evening train to visit his wife and two sons in Saskatchewan before

his return to Rivers.

Briercrest, Sask.

An event of great interest to the members and friends of Knox Presbyterian Church was the homecoming of the Rev. Dr. Stanley Glen of Glenview Church, Toronto, on a short vacation.

He was guest speaker in the church Sunday, August 6th, when he was welcomed by the student minister, Mr. Alex. Aicken, B.A. Dr. Glen chose at his subject, Justification by Faith. The large congregation present included his mother and grandparents and many other relatives.

(This item of news should have appeared earlier but inadvertently had been mis-placed and this explains the delay. This we regret very much.)

Ottawa, Ont.

Rev. A. Ian Burnett of St. Andrew's Church was appointed interim Moderator of the New St. Stephen's Church in the West End at a meeting of the Ottawa Presbytery of The Presbyterian Church in Canada in Knox Church this morning. I moderator, Rev. Robert Good, presided.

An interim Kirk Session was also ap-

pointed. It is composed of Clarence M. Pitts, D. Roy Kennedy, K.C., F. A. Mc-Diarmid, G. Forgie, T. McCord, Alex Vessie, H. E. Hughston and D. J. Woods. Representing the new church congregation at this morning's session were J. R. Bennie, A. McKay and G. Foulkes. Recently a site was purchased at the corner of Parkdale Avenue and Sherwood Drive for the church, which will be built sometime later. At which will be built sometime later. At present meetings are being held in the Y.W.C.A. building on Gladstone Avenue. It is the hope of the congregation, which numbers some 150, the delegates said, that when a minister is appointed, which is expected to be soon, he may be a returned overseas padre.

Rev. Keith Markell was reappointed supply minister at St. Giles Church until

supply minister at St. Giles Church until

the end of the present year.

Moosomin, Sask.

December 14th, 1944, was a day long to be remembered in the history of the con-gregation of St. Andrew's Presbyterian Church. On that day the mortgage which had recently been paid was burned. Friends of the congregation came from far and near to join in the service of thanksgiving

and praise.

The first feature of the program was a splendid banquet, prepared by the ladies of the church, which was greatly enjoyed by all. Next a short sacred service was held, Mr. Alex Broadley, Clerk of Session, occupying the chair and extending a wel-come to the large audience. Rev. Mr. Wilson, minister in charge, and also Mo-derator of the Synod of Saskatchewan, read the Scripture lesson. Rev. N. D. Kennedy of First Presbyterian Church, Regina, Moderator of the Regina Presbytery, led in prayer and addressed the congregation. Mr. R. L. Charles, secretary-treasurer of the church, presented a brief outline of the history of the church, giving credit to the mortgage committee for its wonderful work.

The burning of the mortgage was performed by Mrs. A. S. Smith and Mr. William Sim with Mr. Donald McRae lighting the match. As the document burst into flames the congregation rose to sing the Doxology, Praise God from Whom All

Blessings Flow.

Mrs. A. S. Smith addressed the gathering, outlining Presbyterianism in Moosomin since its inception here. Mr. J. W. Patterson of Weyburn brought greetings from Knox Church, Weyburn. Sheriff J. E. Love and Mrs. C. VanSteinburg offerage congratulatory tributes to the mortgage fund committee and Mr. Donald McRae, Mr. J. D. Lynd and Miss Helen Simpson accepted the tributes for the committee, replying with congratulations to the members, adherents and friends for their cooperation and support.

Mr. Norman Sangster of Virden, a former member of the congregation, delighted the audience with his rendition of Bless This House and Sweet Hour of Prayer. The choir sang Prayer of Thanksgiving and He Chose the Cross.

With the singing of the National Anthem and the pronouncing of the Benediction came the close of a memorable day in the

life of St. Andrew's.

Avonmore, Ont.

A disastrous fire accomplished the complete destruction, with the contents, of St. Andrew's Church in the early morning of January 5th, 1945. It was discovered at 1.00 a.m. and the origin was supposed to be a defective chimney caused by the severe earthquake in the late autumn of last year which affected a large area in eastern Ontario. It being winter when the conflagration took place, the people were helpless and could just stand and gaze upon the destructive work of the fire. The upon the destructive work of the fire. The manse was not touched, it being some little distance from the church. The loss is appraised at \$15,000, with insurance to meet \$5,000 of this. The building was erected in 1890 and opened on the last Sunday of November of that year, Rev. D. H. Macvicar, being the special speaker for the day. The present minister is Rev. M. N. McDonald. Plans to erect a new M. N. McDonald. Plans to erect a new building have been called at a meeting on the 18th of January. The congregation is indebted to the local congregation of the United Church for the use of its building, St. James Church, the congregation assembling at 2.30 in the afternoon. The week night meetings are held in the various homes. There was no debt on the church.

Grand Falls, Newfoundland

The Home Front Association of Grand Falls and Windsor has engaged in an enterprise by printing and sending out a newsletter. Rev. H. J. Scott is Convener of the Committee and the publication serves the purpose particularly of conveying news and sending messages to the men overseas. Mr. Scott employed this method of sending at the Christmas season a message from the district represented, Grand Falls and Windsor. Other greetings were carried in the name of other local bodies.

Toronto, Ont.

St. Paul's at Bathurst and Barton launched a mortgage campaign September 15th to wipe out their \$19,000 mortgage and to date have received from 458 members and friends, \$11,364 in cash and pledges. Of this amount, over \$7,500 has been received in cash and the second mortgage \$4.200 her been reit and second mortgage. gage of \$4,300 has been paid and also notes and a portion of the first mortgage.

It is hoped that by the Anniversary in

1945, the objective will be reached and

canvassers are still at work.

The Mortgage Committee and canvassers have been greatly inspired by the response to the appeal and by the able and untiring efforts of their minister, Rev. Fred D. Douglas, M.A.

Port Hope, Ont.

The 117th Anniversary of St. Paul's Presbyterian Church was recently celebrated by special services morning and evening. Music fitting to the occasion was well rendered under the direction of Mr. A. H. N. Snelgrove, organist and choirmaster. The morning service was in charge of Rev. D. A. McKenzie, Moderator, during Mr. Rowland's absence through illness. The address was given by one of the sons of the church, Mr. Malcolm A. Mark, B.A., Knox College, who spoke on Comfortable Religion. In the evening the United and Baptist churches withdrew their services for this occasion and Rev. Dr. Mc-Kechnie and Rev. J. W. Gordon assisted. Mr. Mark gave an inspiring address on The March of Time.

It was very pleasing to the congregation to have one of its own boys occupy the pulpit, and they were all the more gratified when they heard his able presentation of the subjects chosen. He is a dynamic speaker, and the Church should be proud of this young man who gives promise of able service to the Church's cause wherever he may be called upon to serve. Both services were exceptionally well attended and everyone seemed greatly enriched thereby.

Fort Erie, Ont.

It was with deep regret that Knox and St. Andrew's Churches learned of their minister leaving them, having received a call to Wallaceburg, Ont., Rev. James Fleming, who substituted for three years in the absence of Rev. H. F. Davidson in the Chaplaincy overseas. During his term with us Mr. Fleming not cally saw the conwith us Mr. Fleming not only saw the congregation increase—in attendance but his influence was community wide. He was padre of the local branch of the Canadian Legion and was held in high esteem by his comrades. The balance of the mortgage on St. Andrew's Church was liquidated by a friend in the community in appreciation of services rendered during Mr. Fleming's ministry. The mortgage on Knox Church was also reduced by over three thousand dollars.

The very large congregation which attended the farewell service in Knox Church was good evidence of the esteem in which minister was held, when various churches of the town were represented, together with a large parade from the Canadian Legion. At the close of this service the congregation was invited to a social hour in the Sunday School room.

refreshments were served, Mr. J. A. Bell, chairman of the Board of Managers, called Mr. and Mrs. Fleming to the front and after expressing the regret of the whole congregation at the severing of the pastoral tie, presented Mr. Fleming with a well-filled purse of money, and Mrs. W. C. Tait, wife of the Clerk of Session, presented Mrs. Fleming with a beautiful basket of fall flowers. A generous cheque was also presented from St. Andrew's Church. Both the minister and his wife replied feelingly, stating how well they had been received when they came to Fort Erie and the host of friends they had made during their stay. They expressed the hope of an early settlement in the charge and best wishes for the

future.

Mr. Fleming was inducted into his new

Montreal, Que.

Under the auspices of the Board of Managers and congregation a social evening was held in the Church Hall of Kydd Memorial Church on Wednesday, December 13th, at which 100 members were present. The first part of the evening was taken up with community singing and solos. Mr. A. J. Ford, Treasurer, said the congregation had been invited to gather that evening so that they might pay tribute to the minister and his wife, Rev. Peter and Mrs. De Ruiter, B.A., for the work which had been accomplished during the fifteen months they had been with us. Mr. T. Goodman, Clerk of Session, said that when he commenced his pastorate there were large outstanding debts to be met but thanks to the ready response of the congregation to each ap-peal and the untiring efforts of the minister all debts, except mortgage, had been now met. The congregation therefore wished to show their appreciation in a tangible way and on their behalf presented the minister with a wallet containing a sum of money. Mrs. J. Crossman, President of the Ladies' Guild, thanked Mrs. De Ruiter for the good work she had done in the church and on behalf of the Ladies' Guild presented her with a bouquet of red roses. The minister thanked the congregation for their gifts after which the ladies served a buffet supper and the social gathering was brought to a close by singing Blest Be The Tie That

The mortgage on the church now stands

at \$8,600.

The Presbyterian Church in Canada Presbytery of Saskatoon To Our Well-Beloved Brother in Christ, The Reverend John Brent,

Greetings: This regular meeting of the Presbytery of Saskatoon records the affection of every member of the Presbytery towards the Rev. John Brent of Coleville, who for many years has been a leader and an inspiration to the churches on these far-flung prairies. His unchanging goodness and his transparent simplicity continue to be to all of us a portrait of the Master. In our meetings and in every activity of the Church at large, his presence has been a benison. We invariably go away feeling that it was good to have enjoyed his kindness and his wisdom and his fellowship once again.

For a long period of time he has dedicated his life and strength to the work of Jesus Christ in the large area around Coleville. From these fields have gone forth, and continue to go, students, missionaries, and deaconesses, who have heard the call of Christ through the preaching and the daily life of our beloved fellow-preacher.

His own congregation has even now attained the rank of a self-supporting con-

gregation.

And today, we the Moderator, and the Clerk, and the members of the Presbytery of Saskatoon, do offer these few words of affection for the Rev. John Brent and our prayers that the God of all Grace will continue to bless him and to make him a blessing.

December 12, 1944.

John Hardwick, Moderator R. D. Currie, Clerk

Saskatoon, Sask.

A departure from the regular order marked the evening service on December 31st in St. Andrew's. Instead of assembling at seven o'clock in the evening the hour was changed to 11.30 p.m. and the service was broadcast over radio station CFQC. From this station messages are heard not only throughout the Provinces of Saskatchewan but in homes in Alberta, Manitoba, and in some places in the State of Montana. The minister was assisted by the Very Rev. Dean Fuller of the Anglican Cathedral of St. John the Evangelist. Mr. Hardwick's theme on this occasion was, I Am the Way. John 14:6. We regret that we are unable to use this message on this occasion on account of lack of space.

THE PRESBYTERY OF GUELPH Rev. T. G. M. Bryan, Clerk

The Presbytery met in St. Andrew's Church, Guelph, on Tuesday, January 9th, with Rev. J. D. Wilkie of Elora as Moderator. It was very fitting that at the first meeting of the year an hour was set aside for worship. Rev. Frank Lawson presided and opened with a Scripture reading, prayer, and hymn. Then Rev. W. A. Young of Fergus and Rev. R. Forbes Thomson of Acton delivered earnest messages on the subject, Looking Backward and Forward, and Rev. D. H. Marshall of St. Andrew's, Guelph, led in prayer.

The Presbytery made the following nominations for vacancies on the Knox College

staff: For Principal, Prof. W. W. Bryden, D.D.; for Professor of New Testament, Rev. Geo. S. Hendry, B.D., of Bridge of Allan, Scotland; and for Professor of Old Testament, Rev. J. B. Rhodes, B.D., Vice-Principal of Toronto Bible College.

The request of Rev. Frank Lawson to be released from his appointment as assessor minister of St. Andrew's Church, Kitchener, on January 31st, was granted, and Mr. J. F. Carmichael, elder from Kitchener, spoke highly of the work done by Mr. Lawson during his four years in St. Andrew's. Members of Presbytery also spoke in appreciation of Mr. Lawson's services in the Presbytery during the last eight and a half years. Rev. H. G. Cleghorn of Preston was appointed interim moderator at Kitchener, Rev. F. G. Stewart being still a chaplain overseas.

REV. P. WELLINGTON GRAHAM

Mr. Graham's death took place on Sunday, December 10th, at York County Hospital, Newmarket, after a long illness. He was the son of Mrs. S. E. Graham of Greenbank, Aurora, Ontario, and surviving are his brother, Varr, Aurora; and a sister, Mrs. Margaret Kritson, Detroit.

Before his illness became serious he had suffered long from ill-health which he bore valiantly without complaint, looking for-

ward hopefully to recovery.

He was engrossed in the work of missions and served that cause faithfully to the end. He was ordained and inducted into the charge of Neepawa, Manitoba, where he served for about five years. In 1938 New Ontario claimed him and while there for two years he served Kirkland Lake, Ontario. His birthplace was Maple, Ontario, and he graduated from Knox College in 1933 with a Master of Arts degree from the University of Toronto. He was a member of the Masonic Order and the Rotary Club. He was a sincere, devoted, unselfish, and capable minister of the Church. His interest in missions was shown not only in active service but in well-written and interesting articles for the Presbyterian Record. He had fought a good fight throughout his short life of 39 years and finished his course.

DR. JESSIE ANN MacBEAN

Dr. Jessie Ann MacBean, who had to her credit twenty-six years service as a missionary in South China under the Women's Missionary Society of The Presbyterian Church in Canada, died suddenly on December 30th. She had been in precarious health for some time which caused her retirement in 1933. The immediate cause of death was heart trouble.

She was born in Toronto and had the good fortune to be brought up in a church, St. John's, that under the leadership of Rev. Dr. J. McP. Scott was truly missionary. She belonged to the Mission Band and her interest in missions was cultivated there and by contact with missionaries. In due course she completed her training for missionary service and was accepted by the Foreign Mission Committee. Although her aim was to serve in India, like so many other ardent missionaries, she found her sphere in China, a change for which she expressed herself as profoundly grateful in later years.

In time she found herself the head of a department of the Hackett Medical College for Women, Canton, where she was placed also in charge of the training of Chinese nurses. In 1925, when all missionaries were ordered to leave China by the British and Canadian governments, she was retained as interpreter for the British Navy. While in China she also promoted health work in the city of Canton. She was instrumental in establishing a Maternity Centre, a Civic Child Welfare Clinic, and a District Health Nursing Order. During her years of re-tirement she was identified with her first church, St. John's, and was active in promoting the cause which had been her life work through the local W.M.S. and the Chinese Mission. Our Church has been honored in having Dr. MacBean on the roll of her missionaries. Surviving are two sisters, Flora and Hannah, and two brothers, George and John.

ONE MAN REVOLUTION

It is not the design of the Department of Rural Church, says the President, to train scientific farmers. We do hope however to send into the rural church consecrated ministers who will have an intelligent appreciation of the problems of their people and the following was effected by one of them.

In a country parish in northwest Iowa, Dr. Schnucker not only ministered to his people on Sundays, but helped the farmer tackle his problems until, when he left, owner-operated farms had jumped from 33 to 66 per cent, 60 renter families had been able to buy 8,640 acres of land, and ten times as many boys and girls had gone to college as during the 50 preceding years. He vitalized the church life that church attendance soared from 50 to 400, church school attendance jumped from 70 to 375, an old debt that had been on the church since 1894 was wiped out, and a \$35,000 remodelling programme was carried to succompletion. Concerning Schnucker and his work in this parish, William F. McDermott, Religious Editor of the Chicago Daily News gives the secret in the Country Gentleman in February, 1943,

"It's a really a one-man revolution that has set rural Iowa on its ear, because it can't be accounted for in any other way than in the common sense and determination of 'The Rev. Calvin Schnucker."-

News Service, University of Dubuque.

The Moderator's Itinerary

T a meeting of the Committee to Advise with the Moderator, held in the Church Offices on Monday, January 15th, the following arrangements were made for the Moderator for the months of February and March:

February

4th—Perth and Smiths Falls.

5th—Montreal, Young Women's Rally.
Montreal W.M.S. meeting.

11th-New Liskeard and Kirkland Lake.

18th-Hamilton, Erskine Church and St. Enoch's Church.

19-23rd-Hamilton, St. Paul's Church, Noon-day Community Services arranged by the Hamilton Council of Churches.

25th—Fort Erie, joint services, Knox and St. Andrew's Churches, Drummond Hill Church, Niagara Falls.

March

4th-Georgetown, Limehouse

Evangel Hall.

11th—Midland, Knox Church, Communion Service.

18th—Knox Church, St. Thomas,

North St. and Alma St. Churches, St. Thomas. 25th—Collingwood and Stayner.

A list of the engagements for April and May will appear in the March issue of the Record.

AN APPOINTMENT

THE Presbytery of Toronto has taken a definite and a wise step towards promoting the extension of the Church within its bounds. At the January meeting Rev. J. B. Thomson was appointed to undertake this important work. In this step the Presbytery has entered into co-operation with the Board of Missions with respect to the payment of Mr. Thomson's salary. The Presbytery will be responsible for \$1,000 and the General Board of Missions for \$2,000.

MISSIONS

Contributed by Rev. E. H. Johnson, B.Sc., B.Th., Secretary for Missionary Education

WE WORK AMONG HUNGARIAN CANADIANS
Rev. Charles Steinmetz

A LTHOUGH the Hungarians are considered as new immigrants, the truth is that they began coming to Canada almost sixty years ago. The first settlements in Saskatchewan dates back to 1886.

After the Hungarian War of Independence against the Austrians was lost at Vilagos in 1849, there was great unrest in the country, due to general dissatisfaction with political, economic and social conditions. The result was that in the following fifty years, up to 1913, over a million Magyars emigrated to other countries, mostly to the United States and some to Canada.

Then came the First World War, in which Hungary, a dual-monarchy, was forced by Emperor Franz Joseph I of Austria, King of Hungary, to take up arms on the side of the Germans. Germany lost the war, and by the Treaty of Trianon, 1920, the Thousand-Year Old Hungary was divided. In Transylvania, more than one and a half million Magyars were annexed to Roumania, more than one million to Czecho-Slovakia, and over eight hundred thousand became subjects of Yugo-Slavia. The dismemberment of the Thousand-year old Hungary was a major catastrophe for the Magyar nation. Freedom of language, press and worship was gone in the Succession States, and as a result of the ruthless persecution, they were forced to emigrate by the tens of thousands to the United States, Argentina, and after 1924 to Canada.

Magyars Come to Canada

Incidentally, what we may regard as Hungary's loss, we may now regard as Canada's gain. The Canadian Government in the post-war period maintained a strict policy, limiting immigration from the so-called Non-Preferred Countries, but encouragement and preference were given to the farming element. Thus the landlessness of the dispossessed inhabitants of the old Hungary, and particularly from the lost provinces, brought some thirty thousand good farming people with capital to our Canadian shores.

Today, there are fourteen million Magyars in the world, twelve million in Hungary and two million scattered all over the globe. In Canada, there are approximately 75,000.

Most of these people when they came to Canada, settled on farms in the Provinces of Saskatchewan, Alberta and Manitoba, but in the past 15 years, there has been a trend back eastward, towards Ontario, and particularly to the neighborhood of Toronto, Hamilton, Delhi, the Niagara Peninsula, and lately quite a number may be found in British Columbia. About half of the total number of Magyars in Canada are now settled in Ontario, and about seven thousand of them in Quebec; and while most are engaged in agriculture to satisfy their thirst for land ownership many are engaged in business, industry and trade.

Hardship at the Start

There is a marked difference between the pre-war and post-war immigrants. Those who came to Canada before 1914 had a good chance of settling down on farms, becoming quite prosperous and thus could live a more happy and contented life. The majority, however, coming after the first world war, came with broken hearts, deeply affected by the results of the war, persecuted, haunted by a strange and cruel fate. They came with hope on one hand, and with fear and trembling on the other, into a strange land, among strange people. Everything was new to them; the people, the language, the climate, the money, the customs and the soil. They money, the customs and the soil. They hardly had a chance to look around, to take the first deep breath, and collect their senses, when along came the drought, the rust, and sand-storms, followed by complete crop-failures; and with them the economic collapse of 1929, followed by ten hard years of soul-crushing depression. Most of them became even poorer than when they arrived in Canada. Thousands left the farm and, like shifting sand in the desert, travelled the highways and railways of Canada by the jumping and thumbing systems.

Unemployment was the greatest possible curse: They felt it, perhaps, more than any other people, because they are the children of a thrifty, industrious and hardworking nation.

Due to unemployment, poverty, the lack of women and proper family life, the boarding-house system flourished. Bootlegging was common. I visited homes where as many as twenty and thirty boarders lived under the same roof. They were victims of circumstances, hopelessly separated from their loved ones in the Old Land, and were rapidly shifting towards extreme radicalism and free thinking, bitterly turning against organized religion and God.

The Churches Lend a Hand

The part played by the leading denominations, especially The Presbyterian Church in Canada, and its Women's Missionary Society W. D., in maintaining and stabilizing the spiritual and moral balance of the Hungarian New Canadians, is beyond praise.

Although there have been some in our church who on different occasions have impatiently said it was no use carrying on missionary work among the Non-Anglo Saxons and that it was merely a waste of money, yet the majority of our Church leaders and people had the necessary faith, wisdom, courage and conviction to go on and give the necessary spiritual and financial support to the few Non-Anglo Saxon missionaries among the Hungarians as well as among other nationalities.

Now the results are obvious. Since the outbreak of the present conflict, Canadian Hungarians have proved themselves worthy of their name, and of all that was done for them. Since opportunities are numerous in every phase of life, the Magyars of Canada are by no means behind any other nationality, large or small. We find Hungarians in the armed services and on casualty lists in equal proportion to those of the Allied Nations in Canada. We find them on the home front too, honorably taking their places with contributions in the drive for victory bonds or Red Cross, social service or church work. In our war plants, they are honored and trusted, for their honest and earnest work. On farms, they are making the soil produce to capacity. During the past five years, a large percentage have become property owners, which means that now they are permanently settled.

Christians for a Thousand Years

The Magyars accepted Christianity one thousand years ago. For over five hundred years they were Roman Catholics, and fervent defenders of the faith. The Medi-eval Hungarian State collapsed at Mohacs in 1526, and the country soon fell into three parts, the western strip of the land ruled by Hapsburg kings; the middle by the Turkish Sultan; while Transylvania became an autonomous Hungarian principality under Turkish protectorate. catastrophic change was disastrous to the organization of contemporary Catholicism. That was the reason why, about 1550, Protestantism reigned supreme in all three parts of the country. First, Lutheranism gained ground, but it was followed by the Helvetic Confession, or Calvinism. testantism, however, was unable to conquer the whole of Hungary, just as Roman Catholicism was unable to regain and re-instate its ancient glory by the counter Reformation.

The Turks oppressed and stripped Protestant and Catholic Magyars alike, despising the religions of both. Thus, under the common scourge, the Hungarians of these two religions were obliged to keep together. It happened many a time during this period that both Roman Catholics and Protestants used the same church for divine service.

The spread of Reformation had its most suitable ground in Transylvania, taking up the Helvetic Confession, thus becoming Calvinists. The Reformed Church of Hungary, with its three million souls, including Transylvania, and the Church of Scotland, or let us say, The Presbyterian Church in Canada, are similar. According to figures of four years ago, 52% of the Magyars in Hungary belong to the Roman Catholic Church; 7% to the Greek Catholic Church; 25% to the Calvinistic Reformed Church; 8% of the total population are Jews; and 2% are Unitarians, Baptists, Adventists, etc.

Roughly, this is the religious background of the 75,000 Hungarians in Canada, and statistically the same proportions apply to them here.

Hungarians Are Served by Five Churches

Missionary work among Canadian Hungarians is carried on by the following:

BAPTIST: Toronto, Welland, Bekevar, Wakaw, Aldina, Leask, and Norbury.

LUTHERAN: Montreal, Toronto, Hamilton, and Windsor.

ROMAN CATHOLIC: Montreal, Toronto, Hamilton, Port Colborne, Windsor, Delhi, Calgary, Winnipeg, Esterhazy, Kaposvar, Stockholm, Otthon, Plunkett, Regina, and British Columbia.

UNITED CHURCH: Montreal, Toronto, Niagara Falls, Welland, Port Colborne, Sudbury, Winnipeg, Rottermere, Saskatoon, Halmok, and Yorkton.

PRESBYTERIAN: Toronto, Hamilton, Windsor, Calgary, Lethbridge, Raymond, Taber, Bekevar (Kipling), Whitewood, and new fields in British Columbia around Abbottsford and Victoria, and in the tobacco district of Tillsonburg, Delhi, and Aylmer.

Presbyterian Congregations

Let us make a close study of the work supported by and under The Presbyterian Church in Canada:

BEKEVAR: One of the oldest and most successful Magyar settlement is found in Bekevar, just eight miles from Kipling, Sask. The word Bekevar means Peace Fort. The first settlers, all Calvinists, arrived in Bekevar in July, 1900. In 1912 they built the first Magyar church in Canada, which is a double towered building

with a seating capacity of 400. The present minister is Rev. John Kovacs, and the congregation is self supporting.

CALGARY: Work was started in 1929. The minister is Rev. Dr. E. F. Molnar. A large house was bought and converted into a suitable place of worship. This building was dedicated on the 23rd of April, 1939, and is now debt-free. Regular services are rendered by Dr. Molnar in Lethbridge, Raymond, Taber, and in Abbottsford and Victoria, B.C.

WINDSOR: Work in this field was first started in the spring of 1927. In less than a year, they built a beautiful brick church which was dedicated on the 1st of July, 1928. The seating capacity is about 250, with an extra large basement, used for social and school purposes. The value of the property is about \$25,000. The minister is Rev. Zoltan Vajda of Detroit, Michigan.

HAMILTON: The work in Hamilton was started in 1926. In 1933 a brick-stucco church building was erected and dedicated the same year. It has a seating capacity of 300, and has a large basement auditorium for social and school purposes. The minister is Rev. Eugene Ruzzo. This building is valued at \$20,000.

TORONTO: It was in February, 1926, when the Rev. Frank Kovacs, who just arrived in Hamilton, preached first to a group of Magyars in Toronto. The congregation was organized in 1928, but due to many causes, this group could not survive. So, the work was started again in July, 1932, and the congregation was reorganized later in September by the Rev. Charles Steinmetz, then a student for the ministry in Knox College, and survived the darkest moments of the depression years. A building fund was started in 1932 and the beautiful brick building was erected in 1938 and dedicated on the 5th of February, 1939. With a seating capacity of 200, and a large basement auditorium with 200 chairs, this property represents a value of more than \$21,000 with only a mortgage of about \$3,000 against it.

There are only four ministers and one deaconess laboring among the Calvinist Magyars of Canada under the Presbyterian Church. The need for more workers is very great. However, very little may be done about it until after the war.

The Hungarians of Canada seem to be conscious of the fact that now, more than ever before, they must prepare for the morrow, so that, when this world conflict is ended, and there is a new immigration of Magyars, they may be able to receive, help and guide them in starting life anew in a free country and among free people. May God help us and His Church to be ready.

The Presbyterian Book of Praise

THE Board of Administration has encountered many difficulties during these war years both in obtaining a constant supply of the various editions of the Book of Praise, and in keeping the prices as near as possible to the pre-war level. These books are manufactured in Britain and the costs of manufacture and shipping have greatly increased. Only by the most careful supervision of the retailing of the books and with the co-operation of Presbyterian Publications has it ben possible to hold the increased prices to the present level.

We want to assure our congregations that everything possible is being done to provide the Book of Praise at the lowest possible cost.

Praise at the lowest possible cost.
All orders should be forwarded to
Presbyterian Publications, 165 Elizabeth Street, Toronto 2, Ontario.

J. W. MacNAMARA, Sec'y.

BRITISH GUIANA

The Bethel Theological College at Queenston, New Amsterdam, Berbice, has now a history of over three years. The Principal is Rev. James Dickson, B.A., B.Th. The object of the institution is to train suitable East Indian candidates for the ministry of the Canadian Presbyterian Church there. Women are being trained there also for the work of deaconesses. Mr. Dickson has established and equipped at Albion School a Handicraft Centre which is open to the pupils of Fyrish Congregational School and St. Columba's Church of Scotland School. The government has commended Mr. Dickson very highly for his enterprise.

The graduating exercises of Bethel College took place at the Ramdeholl Memorial Church, New Amsterdam, on Friday evening, November 10th. There were eight graduates, a goodly number, who had completed a three-year course of studies and were granted diplomas. The Principal was assisted by Rev. D. G. Munroe, one of the College tutors, and a stirring address was delivered by the Chairman of the Mission Council, Rev. John Elder, on What Can I Do for God? The charges to the graduating class were given by the Principal and Rev. J. B. Cropper, D.D., a former missionary and a letter from the Secretary of the Board of Missions in Canada, Rev. Dr. W. A. Cameron, was read extending to all concerned with the teaching in the College and to all students, on behalf of the Canadian Church, his heartiest good wishes.

Chaplaincy Service

BRITISH EMPIRE DECORATIONS
Announced as Given at the New Year

Among those reported is Honorary Major Geoffrey Deane Johnston of Brantford. Mr. Johnston is a Canadian chaplain under The Presbyterian Church in Canada. He was born November 24, 1906, in Ireland. Graduating from Trinity College with an M.A. degree, he was a clergyman in Brantford prior to his appointment to the Canadian (Active) Army with the rank of Honorary Captain Dec. 5, 1939. He proceeded overseas three days later and was confirmed in his present rank March 1, 1943. Mrs. Johnston lives at 26 William St., Brantford. The above is taken from The Toronto Evening Telegram Dec. 29, 1944. The office

Evening Telegram Dec. 29, 1944. The office has had no confirmation of this but it would seem to be assured and the Church is therefore expressing its pride in the recognition of worth thus given by the King to one serving under The Presbyterian

Church in Canada.

Word has reached the Church that another of our chaplains, H/Capt. D. Crawford Smith, has distinguished himself at the Front and has received the Military Cross. The particulars have not yet been given.

From a Letter to Dr. Cameron Bombay, Dec. 5, 1944, APO 881.

Dear Mr. Cameron,

I feel I should write just a few lines to keep in touch with my church and to let

you know where I am.

You will note that I am in India, arrived here about six weeks ago. Have been acclimated by this time and am feeling fine. Was very grateful that the airplane motors didn't let us down, especially over the Atlantic. On our journey we landed at Georgetown, B.G., stations in Brazil, Ascension Island, West African Gold Coast, Egypt and Arabia.

I started working almost immediately upon arrival. We have patients from the China-Burma theatre and they have troubles of all kinds. I feel a chaplain can really do such men much good and I am

glad to be here.

Mail is very slow here and so I do not hear much from Canada these days. I trust that you and your family are all well and I do hope that the work in the Presbyterian Church is being richly blessed. I wrote Lily Simpson a few weeks ago and have already received her reply. I hope some day to visit the Jhansi and Bhil fields.

With kindest regards,

Sincerely yours,
Arend Roskamp,
Chaplain.



SQ./L. H. CRAWFORD SCOTT.

Squadron Leader H. Crawford Scott, Protestant padre on an R.C.A.F. airfield in England, climbs into his jeep as he prepares to make the rounds of his parish. Where the men are unable to leave their duties to go to church, he brings the church to them. Before the war he was the minister of St. Paul's Presbyterian Church, Hawkesbury, Ont. (R.C.A.F. Photo)

No. 4 Canadian General Hospital, Canadian Army, England,

December 4, 1944.

Dear Dr. Rochester,

I should have written before but being on the move so often one finds it hard to keep up correspondence. During my stay in Newfoundland I certainly enjoyed the Record.

Yesterday a young man walked into my office and asked for The Presbyterian Record. I was so ashamed to say that I hadn't any. I wonder if I'm asking too much if you could arrange to send half a dozen copies to the following address:

Headquarters, D.A.P.C., (P), Headquarters, C.R.U., C.A.O.S.

Thanking you in advance for everything and wishing you the Compliments of the Season.

Sincerely yours, H/Capt. D. J. Gillies.

Unit Padre.

SOME RESULTS OF HOME MISSION EFFORT

R ECENTLY there has been received in the office of the Secretary of the Board of Missions, two letters which are of particular interest. These were not written with the intent that they should be published, but they are of such a nature that they should be shared by the whole Church.

The first comes from Rev. John Brent, minister at Coleville, Saskatchewan:

"I am very pleased to report a fine meeting held in Coleville today, at which the people from all the points on this Field — viz. — Coleville, Luseland, Beaufield, Dewar Lake, Ealingford and Merrington, met for dinner at 12.30, followed by a meeting in the church, at which, after a full presentation of the work of the Field, the whole financial situation was discussed, and a committee appointed consisting of a representative from each point, to allocate to each point an amount sufficient to make up what would make this Field self-sustaining; not only as far as the minister is concerned, but to take care of the student during the summer months as well. I cannot say definitely that it will be accomplished in full, but if conditions are normal next year, I am quite positive that it will be accomplished. As you know, I have been trying ever since I started here to work to this end, and I am very grateful indeed for the splendid response that the people have given.

Ten years ago when I started here, you will remember the little congregation in Coleville was the only one functioning. Now we have services regularly given in six points. Four organized congregations with sessions are stablished. Ten years ago our grant was \$1,400, and we had no Budget Allocation. We are taking steps to become self-sustaining now, including a student during the summer months, and in addition pay our Budget Allocation of \$150. We have at present connected with our combined points some 60 families. These are some of the tangible results; of the other invisible results, which of course are the most important, I suppose only God has complete knowledge. During these years our little church in Coleville has contributed one missionary to the China Inland Mission, one minister to our own Church, in the person of Allan Farris, who will graduate next Spring, and two young people who are trained and ready to do full time Christian work for the Master.

To some it may seem quite a task for one of my years, to drive every Sunday over 80 miles on all-dirt prairie roads and trails, and conduct three preaching services, but to me it has been a decade of joy and happy experiences. It has afforded me a privilege in my own very limited way to serve Him who loved me and gave Him-

self for me, and to serve my own Church, which so graciously took me into their ministry and afforded me this opportunity."

The other letter was written by Rev. R. S. Stevens, perhaps the oldest minister in active service in our Church, who, at his own request, is serving on a three-point field in the Peace River Presbytery. Last year his field sent in \$216 to the Budget This year they will do as well, and in addition, from October voluntarily reduced their grant by \$300. In addition to the work on his own field, Dr. Stevens is supervising pastor of the Dixonville field, which since early last summer has been served most acceptably by Miss Almeda Hincks. Dr. Stevens writes as follows of a recent trip to the Dixonville field:

"Yesterday (Sunday) we spent the day on the Dixonville field with Miss Hincks. Our newly elected elder, Mr. Iddens, took the work here. We drove first to Chinook Valley and had service in the hall, with Communion. Eleven partook of the Holy Communion. This was 30 miles. At 3 p.m. we had service at Dixonville with about 40 in the congregation, and 13 partook of Communion. Mrs. Stevens and Miss Hincks, both being deaconesses, acted as elders, as we have no elders here. Several others contemplate membership shortly. This was another 10 mile drive. Then for an evening service at Smith's Mills, another 10 miles, and return, where we had a service in the cookhouse with about 20 persons. On the whole, we drove 60 miles and had three regular services and two Communion services, and there stopped for the night, and came home, which is 40 miles, thus making a 100 mile drive.

You will be pleased to know what a valuable worker Miss Hincks is. Although she has not fully developed the preaching art yet, by her kindly disposition and efficient helpfulness, she has won the hearts of the people of every class. The municipal nurse has been away for several weeks on her wedding tour, and Miss Hincks has been called into service. I was visiting the Berwyn Hospital and spoke to a man there, and he told me that he was from Dixonville and I mentioned our deaconess there, and he said, she sent me here for an operation.

She told me that she had inoculated over 60 children for whooping cough within the past two weeks. She has been kept busy, and by her connection with the medical practice, she is gaining attendance for the church services. She is doing splendily and the only danger is that she may overwork herself. I cautioned her on this matter.

It looks also that she will make up the \$100 Budget Allocation for the year. Already she has \$70. Good work counts and we will help her all we can.

SOUND DOCTRINE

Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and convince the gainsayers.—Titus 1:9.

Rev. Peter Dunn, M.A.

F I were asked what is the greatest need in our Church today, my reply would be Sound doctrine. There was a time when our Church and indeed all Churches were interested in sound doctrine. Ministers preached it, the people discussed it and some suffered and died for it. But today in this respect we can write "Ichabod" over our Church. Truly our glory has departed. If I were asked what is the need of the world today, my reply would be the same two words-Sound doctrine. To many this may seem incredulous for doctrine is generally regarded as dry as the dust, "Much ado about nothing", all very good for our fathers but little to do with us moderns. In view of this attitude I realize fully that my claims need justification and that it is essential for me to explain what I mean by doctrine. Pure silver, as distinguished from its inferior metal electro-plate, is hallmarked, that is, impressions or stamps put on by assayers who know what is pure metal and what is inferior. Sound doctrine has, I find, three hall-marks stamped upon it which show its soundness. Let me show you what these hall-marks are.

The First

The term doctrine, let me remind you, means teaching but it is teaching of a particular type: doctrine is teaching with the hall-mark of the divine upon it, the stamp of the eternal. It is not something thought up or fashioned by man or human thought; it is something inspired by God and imparted by God to men. In our Faith, as this doctrine comes from God, the Creator and Father of all, it is not something which can be taken or rejected with indifference. There is a finality, an absoluteness and a compulsion about the teaching of Christ and His Church. We receive it or reject it for our welfare or for our hurt, not only in this life but in eternity. The mark of all doctrine is, God has spoken; God has commanded; Thou shalt; Thou must.

This is illustrated in St. Paul's letter to Titus. He speaks of himself as a servant of God and an apostle of Jesus Christ. He is doing what God has told him to do and in his journeyings he is sent out by Jesus the Messiah. A bishop or an elder holds office and acts because he is a Steward of God. On every sound piece of doctrine then and on every teacher of sound doctrine there is the stamp, the imprint of God, the Father and our Lord Jesus Christ.

The Second

As I study this epistle, I find, there is another mark of Christian doctrine, it illu-

minates, purifies, regenerates human personality. The truth or falsity of the doctrine is seen in the conduct of the individual: it permeates the whole being. A bishop because he is a steward of God is "blameless, not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre". Christian character, says Paul, is the adornment of doctrine. Surely that is natural. The grace of God if apprehended makes us gracious and the forgiving love of God makes us love others, even sinners, and those who persecute us. Paul himself notes the difference between the man with and the man without sound "We ourselves also were somedoctrine. times foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice, envy, hateful and hating one another. But after that the kindness and love of God our Saviour toward man appeared" all that was changed. Men found themselves new beings raised to a new place; they are made "heirs according to the hope of eternal life". Doctrine leaves its imprint on the whole man.

The Third

The third and final mark of sound doctrine is that it affects, changing for the better, all human relationships. It raises the whole standard of social and community life. Indeed in Chapter 2 Paul tells Titus to teach sound doctrine for this very purpose and shows what effect it will have upon aged men and aged women, young men and young women, servants and masters, prinicipalities and powers. This is strictly in accordance with the view of Christ. He warned his hearers about the dangers of false doctrine and commended His sound doctrine not because of its effect on this or that individual because it was leaven which leavened the whole lump. Read Chapter 2 and you will find that Christian doctrine is like a pure stream that flows on and on cleansing and puri-fying all human relationships. Sound doctrine teaches young women or rather compels young women to be sober, to love their husbands, to love their children; a bishop to be a lover of hospitality, a lover of good men; and a servant to be faithful and not as slaves were in Paul's days "purloiners". Christ taught and gave Himself a sacrifice not only to satisfy divine justice but to redeem society, the mass, to make not only a new heaven for man but a new earth.

These then are the three hall-marks of sound doctrine: it is not of man but of God; it transforms and glorifies the individual and creates and cements a new society. We need only to consider some of the doctrines cited in this letter and scan human history to realize the truth of this. "Not by works of righteousness which we have done, but

according to His mercy He saved us by the washing of regeneration and renewing of the Holy Ghost which He shed on us abundantly through Jesus Christ our Lord that we being justified by his grace should be made heirs according to the hope of eternal life". If anyone wants to explain or understand the history of humanity as seen in the Christian Church, he can find it all in the compact but impressive doctrine contained in that sentence. There we find the washing and renewing that is seen in the individual and in the fellowship called the Church, like the rain or the sun is something "shed upon us through Jesus Christ our Saviour". Paul himself is a striking example; he has the true hall-marks upon him and upon his teaching. Pharisee of the Pharisees, strict, zealous in doing what he thought was God's will, persecuting the Saints, he was stopped dead in his tracks on the way to Damascus. Light shone round about him: he heard a voice: he received his instructions. We need not follow the story; he was a changed man; he was taught afresh by God. He received sound doctrine. Saul the cruel, the deceived, the persecutor of good men and women, becomes Saul the preacher and practicer of grace and love and truth. Perhaps this may be enough to show you the place and value of sound doctrine. If more proof is required read the history of the world, Christian and non-Christian, and note the effect of doctrine, good and bad. If men and women claim to be washed and do not show it, examine their doctrine.

Our Need and the World's

If all this be true why should we sneer at doctrine? If it is dull refurbish it. If it is musty and old, make it your own and so make the doctrine—new and old, for a wise scribe brings forth out of the treasuries of grace things new as well as old that will give us the Church we desire, more glorious than ever. It was sound doctrine of the Reformation that gave us the blessings of democracy for which we are fighting; it will be sound doctrine that alone can give us and will give the better world for which so many are planning. Democracy will not then be the government of the people for the people, by the people for that will get us nowhere. Democracy will be the government of the people for the people by Christ. Sound doctrine means sound men and women; sound society. By our doctrine we stand or fall.

And the world. Think of the Japs. We say they are barbarous, cruel and treacherous. They are tenacious, self-sacrificing and ready to die for their country. Why? Is it by nature or by heredity? Probably. Largely it is because of the doctrine which has been inculcated. American soldiers and

statesmen continually refer to the Japanese as fanatical in their courage, skill and tenacity. Few prisoners are taken: they die in their foxholes. Do you realize that fanatical is derived from fanaticus which means belonging to a temple, inspired of God? That is the root and source of their courage and sacrifice; the explanation of their character. Their Emporer is their god, they are his children, the race is divine, the children of the Sun. "Shinto", writes Eliot, "makes no appeal to reason or emotion . . . it has no moral code. Its prayers and sacrifices aim at obtaining temporal prosperity and indicate no desire for moral and spiritual blessing". The world surely needs sound doctrine. Death in a fox hole is not what God wills for any man. False doctrine is man's enemy.

And the Germans. We assert they are cruel; they are efficient; they claim to be the master race, to be supermen. They are courageous, they can fight and they die bravely. The world, they dream, will one day be theirs. And why all this? Because of doctrine, the doctrines of Hitler and his God Wotan. What ruin and desolation cannot be wrought by false doctrines, the teachings inspired by false gods! Then there are our erstwhile enemies—the Italians. What of their shame: the rape of Abyssinia, the stab that France received in the back and the final surrender! Can we blame the Italian people and the Fascists alone for these conditions? I fear not. The Pope and his Church must bear the guilt in some measure. False doctrines even when mingled with true doctrines take the toll of human souls and lives. One cannot but feel that the doctrine of the mass which draws them mind and soul of a nation to a false miracle taking place without the self, instead of real miracle taking place within the soul through the indwelling Christ, has contributed much to Italy's shame. But need I say more? For your own sake, for the world's sake realize what sound doctrine means! Last Sunday I spoke to you about the Budget, the financial working of our Church. Was it merely for financial considerations? No. I pressed the claims considerations? No. I pressed the claims of the Budget because by your contributions to the Church you are supporting sound doctrine, the doctrine of God in Jesus Christ which alone can lift the world out of its present miseries and tragedy. I pressed its claims because the hundreds of men and women whom you support in your Church are men and women who adorn the doctrines of Christ, by their gracious lives, by their self sacrificing efforts and all to this end that when their work is completed a new world will dawn. Life must be linked with religion and all thought and action inspired by the wisdom from on high. When God said, "Let there be light", there was light.

THE STRANGER WITHIN THE GATES Rev. W. A. Cameron, D.D.

BROADCAST—RELIGIOUS PERIOD

IT is interesting to note that from very early times in the Biblical record, recognition was made of the stranger in the land, the one who had come from another country. Perhaps it was due to the fact that Abram, the father of the Jewish race, was himself an immigrant, one who had come from afar, that he dwelt as a stranger in a strange land. At any rate in the earliest enactments the stranger had a place. He was considered, and provision was made that his interests should not be overlooked.

Canada, too, has been a refuge for strangers. Apart from the Indians and Eskimos we or our fathers were migrants. coming to this land from another land. And because of the great resources and its far-stretching distances, Canada for many a day will attract peoples from other lands who are looking for a new home. Because Canada was a British possession it is not to be wondered at that for many years the bulk of those who came to us were of British stock. But others also came from the U.S. and from other lands. At one time these were coming at the rate of 1,000 a day. Among these who were invited or even persuaded to come to Canada, were those whose mother tongue was not English. Some of these were Gaelic-speaking and British, whose home had been the Highlands of Scotland, instances of which are the early settlements in Cape Breton and in Pictou County. Others came from Northern, Central and Southern Europe, and a few from Asia. These came to us with a different language and many with a background entirely unlike that of the country to which they had come. They found themselves strangers in a strange land. Perhaps with the hope that the feeling of strangeness might not prove too overwhelming, the policy that was followed in settling these newcomers was to assign them to certain areas where they would form a solid bloc. And so in Western Canada there are settlements where are to be found, in one district, a little Ukraine, in another, a little Hungary, or a miniature Bohemia, and so on. While this policy has had certain obvious advantages, yet it has also been the occasion of maintaining a barrier between them and settlers of other races and nationalities.

The coming among us of the non-English speaking immigrant has added to our problems. This does not mean that we have not very serious problems to be faced because of those who have come to us from English-speaking countries and because of those born among us whose parents and

grandparents have been a long time with us. But these new-comers did not understand us, nor did we know them. Our Ianguage, our dress, our laws, and our customs had all to be learned. It is rather noteworthy that the difficulties we have had to face have not been greater, and that these came from such a small section of these peoples.

And in this respect, we have not been blameless. The names by which we have designated these newcomers have not always been complimentary. We have too often exploited their lack of knowledge of things Canadian to our own advantage. We have not been slow to use them for our political well-being. We were far less mindful of the consideration due to strangers within our gates than we should have been. Can we wonder then if from certain quarters we have been looked upon with suspicion and our best intentions have been unwelcome?

There are two agencies which through the years have been working with the aim of assisting those who have come as strangers to integrate themselves in the highest way into the life of our country. These are the School and the Church.

To the parents the thought of compulsory education, carried on through the avenue of the English language, was not at first always welcome. But the educational authorities in the various provinces in as conciliating a way as possible, yet with firmness, impressed on those who at first did not understand, that legal requirements must be obeyed if the privileges of citizenship were to be enjoyed. Through the acquiring of a knowledge of English, suspicions were dissipated and a clearer understanding of Canadian life and customs were made possible. Some among these boys and girls were not satisfied with the elementary education of the public schools but continued their studies in the seats of higher learning. Among the honor graduates of several Canadian Universities are students whose names reveal a parentage that was non-British. And also in agriculture, business, and professional life, as well as in the membership of Provincial or Dominion Parliaments, are to be found those whose parents came from another country.

The Church, too, has sought to minister to these people where opportunity offered. Those who were connected with Churches of the Reformed Faith in the lands from which they had come found in their new home the counterpart to that Church, and naturally gravitated toward it as the one to which they were affiliated, even while carrying on their services with the use of their own language and following the customs relating to worship to which they

were accustomed.

those who adhered to the Ukrainian Greek Orthodox Church. At various centres that church administered to its people, and closely allied to it was a carefully planned educational system.

There were numbers of those newcomers to Canada who, whatever may have been their religious affiliation in Europe, did not ally themselves in Canada with either of ally themselves in Canada with either of the above churches. Various explanations have been given for this, the lack of sufficient of those to whom they had looked in other days for spiritual direction, or the new situation in which they found themselves which made it easy for them to set out on new paths, or it may have been something of the spirit which in earlier days and in other countries in Europe had brought about the Reformation. However, the cause may be defined by However, the cause may be defined by those who look at the matter from various angles, a new movement was born among sections of these people which became known as the Independent Greek Church. As the name indicates, this organization had its roots in the past and carried forward something of the ritual that formed a part of the service of worship to which they had been accustomed. Churches were erected which in their plain and unpretentious exterior were a far cry from the church buildings in which they had been accustomed to worship and yet in their interior furnishings and in the order of worship were linked with that past. And yet it was apart from the old order as the use of the word Independent shows. As this movement was born in Western Canada where tradition has always had a very small place, it was perhaps not so difficult as it might otherwise have been to bring about changes which to them seemed to be more fitting and to belong to a land where so much was in the making.

For a number of reasons this separatist movement did not have a long existence, the tendency being for them gradually to come into a closer relationship with Canadian Churches of the Reformed Faith. And today several of the Canadian Churches have as part of their strength congregations of various types whose members are of non-British stock and among the number of their ministers are those of various na-

tional backgrounds.

The Canadian Churches on their part have not in any way interfered with that

MARITIME P.Y.P.S.

The following is taken from the Christmas edition of this publication. It is a message from the President, Miss Margaret MacDougall, to the members of the Young People's Societies.

A Message from Our President

Another Maritime P.Y.P.S. Conference has come and gone. Thanksgiving Weekend, 1944, was indeed a happy time for all Presbyterian Young People who had the privilege of attending the Fifth Maritime Conference, and enjoying the gracious hospitality of the people of St. Andrew's Prespitality

byterian Church, Fredericton.

The prayerful plans and untiring efforts of the Executive brought great blessing and enrichment of Spirit to those present. We not only were given an opportunity for Christian Stewardship in conducting the business of the Conference, but also gained much spiritual enlightenment and inspiration from the stirring addresses which we heard, and enjoyed Christian fellowship in all our activities.

All present experienced a feeling of deep regret when our President, Mr. Ralph Kane, who had done so much to make the Maritime P.Y.P.S. Conference possible, made it known that it would be impossible for him to carry on further in the capacity of President. During his five years in office he has been untiring in his efforts and has set forth a shining example of what vision and Christian steadfastness can accomplish.

In taking up the torch that has been passed on to me, I accept it in humbleness of spirit and thank the Maritime P.Y.P.S. for the honor they have conferred on me. I trust that, working together under God's guidance, we may further the work so well begun. This will call for the hearty cooperation of every member of the P.Y.P.S.

I expect all societies are now well started on their winter's activities. May each Society know God's richest blessing and each member find in the meetings an opportunity of Christian fellowship, spiritual growth

and Christian discipleship.

There is no true piety except such as consists in the bond of union between God and man—that direct and immediate relation of the personal creature to the personal Creator by which all true life can be determined.

of immaturity). Religion must be guarded, he declared in the question period, as at least of equal importance with other 'extras' on the time-tables of our universities; and spiritually mature persons on the staff should replace the 'sophomorically epigrammatic'.

Mr. Mackie stressed the value for returned men and women students of voluntary religious agencies such as the Student Christian Movement. Pointing to narrow fundamentalism and vague generalization as the weak poles of the Canadian religious approach, Mr. Mackie hoped that students could be presented with the Gospel at its fullest. Returning students should be treated as students and not in some special category. The real danger, he felt, was the division between church and non-church people. Facing the issue of the huge increase anticipated in student population, Mr. Mackie felt that the whole purpose of education ought to come up for question: is it a melting-pot for growth? can it create a warless world? does it mean men led by God? or what? At any rate creatively instead of merely a basis for a job is the key, he stated. Recalling that \$14,000 had been raised last year by students for world student relief, Mr. Mackie concluded that there was hope for Canada's learning to think in world terms, and that for stu-dents this could be best done through understanding the students of the world in the fellowship of the W.S.C.F.

Harriet Christie, Associate General Secretary of the S.C.M. of Canada, told of developments in student thinking in the past year: Christian conviction looked more important than mere expertness on the part of leaders, and a relative increase of expression in regard to the Church. Closer relationship with the W.S.C.F. was growing; also greater concern for the race issue, especially where it tended to crop on our campuses or in our country.

Gerald Hutchinson, General Secretary of the S.C.M. of Canada, chaired the final discussion, which was concerned with a program for Christian students on the campus, in the community and in national and international life. Leadership and resources are inevitably important for this religious work, as well as for the academic end of the student's training. A resolution which emerged from this session is being sent to federal and provincial authorities, and requests aid for the universities in carrying out their stupendous postwar tasks.

Worship services were conducted by various secretaries in Hart House chapel. Incidentally we were glad of much relevant information during the sessions from Mr. Bickersteth, Warden of the House and just newly back from several years in Great Britain.

PRESBYTERIAN UNIFORM S. S. LESSONS

LESSON—FEBRUARY 11

Jesus and the Twelve Matthew 10: 1-12.

Golden Text: Ye are my friends, if ye do whatsoever I command you.—John 15:14.

LESSON—FEBRUARY 18

Jesus Feeds the Hungry Matthew 14: 13-21.

Golden Text: Every good gift every perfect gift is from above, and cometh down from the FATHER of lights.—James 1:17.

LESSON—FEBRUARY 25

Jesus, the Son of God Matthew 16: 13-17; 17: 1-8.

Golden Text: Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.

—Matthew 10: 32.

LESSON-MARCH 4

Jesus Teaches Forgiveness Matthew 18: 21-35.

Golden Text: For if ye forgive men their trespasses, your heavenly Father will also forgive you.—Matthew 6: 14.

Our Church Calendar

Vacancies

Alberton and West Point, P.E.I., Mod., Rev. Charles Carnegy, Summerside, P.E.I.

Amos, Dromore, Normanby, Ont., Mod., Rev. Peter W. MacInnes, P.O. Box 43, Durham, Ont.

Appin and Melbourne, Ont., Mod., Rev. Arthur C. Young, Glencoe, Ont.

Auburn, Blythe and Smith's Hill, Ont., Mod., Rev. A. H. Wilson, Whitechurch, Ont.

Baddeck & Middle River, N.S., Mod., Rev. A. D. MacKinnon, Little Narrows, N.S.

Banff, Alta., Mod., Rev. R. J. Burton, 803 13th St. E., Calgary, Alta.

Barney's River and Marshy Hope, N.S., Mod., Rev. A. E. Morrison, 139 Almont Ave., New Glasgow, N.S.

Bluevale & Eadies, Ont., Rev. Donald B. Cram, Teeswater, Ont.

Boularderie, N.S., Mod., Rev. F. Clarke, Evans, Sydney Mines, N.S.

Brigden, etc., Ont., Mod., Rev. R. J. Hay, Petrolia, Ont.

Bristol, Que., Mod., Rev. Robert Johnston, D.D., 25 Delaware Ave., Ottawa, Ont.

(Continued on page 61)



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CHURCH CALENDAR

(Continued from page 59)

Brookfield, etc., P.E.I., Mod., Rev. T. W. Goodwill, 162 Dorchester St., Charlottetown, P.E.I.

Buckingham, Que., Mod., Rev. A. B. Cassel-

man, 22 Front St., Hull, Que.

Campbellton, N.B., Knox, Mod., Rev. Leland

C. Jorgensen, Dalhousie, N.B. Carberry and Wellwood, Man., Mod., Rev. H. Lloyd Henderson, Portage la Prairie,

Carluke and Binbrook, Ont., Mod., Rev. A. N. McMillan, Caledonia, Ont.

Chesterville and Dunbar, Ont., Mod., Rev. W. MacKinnon, Winchester, Ont. Clifton, etc., P.E.I., Mod., Rev. James Mac-Gowan, Kensington, P.E.I.

Dean & Musquodoboit Harbour, N.S., Mod., Rev. A. Gordon Faraday, 47 London St., Halifax, N.S. Drayton, Ont., Mod., Rev. Dr. K. Hunter

Palmer, Palmerston, Ont.

Dromore, Ont., Mod., Rev. P. W. MacInnes, Durham, Ont.

Duart & Turin, Ont., Mod., Rev. Dr. Scott Fulton, Chatham, Ont.

Dunleath and Stornoway, Sask., Mod., Rev. H. R. Horne, 144 Leopold, Regina, Sask. Edmonton, Alta., Rupert St., Mod., Rev. Wm. Simons, 10921 83rd Ave., Edmon-

Englehart, Ont., Mod., Rev. G. S. Baulch, Kirkland Lake, Ont.

Fenelon Falls & Glenarm, Ont., Mod., Rev.

E. C. Robertson, Woodville, Ont. Fort Erie, Ont., Mod., Rev. A. D. Sutherland, Welland, Ont.

Glace Bay, N.S., Mod., Rev. Hugh Jack, Sydney, N.S.

Grand River, Framboise and Loch Lomond, N.S., Mod., Rev. Alexander A. Murray, D.D., Sydney, N.S.

Grimsby, Ont., Mod., Rev. S. H. Hill, 35 Rosslyn St. N., Hamilton, Ont.

Halifax, N.S., St. David's, Mod., Rev. D. G.
Ross, Windsor, N.S.
Hensall, Ont., Mod., Rev. Richard H. Wil-

liams, Seaforth, Ont.
Holstein, Ont., Mod., Rev. Peter W. Mac-Innes, P.O. Box 43, Durham, Ont.

Indian Head and Qu'Appelle, Sask., Mod., Rev. Norman D. Kennedy, 2234 Angus St., Regina, Sask.

Janetville, Ont., Mod., Rev. Walter Patterson, Millbrook, Ont.

Kars and Manotick, Ont., Mod., Rev. Jonathan Fletcher, Vernon, Ont.

Lake Ainslie and Strathlorne, N.S., Mod., Rev. A. D. MacKinnon, Little Narrows,

N.S.
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Cornwall, Ont.
Leaskdale and Zephyr, Ont., Mod., Rev.
J. A. MacMillan, Port Perry, Ont.
Levis, etc., Que., Mod., Rev. W. Harold
Reid, Quebec, Que.
London, Ont., Hamilton Road, Mod., Rev.
John R. Waldie, 674 Highbury Ave.,
London, Ont.

London, Ont.
Louisburg, N.S., Mod., Rev. F. Clarke
Evans, Sydney Mines, N.S.

Manotick and Kars, Ont., Mod., Rev. Jona-

than Fletcher, Vernon, Ont.
Marsfield, etc., P.E.I., Mod., Rev. T. H. B.
Somers, The Kirk House, Charlottetown, P.E.I.

Martintown & Williamstown, Ont., Mod., Rev. H. K. Gilmour, Maxville, Ont.

Melbourne, etc., Que., Mod., Rev. E. A. Wright, 68 Portland Ave., Sherbrooke, Que.

Melfort, Sask., Mod., Rev. E. S. Mackay, Tisdale, Sask.

Mira Ferry and Catalone, N.B., Mod., Rev.

F. Clarke Evans, Sydney Mines, N.S. Montague, P.E.I., Mod., Rev. G. Carlyle Webster, Zion Manse, Charlottetown, P.E.I.

Moose Head, Ont., Mod., Rev. M. N. Mc-Donald, Avonmore, Ont.

Mount Forest, Mod., Rev. A. T. Barr, Ph.D., Arthur, Ont.

North Shore-North River of St. Ann's, Cape Breton, N.S., Gaelic essential, Mod., Rev. Angus W. R. MacKenzie, St. Ann's Manse, Box 9, Baddeck, N.S.

Norwich and Brookton, Ont., Mod., Rev. J. S. Wright, Simcoe, Ont.

Orangedale and River Denys, N.S., Mod., Rev. A. D. MacKinnon, Little Narrows, N.S.

Picton, Ont., St. Andrew's, Mod., Rev. H. S. Graham, 308 Charles St., Belleville, Ont. Puce and Essex, Ont., Mod., Rev. D. K. Perrie, Leamington, Ont.

Richmond and Stittsville, Ont., Mod., Rev. Robert Good, 345 Bronson Ave., Ottawa, Ont.

Rodney and New Glasgow, Ont., Mod., Rev. G. W. Murdoch, Kintyre Manse, R.R. 1,

Rodney, Ont.

Rosetown & Gunworth, Sask., Mod., Rev. J. M. Young, 1117 Ave. B. North, Saskatoon.

St. John's, Nfld., St. Andrew's, Mod., Rev. H. J. Scott, Grand Falls, Nfld.

St. Lambert, Que., Mod., Rev. C. Ritchie Bell, 357 De L'Epee Ave., Outremont, Que.

Sherbrooke, Goldenville and Stillwater, N.S., Mod., Rev. D. G. Archibald, East River, St. Mary's, N.S.

Stoney Creek, Ont., Mod., Rev. S. H. Hill, 35 Rosslyn St., Hamilton, Ont.

Tatamagouche, N.S., Mod., Rev. Joseph MacDonald, River John, N.S.

Thamesville & Kent Bridge, Ont., Mod., Rev. F. McAvoy, Ridgetown, Ont.

Thorburn & Sutherland's River, N.S., Mod., Rev. W. L. MacLellan, New Glasgow, N.S.

Toronto, Ont., Cooke's, Mod., Rev. C. J. Mc-Kay, 154 Annette St., Toronto, Ont.

Toronto, Ont., Dufferin St., Mod., Rev. D. Mc.M. Kerr, 390 Perth Ave., Toronto, Ont.

Toronto, Ont., Queen St. E., Mod., Rev. J. P. McLeod, 30 Benlamond Ave., Toronto, Ont.

Tottenham, Ont., Mod., Rev. G. C. Little, Alliston, Ont.

Tyne Valley, etc., P.E.I., Mod., Rev. Charles Carnegy, Summerside, P.E.I.

Uptergrove, Esson & Willis, Ont., Mod., Rev. J. A. MacInnis, 28 Neywash St., Orillia, Ont.

Vancouver, B.C., Fairview, Mod., Rev. James Evans, 4129 W. 14th Ave., Vancouver, B.C.

Wainwright, Alta., Mod., Rev. H. D. Stewart, 11526 85th St., Edmonton, Alta.

Watford, etc., Ont., Mod., Rev. John Honeyman, Strathroy, Ont.

Westmount, Que., Stanley, Mod., Rev. Quincy A. McDowell, 1607 Morgan Blvd., Montreal, Que.

Wingham, Ont., Mod., Rev. C. H. Mac-Donald, Lucknow, Ont.

Woodlands, etc., Ont., Mod., Rev. R. Millar, Finch, Ont.

Deaths in the Ministry

Rev. Walter Ellis, M.A., B.D., Vancouver, B.C., Dec. 24, 1944.

Rev. D. A. Volume, B.A., M.D., Bayfield, Ont., Dec. 29, 1944.

Rev. J. W. Stephen, D.D., Gananoque, Ont., Jan. 10, 1945.

Clerk of Presbytery

Rev. E. A. Wright, 68 Portland Ave., Sherbrooke, Que., has been appointed Clerk of the Presbytery of Quebec to succeed Rev. Roland T. Moores, who has been called to the congregation of Lachine in the Presbytery of Montreal.

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The mother's heart is the child's school-room.

The measure of our success is in proportion as we satisfy God.

There are a hundred kinds of religion, but only one kind of piety.

Sorrow is only one of the lower notes in the oratorio of our blessedness.

That for which some stand pre-eminent among their fellows is moral heroism.

Just as summer is the outburst of spring, so worship is the outburst of divine life in man.

The cup of unselfish service has been for many a man and woman the cup of salvation.

He shall wipe away creation's tears, And all the world shall summer in His smile.

How many lay up riches which they never enjoy to provide for exigencies that never happen.

As a man was known by the company he kept, so also might he be known by the books he read.

In the day of prosperity we have many refuges to resort to; in the day of adversity only one.

Blessed are they who see the day of glory, but more blessed are they who contribute to its approach.

Thank God every morning that we have something to do that day which must be done whether we like it or not.

I wonder many times that ever a child of God should have a sad heart, considering what the Lord is preparing for him.

But for the Bible we would know nothing about the origin of the universe . . . that God created the heavens and the earth.

Enthusiasm is the genius of sincerity, and truth accomplishes no victory without it.

The common ingredients of health are Great temperance, open air, Easy labor, little care.

To discover truth is the best happiness of an individual; to communicate it, the greatest blessing he can bestow upon society.

I never knew a child of God being bankrupted by his benevolence. What we keep we may lose, but what we give to Christ we are sure to keep.

It may be our prayer is like a ship which when it goes on a very long voyage does not soon come home but when it comes it has a richer freight.

As the sword of the best tempered metal is most flexible, so the truly generous are most pliant and courteous in their behavior to their inferiors.

We have reason to be encouraged as long as we have the Spirit of God remaining among us to work upon us, for so long we have God with us to work for us.

True peace consists only in the possession of God; and the possession here below is only to be found in submission to the faith and in obedience to the law.

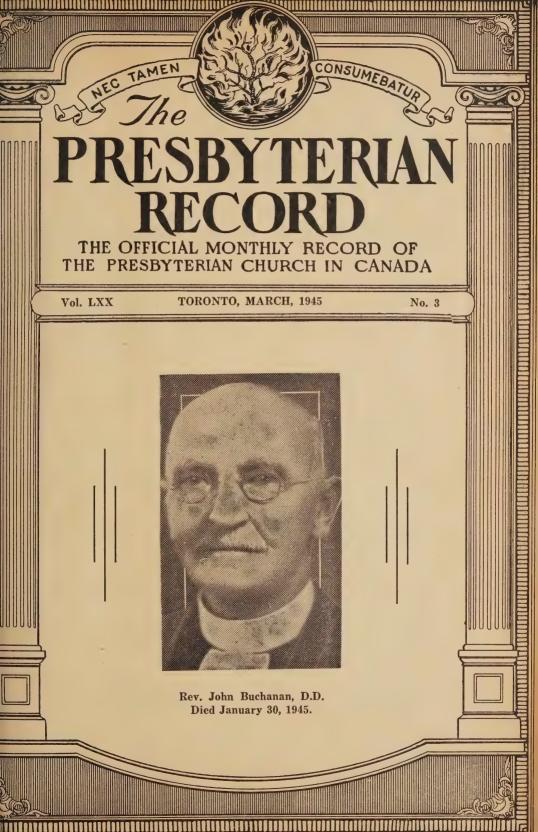
Being forced to work and do our best will breed temperance and self-control, diligence and strength of will, cheerfulness and content, and a hundred virtues which the idle will never know.

Christ has a yoke for our necks as well as a crown for our heads; and this yoke he expects we should take upon us and draw in. This yoke we shall find easy and His burden light.

He who is faithful over a few things is a Lord of cities. It matters not whether you preach in Westminster Abbey or teach a ragged class, so you be faithful. The faithfulness is all.

The lovely valleys in which we meet our friends and business associates ought to be just as verdant and well watered as those Sabbath elevations on which we "see no man but Jesus only".

No quality will ever get a man more friends than a sincere admiration of the qualities of others. It indicates generosity of nature, frankness, cordiality, and cheerful recognition of merits.





HEREVER the great destroyer, War, has passed, pain, suffering and sorrow follow in its wake. Young men on the battlefield or in hospitals are tormented by sickness or wounds. Little children, mothers, aged people are homeless, hungry, cold. In every theatre of war, whole cities lie in ruins. Millions are suffering the pangs of disease, starvation and dire want.

So the Red Cross will continue to reach out a helping hand. It must heal and comfort our own sick and wounded. It must send food, clothing, medical supplies to war-torn lands.

And the Canadian Red Cross will answer this urgent call. For the Canadian Red Cross is you and your friends and your neighbors, and all the good folks up and down this fair Dominion of ours. You will send help—yes, life itself—to the stricken people of other lands. You will stand staunchly behind your Red Cross, and—GIVE!

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The Presbyterian Record

VOL. LXX

TORONTO, MARCH, 1945

No. 3

My Light and My Salvation

By Rev. A. C. Stewart, M.A., Moderator, General Assembly of The Presbyterian Church in Canada

A sermon preached in Parkdale Presbyterian Church, Toronto, on Sunday, January 21, 1945, and broadcast under Church of

The Lord is my light and my salvation, Whom shall I fear?—Psalm 27:1.

Y/ITH pleasure I bring to the congregation before me, to the larger group of the Church of the Air, to old and young, to the sick in homes or in hospitals. to all my listeners of every communion, the cordial greetings of the General Assembly of The Presbyterian Church in Canada.

The subject announced for my sermon, "The Lord is my light and my salvation" is but one side of a spiritual equation. The equation is: "The Lord is my light and my salvation equals freedom from fear.

Real freedom cannot come by way of a charter, or an order in council, or by national or international legislation. Freedom is a spiritual thing. Jesus said, Ye shall know the truth and the truth shall make you free. He also said, I am the way, the truth and the life. Then to know Jesus in a vital way equals true freedom.

In recent months my work has taken me across Canada from coast to coast. There are thousands of people of all communions in these stressful days with sad homes and

troubled hearts.

When Sir Walter Scott was nearing the end of his earthly career, he said to one standing by: "Hand me the Book." The reply was naturally another question:
"What book?" Sir Walter responded,
"When I say 'the Book' there is only one
the Bible!" I carried with me the Book and it brought comfort and courage to my own heart. I should like to pass on to all my listeners, to every home, to every man or woman serving in His Majesty's Forces, by land or sea or air, the secret and source of that comfort and courage.

A very young Canadian air pilot, whom I know intimately, is a prisoner of war in Germany. He wrote to his family requesting that every day they would read the twenty-seventh psalm and added: "I'll read that psalm every day and we will know that we are meeting at God's mercy seat." The family passed on the message to me, and every day I have read that psalm which we shall call The Pilot's Psalm.

Thank God for the men and women in

every arm of the Forces who are reading the word of God and finding the comfort and courage the pilot has found. Some have found what they sought in different parts of the Old Testament or in the New Testament.

How is it that these men and women

How is it that these men and women find in various passages just what the twenty-seventh psalm gave the air pilot? The answer assuredly is that under the guidance of God's Holy Spirit all these passages became the road to God, their source. Each pasage under the influence of the Holy Ghost became in very truth, the word of God, to him who loved it and charished it in his heart. cherished it in his heart.

Today let us consider The Pilot's Psalm. We shall have time for only the first verse and the last two verses. "The Lord is my light and my salvation, whom shall I fear?
The Lord is the strength of my life, of whom shall I be afraid. . . . I had fainted, unless I had believed to see the goodness. of the Lord in the land of the living. Wait on the Lord: be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord."

It matters not whether we take this thought from the Old Testament or the New Testament, the result is the same. Men are crying out everywhere for the light and the strength that God alone can provide. Only a religious revival on a universal scale can save the world from a hopeless stampede

One of the great statesmen of the present world conflict, President Roosevelt, has

"In these days of struggle, which try every soul and every institution, and every tradition, we are all in desperate need of a light that is not of man. May God grant that the Church will not fail in providing that light in our spiritual darkness. For if we lack spiritual guidance for our immediate problems, and set our feet in consequence upon obscure ways, our children shall wander for long years in a moral wilderness.'

How much more of suffering and pain must the world experience to make it sufficiently humble to realize that Jesus Christ is God's solution to the world's problem and plight? Jesus said, "I am the Light of the World, he that cometh to me shall have the light of Life. And this is life eternal that they might know Thee, the only true God, and Jesus Christ whom Thou has sent."

"I had fainted, unless I had believed to see the goodness of the Lord in the land of the living." The psalmist and the pilot say, I could not face it if I did not believe in God and in His goodness here and now. Like Donald Hankey, of the former war, the pilot is ready to stake his soul that there is a God, and that God is his keeper. Like Paul, in pleasure or in pain, in palace or in prison, he has learned therewith to be content. He has learned the truth of Christ's words "Fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both body and soul!"

The psalmist, the prophet, the apostle and the Saviour are agreed that the way to Peace is the way to God. "Wait upon the Lord, be of good courage and He shall strengthen thine heart, wait I say on the Lord." A greater than psalmist, prophet or apostle has said: "Come unto me all ye that labour and are heavy laden and I will give you rest. Take my yoke upon you and learn of me, for I am meek and lowly in heart and ye shall find rest unto your souls."

At a drawing-room function, one of England's leading actors was asked to recite. He asked if there was anything special his audience would like to hear. An old clergyman said: "Could you, sir, recite to us the 23rd Psalm?" The actor paused a moment and then said: "Upon one condition, and that is that after I have recited it, you, my friend, will do the same." Impressively, the great actor began. His voice and intonation were perfect. He held his audience spell-bound; and as he finished, a great burst of applause broke from the guests. Then the old clergyman began. His voice was not remarkable, nor his intonation faultless. When he had finished, no sound of applause broke the silence—but there was not a dry eye in the room. The actor rose and his voice shook as he said: "I reached your eyes and ears, my friends; he reached your hearts. The difference is this—I know the psalm, but he knows the Shepherd."

The comfort and courage do not come from knowing the pilot's psalm, but from knowing the pilot's Guide and finding the pilot's God. Give us men in pulpit and pew throughout Christendom who truly know God and Jesus Christ whom He has sent, then we can hope for the fulfilment of the words of our beloved king in his Christmas message:

"I wish you from my heart—for the coming year a full measure of that courage and faith in God which alone enables us to bear old sorrows and face new trials, until the day when the Christmas message, Peace on earth and good will towards men, finally comes true."

The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life, of whom shall I be afraid?

I had fainted unless I had believed to see the goodness of the Lord in the land of the

living.

Wait upon the Lord; be of good courage and He shall strengthen thine heart. Wait I say on the Lord!

Rise up, O men of God! Have done with lesser things, Give heart and soul and mind and strength To serve the King of kings.

Rise up, O men of God! His Kingdom tarries long; Bring in the day of brotherhood, And end the night of wrong.

Lift high the cross of Christ! Tread where His feet have trod; As brothers of the son of man Rise up, O men of God!

ESTEEM THEM VERY HIGHLY IN LOVE

HAT everybody is open to criticism and that there is no law against expressing our critical views is, I suppose, an inherent part of the democratic tradition which is ours as Presbyterians. But I sometimes think we have over-exercised our prerogative and particularly so far as sermons are concerned. My experience has been that members of other denominations give their clergy more praise than we do. Of course it is good to know whether we are being fed with the finest of the wheat, or "kindly chaff, well-meant for grain." It is disappointing to the soul to get politics or rhetoric instead of the Gospel and we are right to discriminate. Nevertheless, it is not only about fundamentals that we are exercised, but about anything that doesn't appeal to us, even small mannerisms that might easily be overlooked. Not many years ago I heard a sturdy young Presbyterian divine touch on this matter in the pulpit. As nearly as I

"There is a great deal of criticism of ministers being indulged in, and we are told that they are not preaching the truth as they should. I venture to say that if the truth that is being preached from the pulpits in Toronto to-day were to be practised by the pews during this coming week, the life of the city would be revolutionized."

That young man had an idea and I have often thought since that if we were to carry out the principles of Christian living that we do hear from the pulpit instead of picking out from the sermons and talking about what we think was not adequate, we would be happier—and so would the ministers.—Helen Fairbairn.

Rev. John Buchanan, D.D.

TERSE cable to Dr. Cameron, General Secretary of the Board of Missions, was in these words:

Dr. Buchanan died at Indore, January thirtieth.

This was dated the 2nd of February and

was signed "Toombs".

Dr. Buchanan was our oldest missionary and he had realized his desire and found a place to rest in India, and thus ended the missionary career of one of the great men of our Church who had served in the foreign field. Beyond this bald statement nothing is known of his passing. It was known, of course, that he had been ailing and apparently on the decline for some time. Beyond this no details have been given.

Dr. Buchanan was a native of Canada, born in Glenmorris, Ontario, on February 25th, 1859. He had therefore completed his 86th year of life and up to the date of his retirement in 1939 fifty-one years of active service as a missionary. More than half a century had been spent in the foreign field and whilst he was not formally, subsequent to his retirement, associated with the mission, he lived among his beloved Bhils and was still greatly interested in the progress of the work.

His High School training was obtained in Brantford, his University course taken in Queen's, and he graduated from the Theological College there in 1884. This was followed by a four years' course in medicine in New York in which his companion, who became illustrous, was W. J. Wanless, who later was a medical missionary of The Presbyterian Church North, U.S.A., in India, a man who won fame as a surgeon, and could have won fortune but was content to have the mission profit by his earnings, accepting only the honor of knighthood bestowed by King George V in recognition of his eminent services. It was Dr. Buchanan's privilege to visit Dr. Wanless

at his famous hospital and school of medicine in Miraj, India.

Like many another missionary his field of labor, so far as his choice was concerned, was China but his attention was diverted to India and he accepted an appointment for that land in the year 1888. That year found him settled at Ujjain where he served for eight years. He was there joined by Miss Mary MacKay, M.D., of Riverton, Pictou, N.S., who became his wife and who was his faithful companion and fellow-worker until the time of her death fellow-worker until the time of her death, May 14th, 1935. In Ujjain Dr. Buchanan had his introduction to the lepers and ministered to these outcasts in keeping with the command of Christ, Heal the sick, cleanse the lepers. The ground occupied by this colony at Ujjain holds deep and pathetic interest for Dr. Buchanan for in one small corner of this area he found the only available spot where he could lay the body of his infant daughter who died at the age

of one year and a half.

The choice of the Bhil country as a field of labor was fixed by a tour among the people in company with the late Rev. Norman Russell and Rev. Dr. Campbell in 1895. Both the sphere of labor and the form of service were determined by this visit for one of their company described their journey as, "a loving service from hut to hut among the poorest of the poor", and such has been the character of Dr. Buchanan's work among his people. A counsellor and friend, as he entered upon the pioneer service among these people, was Captain de Lassoe, a British officer, a devout Christian and a lover of the Bhils. With Dr. Buchanan he hopefully cherished the prospect of a Christian nation constituted of this people in the heart of India. This friend recommended Amkhut as the main centre, and his counsel was followed. Patience in this mission, unpromising at the outset, was a prime requisite and this was a marked feature of the missionary's work. His medical skill, his evident desire to be friendly even with the lowest and the worst, his industrial work, and his Christlike service in the days of famine and cholera opened doors which to all other approaches would have remained closed. Resolved to make the people independent, he worked with them, and with tools in hand himself trained these 'monkey men' to be capable masons and carpenters, at the same time preaching the Gospel.

For five years he occupied a low building of mud and stone which served as church, hospital, school, and home, all the while building a spiritual house not made with

hands.

Of the dark days of the famine, he wrote:

"The year past has been a wonderful year, darkened by famine, cholera, and death, but brightened by opportunities undreamed of for ministering to the destitute and giving the Gospel to the poor. To know the Bhils whether in prosperity or adversity is to have one's heart drawn out to them in earnest yearning for their sal-

After spending about six years among these people he completed Kennedy Hall, which became the home of Dr. and Mrs. Buchanan at Amkhut. The money was provided by friends in Canada and the labor by the children of the jungle. One who visited him at this time says: "Dr. Buchanan is evangelist, teacher, physician, agriculturalist, master mason, philosopher, and friend". The doctor himself sums up his work in these words:

"Where seven years ago there were only

wild people, cattle lifters, thieves, devil worshipers, the drunken, riotous and ignorant, we have masons, carpenters, brickmakers, and sawyers; a large number of sober, steady, literate worshipers of the true God; a people who gather not for the drunken dance but for the weekly and many of them for the daily worship of God and the study of His word. Our souls go out in adoration crying 'What hath God wrought'".

As a means of evangelization, which was his paramount aim, he employed his medical skill, industrial enterprise, educational work, and even that of the banker so far as showing the people how to get out of debt and remain out.

In 1927 he paid tribute to The Presbyterian Record in a letter, as follows:

"How glad we are that you keep going strong under the new Editor. The Bhils and the Bhil missionaries owe much, far more than they can ever hope to repay, for what under that missionary soul, Dr. Scott, you have done for us in the Central India Bhil field. 'Be not weary in well-doing for in due season you shall reap if you faint not'."

Then follows a summary of his work:

- 1. Practically all the buildings for the General (Men's) Board were erected by the Bhil Building Fund without touching general mission accounts.
- 2. Over 1,000 demon worshiping Bhils have been baptized into the communion and fellowship of the children of God in the Presbyterian Church.
- 3. Building work, instead of being let to heathen contractors who swindle and cheat, has been under the direct guidance of the missionary, with wild jungle Bhils trained in brick making, sawing, carpentry and masonry. Whilst learning these trades and doing the work at less than half the cost of contractors, they have diligently studied the Gospel. It is great to see forty men in the heat of the day studying the New Testament.
- 4. There are three organized churches, one Bhil ordained man. Six have been licensed. Nineteen preachers and teachers are supported by the congregations here at Amkhut.
- 5. There are now 245 Bhil and Bhilala Christian boys and girls in our schools.

When on a flying trip to Canada at his own expense in 1922, he came to the conclusion that the Church Union movement would result in the disruption of The Presbyterian Church. He made his choice and cast in his lot with those remaining Presbyterian. Fearful that the work he had done would be lost to our Church by the disruption, he was delighted when the message came to him that this mission was assigned to The Presbyterian Church in Canada. It

was to him like a radio from heaven and since that time he has taken fresh courage.

The stations occupied are:

Amkhut, with Church-School, Dispensary Ward for in-patients, Girls' Hostel;

Jobat, with Hospital built by St. Andrew's Church, Ottawa;

Mendha, with Church-School, Dispensary, small ward;

Sardi, with small bungalow with verandahs for church services and classes;

Ali Rajpur Town with James F. Munro Church-School, the Rajah's old guest home given by the Rajah.

Toran Mal, with Geo. A. Grier Memorial Hall, used for Summer School and Theological Classes;

Barwani, with mission bungalow.

In 1913 he received special recognition by the British Government in the bestowal of the Kaiser-i-Hand gold medal "for conspicuous service involving courage and sacrifice". The Maharajah of Ali Rajpur gave him the land for the Amkhut school, money to build, and pledged R.3000 monthly toward the salary of a lady doctor.

He was later employed by the British Government to settle a revolt among the southern Bhils. This he accomplished by his tactful approach to them and the allaying of their fears.

In 1917 Queen's College conferred upon him the degree of Doctor of Divinity.

In 1928 at the meeting of the General Assembly of The Presbyterian Church in Canada, in Regina, Saskatchewan, he was chosen Moderator.

He has had trials too. Mrs. Buchanan's health gave way and while waiting in Dr. Wanless' hospital at Miraj for the performing of a serious operation news came bringing grief to Dr. Buchanan in the loss by death of their only son in England, serving with the First Canadian Contingent. This was in the last war. Then the dread scourge, influenza, swept over the Amkhut district, taking terrible toll and of many Bhil Christians, children in Christ. Twice he was compelled on account of Mrs. Buchanan's ill health to leave the Bhils and serve at Mhow.

Now he has gone to his reward but he has left an example as a disciple of Christ of loyalty to his Master, of lofty character, and of devotion and high enthusiasm in the great work to which his talents for so many years had been devoted. His was a noble life, his in many respects the spirit of the child, humble, trustful, and active. He was an optimist, and his enthusiasm sustained him and was an inspiration to others. His fifty-one years of active service constitute a record in our Church and his earnest and devoted life closed as he desired for he laid himself down to rest in his beloved India and close to his children, the Bhils.

GOD IN THE FOREFRONT

ANY of our leaders both in the politiand in the Armed Forces, have done what is suggested in the title of this article. They have kept God in the forefront. It has been true always of our King, as he expressed himself in his Christmas message. It has been true of the leaders in the Allied Forces, though all have not given the same prominence to it in profession, yet we have reason to believe that in this titanic struggle they have been actuated by the principle that whatever they do should be to the glory of God and they have sought Him in the hour of perplexity and of grave danger.

Two examples have recently been brought

to our attention:

General MacArthur, at the head of the Allied Forces in the Pacific, who recently triumphantly made good his determination when he left Bataan that he would be back, now is back and the Philippines lie practically at his feet. In ordering divine thanksgiving services throughout all Commands he said, "That you will shortly complete the liberation of the Philippines," notwithstanding that some hard fighting lies ahead. To him this was an occasion for Thanksgiving.

Then, Field Marshal Sir Bernard Montgomery, who perhaps more than any other officer of the Allies has proclaimed himself in this particular, gave a Christmas message to the United Kingdom, Canadian, and other Allied troops of his 21st army, say-

ing:
"Today we sing Christmas hymns full of hope and are steadfast in our belief that soon we shall achieve our heart's desire."

He exhorted the troops to carry on with faith in God and enthusiasm for the Allied cause. "Let us continue the contest with stout hearts and with determination to conquer."

We are quoting from The Toronto Star

and give his words more fully:

"The forces of the British Empire in western Europe spend Christmas, 1944, in the field, but what a change has come over the scene since last Christmas. The supreme battle of Normandy carried with it the liberation of France and Belgium. Last Christmas we were in England, expectant and full of hope. This Christmas we are fighting in Germany.

"The conquest of Germany remains.

"We must not fail to give praise and honor where it is due, 'this was the Lord's doing and it is marvellous in our eyes'.

"The old words express exactly what we all feel today, 'Glory to God in the highest and on earth peace, and good will toward

"That is what we are fighting for and that is what we desire on earth, peace, and good will toward men.

"We are all one great team together, you and I. We have achieved much and together we will see the thing through to the end."—R.

A LEGACY

Under the will of the late Mr. Ross Millar, M.D. of Ottawa, a bequest of \$5,000.00 has been received to the Dr. Ephraim Scott Fund to be added to the capital of the Fund, the income of which is to be used in the same way as the original Fund set up by Dr. Scott, who was an intimate personal friend of Dr. Millar's father.

Also under the will of Dr. Millar, there is a bequest to the Board of Governors of Dalhousie University, Halifax, of \$10,000.00 to set up a Bursary to be awarded annually at the Spring Convocation, the recipient to be an undergraduate in Arts or Letters who is qualifying himself for the ministry of The Presbyterian Church in Canada by taking the Arts or Letters course at Dalhousie. The will states:

As the Synod of the Presbyterian Church in the Maritime Provinces will know in advance about the prospective students in Theology the said Synod will present the names to the Board of Governors and the Board will decide the necessary scholastic requirements either at the matriculation examinations or by term ability during the sessional examinations.

This Bursary is in memory of the various members of the family who are alumni of the University, viz., Rev. James Ross the first president of the reorganized Dalhousie, Rev. E. D. Millar, B.A., D.D. (the nephew of Rev. James Ross), Lt.-Col. MacIntosh Mil-lar, D.S.O.N.C.O. (son of Rev. E. D. Millar), James Ross Millar, M.A., M.D., F.R.C.B.C. (son of Rev. E. D. Millar). This Bursary is to be known and designated The Ross Millar Bursary.

THE FOREIGN MISSIONS CONFERENCE The 51st Annual Meeting

HIS meeting was held this year in the Royal York Hotel in Toronto. This is the second time since the F.M.C. was organized fifty-one years ago that it has met in Toronto. They meet usually in large American cities and always in a large hotel, where most of the visiting delegates reside during the Conference, and where there is sufficient accommodation not only for the general meetings, but for group discussions, display of literature, and the various breakfasts, luncheons, and suppers, which are always a feature of the Con-ference. The delegates come from the northern and southern States, and from Canada. Usually, a good many of those

(Continued on page 80)

Among the Churches

Toronto, Ont.

At the annual meeting of Calvin Church the minister, Rev. Joseph Wasson, was presented with a new gown and Mrs. Wasson with a necklace. These were the gifts of friends in the congregation.

The Hungarian congregation observed on Sunday, February 4th, the sixth anniversary of the erection of the new church. There was a gathering that filled the hall downstairs and the minister, Rev. Charles downstairs and the minister, Rev. Charles Steinmetz, presided. Addresses were delivered by the Mayor of the city, Mr. Saunders; by Alderman Innes; by Mrs. Strachan of the Women's Missionary Society, W.D.; and by Rev. Dr. Rochester, Editor of the Record. The proceedings were conducted almost entirely in the Hungarian language but Mr. Steinmetz, the minister, who presided, imparted to us the information that they had a prosperous year and that their mortgage was reduced year and that their mortgage was reduced to \$2,262.00, a reduction of \$2,188.00 in the past year. The congregation is proud of its new building and justly so for it affords accommodation for all the meetings and for the work carried on by the congregation.

Another victim of fire from which a number of congregations have recently suffered is the congregation of Chalmers Church. On the night of January 28th about eleven o'clock some passer by observed that the church was on fire. Despite all efforts of the Toronto Fire Brigade the congregation was left with the ruins of the auditorium and all its furnishings. The Sunday School was preserved and the congregation is making use of this in the meantime for public worship and other meetings. The minister is Rev. G. D. Little. It is a perplexing time for the congregation as the question of rebuilding on the old site or of removal to a more favorable locality will necessarily be under consideration. This commodious and beautiful the much beloved and able minister of St. Andrew's, Rev. D. J. Macdonnell, being the preacher on that occasion. The church has had a history, therefore, of over half a century. The estimated loss is \$125,000. The insurance is \$93,000.

Beauharnois, Que.

At the Annual Meeting of St. Edward's Church, Beauharnois, held on January 17th, a fitting tribute was paid to Mr. W. H. Pearson, who, because of failing health, retired from the position of organist to the congregation near the close of the year 1944, after serving in that capacity for nearly forty years. Mr. Pearson was not able to be present at the meeting, therefore, a delegation of the congregation con-

sisting of the Minister, and Mr. Fred S. Reay, a friend of long standing, was appointed to visit him at his home to present him with an address from the congregation together with a cheque for the sum of \$200. When Mr. Pearson began his duties in 1905, the old Precentor, Mr. John Anderson, still occupied his place in front of and below the pulpit, and continued to do so until his death. Following is a copy of the

To Mr. W. H. Pearson Upon His Retirement as Organist of St. Edward's Presbyterian Church, Beauharnois, Quebec.

Dear Mr. Pearson:

We, the members and adherents of St. Edward's Church, in session at our annual meeting, hereby express to you our very deep appreciation of your long and faithful work as organist. For well-nigh forty years you have most worthily performed this duty. To you, it has been a labor of love—a task which you have now regretfully laid aside because of failing health ...

Our efforts here are but a prelude to our participation in the grand chorale, "Alleluia, for the Lord God Omnipotent

reigneth."

You have seen numerous changes during the time of your association with this congregation. Many of those who sang the songs of Zion to your accompaniment on the organ are now among the sweet-voiced choirs of Heaven.

We want you to know that you occupy a very special place in our esteem and affection and we trust and pray that our kind, Heavenly Father may renew your bodily strength, and grant you many happy days among us, ere you, too, will be called Home and lift your voice in the Glory Song.

Signed,

Arthur Leggett, Minister.
I. M. Anderson, Clerk of Session.
F. S. Reay, for the Congregation.

January 17, 1945. Beauharnois, Que.

Montreal, Que.

Miss Jane Ann Russel, who passed away on December 11th last, expressed her sustained interest in The Presbyterian Church in Canada in a codicil to her will. Of this we have been advised by her Notary, Mr. D. M. Rowat of Montreal.

Miss Russel was born at Grafton, Ontario, in 1855, daughter of John Russel and Jane Cameron. For many years she lived Jane Cameron. For many years she lived on the farm at Grafton with her late brother, Hugh, and her late sister, Margaret. Since 1938, however, she has resided in Montreal, where her death took place on the date mentioned. She was a first cousin of the late Mrs. (Rev.) Andrew Rowat, a minister of our Church and very well known in Quebec Province where he served for the whole of his ministry. Miss Russel had a special interest in Grafton

Russel had a special interest in Grafton Church and the bequest is, as follows:

"I bequeath eighteen hundred dollars (\$1,800) Bond in Canada Permanent Mortgage Company to Presbyterian Church and trust service will be held three or four times in Grafton during the summer in the Anglican Church, to be managed by the Peterborough Presbytery. If the farm is not sold during my life—fifty acres will go to Thomas Labertas McKenzie and fifty sold and given to Presbyterian Church."

Woodbridge, Ont.

There has been reported to us the death of Mr. William Fleming. Until his retirement, after 22 years' service as Secretary of the Record, he was devoted to this work. He had attained the age of 91 years and was active to the last.

Calgary, Alberta.

There are some men and women who mean so much to the life and work of the Church that since the days of the Apostles they have been called "pillars" and such a man was our senior elder, the late Mr. John Swanson. At the Session meeting of Grace Church on the thirtieth day of January he suddenly gasped and was gone, dying as he would have wished, in the service of the Church. Ordained into the Eldership of the Presbyterian Church in June, 1901, he loved the Church with a deep passion and gave it all his strength. In his eighty-first year he was regularly at prayer meeting and his prayers were strong and helpful. He literally built the Church being in charge of the stone-work during the construction of the building, but his spiritual power and staunch loyalty built Grace Church in still more valuable ways. Lately he had rejoiced at the progress of Grace Church and we are glad for him that God took him at a great age and strong in the faith of His Son's Gospel.

Vancouver, B.C.

Rev. J. B. Skene, the minister of Central Presbyterian Church, in a letter reports an incident which in his opinion should appear in The Record, "as an example to the flock in this easy going age," and this the incident he relates:

"You easterners may have heard that we are having a street car strike in this metropolis. Yesterday was the first Sunday without transportation, except for automobiles, on limited gas rations, so I was all ready for a fairly empty church, as my people live mostly quite a distance from the church. To my pleasant surprise, I found a pretty good congregation that had managed to overcome the problem in some way. But the outstanding surprise was this,— One of the elders, Mr. Donald McLeod, who lives six miles away, was in his pew, and on the job as usher. He set out walking, and though he modestly stated that he

"got a couple of lifts" I have it on pretty good authority that he covered most of the good authority that he covered most of the distance on foot, despite his 80 years or more. How is that for an example? And let me add,—He is a "twicer", and last Sunday evening is the first service he has missed in my time of over five years now. He apologized after morning service, that he thought he would not be able to make it the second time as a predestrian and firmly the second time as a pedestrian, and firmly declined my offer to drive out and get him, as an unwarranted waste of gas. Needless to say, a brother elder drove him home in the morning.

If you can beat this in Toronto, go to it!

Mr. Skene very warmly commended the Record to the congregation, as announced in the Church Calendar, with the result that there was a substantial increase in the number of subscriptions. This is also a worthy example to all ministers.

Southampton, Ont.

In the presence of a large gathering on Sunday morning, January 14th, in St. Andrew's Presbyterian Church, Rev. T. E. Kennedy conducted a most appropriate service in honor of Trooper A. Monroe Mc-Leod, elder son of Mrs. and the late Angus McLeod, who lost his life in Normandy, July 26th, 1944. At the same service there was dedicated a handsome oak memorial baptismal font to the Lord. The donor of the font was the deceased's mother, Mrs. Angus McLeod, one of the faithful members of St. Andrew's and always deeply interested in good works. The font was donated to the church in memory of her beloved son. It is engraved with the words.

In loving memory of A. Monroe Mc-Leod, born Oct. 8th, 1910. Killed in action in Normandy, July 26th, 1944.

Two sons-in-law of D. A. McLean presented the font while Wm. Gerrie of Kirkland Lake unveiled it. Immediately after the dedication it was put into service for the baptism of two of Mrs. McLeod's grandchildren, Elizabeth Ann, daughter of Mr. and Mrs. Wm. Gerrie, Peter Monroe, son of Mr. and Mrs. D. A. McLean, and David Griffin, son of Mr. and Mrs. Maurice Clark. The congregation stood during the baptismal ceremony and the service was closed by singing "Faith of our Fathers", followed by the National Anthem.

Cote St. George, Que.

A tribute is here paid to one whose memory will long be remembered in the community, Mrs. Duncan McNaughtan, a centenarian, who died on January 3, 1945. Though feeling keenly her loss, we rejoice in her service to the Master and in the hope of everlasting life. She gave her best to the Church in character and service; she was always firm in her adherence to Presbyterian principles. Mrs. McNaughtan

was the daughter of one of this country's pioneer families, her father being the late Donald McCuaig, a Scotch pioneer. She was a loyal friend to both old and young.

The funeral service was conducted by Rev. M. N. McDonald of Avonmore, and the body was laid to rest beside the Kirk in the family plot, Cote St. George cemetery.

Point Edward, Ont.

On the 13th of last October the Presbyterian Manse at Point Edward was totally wrecked by an explosion of gas in the basement. There was not one brick left on another of the two-storey, ten-roomed house, and in places even the foundations were blown out three feet below the sur-face. Rev. James F. Bell was at home at the time, and within three minutes after discovering the gas and telephoning the gas company, he was stunned with the explosion which shook the whole village and broke windows in all the adjoining houses. After regaining consciousness he managed to scramble from under tons of rubble, suffering from severe shock, a bad scalp wound, a crushed ankle and both arms and face badly burned. He was rushed to the Sarnia General Hospital where he remained for several weeks.

His fifteen year old son, Ian, had just stepped inside the door from school and was about to go upstairs when his attention was attracted by Tippy his little terrier. He stood at the door watching Tippy for a few seconds until the explosion occurred. If he had gone upstairs he would have been killed instantly. As it was he had his right ankle shattered with the impact under his feet, and when he regained consciousness found himself in a space just large enough to crawl on his stomach toward a small patch of light. Fire had already broken out in the debris and he was lifted from the tons of smashed lumber and bricks by the fire brigade. Tippy was killed.

Despite the efforts of two fire brigades all that was left after the explosion was totally burnt. The brigades had a fierce fight to save the adjoining houses, both of which were badly damaged by the force

of the explosion.

It was fortunate that the other members of the family were out at the time, or there must have been a tragedy. Only the protecting hand of Providence saved both Mr. Bell and Ian. The Fire Marshal of Ontario who investigated the disaster was surprised that any one could have survived such an explosion.

Plans have already been made to build a new manse and one anonymous donor has already donated \$9,000 towards the cost of it. The services since October 15th have been conducted by Mr. W. Murray of London who will occupy the pulpit until the minister is restored to strength. Port Bevis, N.S.

There passed away to her eternal reward on Dec. 1st at Hamilton Memorial Hospital. North Sydney, Mrs. Norman McDonald of Big Harbor, Vict. Co., in her 64th year. She was a woman of sterling, Christian character and will be greatly missed in her own community wheer her home was opened to stranger and friend. Many a weary wayfarer found rest and food at her home. She was a faithful member of Scott Memorial Church, South Haven, and active in all its societies. She is survived by her husband, two daughters and two sons. Her funeral was held from her home Dec. 3rd. Service was conducted by her pastor, Rev. A. W. R. MacKenzie and burial was in South Haven cemetery.

Agincourt, Ont.

A new pipe organ was installed in Knox Presbyterian Church in January in honor of those whose names are inscribed on the Honor Roll of the church and in loving memory of those members and adherents who have passed to their reward. These gave willingly and liberally for the establishment, preservation and extension of God's kingdom in this community.

A large congregation attended the special service for the dedication of the organ on Sunday morning, January 21st. The service, which was most impressive, was conducted by the minister, Rev. Dr. Hardy Andrews. He preached a forceful and in-spiring sermon, based on II Chronicles 5: 13. Those who were privileged to hear will never forget his excellent exposition on the efficacy of music.

The mixed quartet, Mrs. Jas. Muirhead, Mrs. Clark Young, T. A. Paterson and Bert Kennedy, which has been singing for more than fifteen years, rendered a number and the Choir sang O For a Thousand Tongues to Sing, to the tune Desert. Miss Jean Muirhead presided at the organ most acceptably.

TORONTO PRESBYTERIAL W.M.S. Annual Meeting

This meeting was held in St. Paul's Church on January 25th and was presided over by Mrs. W. M. Hall who now has retired after five years' service. The Treasurer reported that the allocation of \$28,000 had been exceeded by \$500. Rev. Edgar Foreman conveyed the greetings from the Deschytery and style on our debt to the Presbytery and spoke on our debt to the Church of Scotland. H/Capt. J. Y. Fraser delivered an address on Belief in Missions, which he pointed out is fundamental to our Christian faith and invariably accompanies true Christian belief. Mrs. Daniel Strachan commended the Peace Thankoffering Fund to the gathering. The successor to Mrs. Hall, as President, is Mrs. (Rev.) Robert B. Movnan.



BROWNVALE, ALBERTA, CHURCH AND MANSE.



REV. DR. STEVENS, MINISTER AT BROWNVALE AND A GROUP OF PARISHIONERS.

Budget Receipts

To January 31, 1944 SUMMARY

	Allocation	1943	1944
Maritimes	\$ 38,000	\$ 22,125.00	\$ 24,887.62
Montreal and Ottawa	95,000	55,142.96	57,578.83
Toronto and Ottawa	184,000	116,160.65	124,183.97
Hamilton and London	136,000	77,264.84	83,787.90
Manitoba	10,000	6,538.00	7,642.95
Saskatchewan	8,000	5,312.68	6,146.57
Alberta	14,000	9,563.16	11,034.03
British Columbia	15,000	10,684.37	11,557.61
	\$500,000	\$302,791.66	\$326,819.48
Sundry		3,943.36	3,404.67
		\$306,735.02	\$330,224.15

CORRECTION

A mistake appeared in the article in the February Record, "We Work Among Hungarian Canadians", by Rev. Charles Steinmetz.

On page 48, second column, second paragraph, where the percentages of Hungarians belonging to the different denominations are given, "8% of the total populations are given, but and for the second the second that the secon tion are Jews", should read 6% and the Lutherans, which are omitted, are 8%

ACKNOWLEDGMENT

The Board of Missions acknowledges a gift of \$5.00 from M. Morrison for work in the North West Territories and the

This is gratefully accepted and will be used for work on the Alaska Highway. Rev. M. S. Blackburn, missionary-at-large, is preparing now to take a trip up the Highway.

BOOKS

On the Beam

Published by the Y.M.C.A., 36 College St., Toronto 2, Ont. Price 50c each or 5

copies for \$2.00 postpaid.

The Devotional Committee of the Toronto Young Men's Christian Association is responsible for compiling and issuing this book. It can hardly be classified with the devotional books and yet that is its purpose. That it would prove of interest to the boy is manifest at the outset for the story of Bill engages attention, awakens interest, particularly when the climax is reached "as he stood before the King at Buckingham Palace". We found the book of profound interest and the same features that appealed to us will appeal to youth, for whom the book was written. It is compiled in the form of a devotional book, a page to a day. Probable interest in the book was gauged by the response of youth to whom it was submitted.

History of Y.M.C.A.—Church Relations in the United States By S. Wirt Wiley

Published by Association Press, 347 Madison Avenue, New York 17, N.Y., U.S.A.

Price \$2.00. It is to be noted that this is a history and therefore our conclusions are to be drawn from the facts produced in the vol-

ume. It has been said that the Y.M.C.A. is really a separate Church and is therefore independent of the Churches. Its relation with the Church has been complicated by recent events such as the Federation of Churches, in the organization of the World Council of Churches. The aim of the book is to show that the relationship with the Y.M.C.A. has been close and intimate and that this intimacy and co-operation must be sustained. The author is well qualified for his work since he has had 35 years' of experience in dealing with these relations. He has been an elder in the Presbyterian Church for a quarter of a century, under various periods an active worker in the United Presbyterian, Dutch Reformed, and Congregational Churches.

More Than Conquerors
By W. Hendriksen
Published by Baker's Book Store, Grand

Rapids, Mich., U.S.A.

Price \$2.25.

This is a new book, one of the many written on the last book of the Bible. Referring to the number of books with Revelation as their theme, Rev. H. Schultze, President of Calvin College, Grand Rapids, Michigan, justifies adding this to the many by saying that "one is justified in offering still another who comes forward with a product that is distinctive and superior". Though we have not had the opportunity to examine this book closely, it certainly commends itself from a casual reading as being truly textual and free from the fantastic interpretations that have marked other expositions of this book.

Pastoral Work and Personal Counseling By Russell Dicks

Published by the Macmillans in Canada.

Price \$2.25.

Common sense is a large element in this book and the author has called to his aid the teachings of psychology, a feature that distinguishes the book from earlier studies in the realm of pastoral theology. It is the fruit of ten years of study and conference with pastors and should prove most helpful to ministers in that arduous work of pastoral visitation.

Nearness of life to the Saviour will necessarily involve greatness of love to Him. As nearness to the sun increases the temperature of the various planets, so near and intimate communion with Jesus raises the heat of the soul's affections toward Him.

We are not at all sure that we shall have any possessions, anything of our own, in the future life, anything, consequently, to give away. Perhaps it will all belong to all. So let us have enough of giving while we can, and enjoy the best part of possession.

REV. J. W. STEPHEN, D.D.

Dr. Stephen, who had retired in December 1939 when minister of St. Andrew's, Kingston, died suddenly at his home in Gananoque, Ont. He had a long ministry at St. Andrew's and previously ministered in St. Andrew's, Winnipeg, and Avenue Road, Toronto. His was an earnest ministry. try. He was a preacher of distinction and a sympathetic pastor. Definite and final in his judgments, these were always tempered with charity. He had a lively sense of humor which made him a most agreeable companion. He had served the Church for forty years since graduation and his merit as a preacher is attested by the fact that 23 years of that time were spent in his last

church, St. Andrew's. His birthplace was in the neighborhood of St. Mary's, Ontario. He is survived by Mrs. Stephen, formerly Mrs. Reid of Gananoque, and five children by a previous marriage: Dr. Hugh S., with the Canadian Army; John, a High School teacher at Ottawa; Squadron Leader William, D.S.O., with the R.C.A.F. Overseas; and two daughters, Isabel and Helen

of Toronto.

Dr. Stephen died January 10, 1945.

The funeral services were held in St. Andrew's Church, Kingston. It was fitting that one who had been a shepherd, teacher, and a Minister Emeritus for so many years should be brought to the scene of his former labors for the last rites and tribute his Church could pay. Inclement weather did not prevent great numbers of his friends in all walks of life from foregathering there with ministers from far and near to bear witness of his worth and work The work and work and work and work and work are service was conducted by Rev. J. Forbes Wedderburn, present minister of St. Andrew's, assisted by Rev. Dr. F. Scott Mackenzie, Rev. R. C. MacLean, and Rev. C. E. Kidd. St. Andrew's Choir was in attend-

Rev. Dr. Mackenzie of The Presbyterian College, Montreal, said, in part: "We know we have lost a friend worthy of our confidence and trust. As a citizen, scholar, earnest, forcible preacher of the Gospel and true friend, he gave of his best always. High honors came to him and he received the honorary degree of Doctor of Divinity

from his Alma Mater".

Mr. Wedderburn said: "In the constellation of his gifts were many stars-intellect, memory, imagination, humor, patriotism, moral earnestness, conscience, an iron will, loyalty, but above all, love to God and love to man. Here and now we make recognition of our immeasurable debt to this friend of many".

Col. Alexander Macphail, a member of Session, and one who was himself a patient sufferer, being an invalid for several years, sent a written tribute from which Mr. Wedderburn read: "John Stephen was seventh of the long and honorable line of ministers of St. Andrew's, serving actively for 23 years and as Minister Emeritus for five. To one returning after five years' absence, it was a rare delight to worship once more in the quiet of the old sanctuary, to feel the orderliness, dignity, devotion of the ancient forms, and John Stephen ex-emplified in himself the best tradition of the Church. His sermons were scholarly yet moving, his prayers stately yet tender, his administration of the sacraments reverent yet intimate. His ministry at the bedside was simple, friendly, cheerful yet serious; his office in the house of mourning or at the graveside, full of pity yet pregnant with faith and hope".

The body was and hope".

The Scriptures were read by Rev. Mr. MacLean of Trenton, Moderator of the Kingston Presbytery and the prayer was offered by Rev. Mr. Kidd of Gananoque.

The body was placed in the vault in Cataraqui Cemetery, Rev. Mr. Wedderburn, assisted by the other two ministers, officiating.

MRS. L. B. GIBSON

Mrs. Gibson, Edith Louise Henderson, was the widow of Rev. Dr. L. B. Gibson, Church, whose death took place some time ago. Now, in turn, Mrs. Gibson is claimed by that cold hand, her death having taken place on the first day of February of this year at her home, 266 Cottingham St., Toronto, She was heleved in all the control. ronto. She was beloved in all the congregations in which her husband served and not least by those in Cooke's Church, his last congregation. She had the gift of song and frequently served by rendering solos which were both attractive and helpful. Mrs. Gibson had been in a decline for some time so that the end was not unexpected. She had been a faithful and helpful companion to her husband in all his work. She is survived by two sons and two daughters, Mrs. J. H. Bradfield (Jessie), and Mrs. J. F. Comer (Constance); and two sons, Capt. J. Donald, now overseas; and LAC Samuel, in Charlottetown, Prince Edward Island. The funeral took place on Saturday at 2.00 p.m. from the undertaking parlors and was conducted by Rev. Dr. J. G. Inkster. Interment was made in Mt. Pleasant Cemetery.

MISS CORA SINCLAIR
Miss Cora Sinclair who for thirteen
years served in the City of Saint John, N.B., as a Presbyterian deaconess, died in N.B., as a Presbyterian deaconess, died in the General Hospital, Saint John, in the morning of February 3rd. She was in her 80th year. She had given, as a devoted member of her church, faithful service to the poor and needy throughout the period which she served in the city. That care she still exercised so far as she was able when no longer serving officially as descences. no longer serving officially as deaconess.

A lifelong resident of Saint John, she

was a daughter of the late Mr. and Mrs. John Sinclair. Accident and ill health had made her an invalid for the greater part of the last 19 years, for more than three of which she had been a patient in the General Hospital. Notwithstanding her infirmities she retained keen mental powers and had made herself generally beloved by her sympathy, her bright personality, her sense of humor, and her ready wit. She was a valued member of the Women's Council and of the board of directors of the Children's Aid Society.

She is survived by her sister, Miss Janet Sinclair, the only surviving member of a family of five. Interment was made in Fernhill Cemetery.—Saint John Paper.

REV. DAVID A. VOLUME, B.A., M.D.

At Bayfield, Ont., Dec. 29th, Rev. David A. Volume passed peacefully away. Dr. Volume was born in Kingston, Ont., on February 15th, 1871, receiving there his Public and High School and University training. He graduated in Theology from Queen's University in 1899 and held charges in Arden and Rosebank, Man. In 1904 he entered Manitoba College and studied medicine with the view of becoming a medical missionary, graduating in 1907, a gold medalist. He preached in mission stations and practised medicine in the West. In 1915 he joined the British Army Medical Corps. Following the world war, he joined the staff of the Mowat Sanitorium, Kingston, later serving as Medical Officer for three years in the West Indies. In 1927 he leasted at Southermaton Onto and processing the second of Southermaton Onto and Processing the Southermaton Onto an Onto and Processing the Southermaton Onto an Onto and Processing the Southermaton Onto an O located at Southampton, Ont., and practised medicine there until his retirement to Bayfield in 1941.

The funeral was held on New Year's Day in Knox Presbyterian Church, Bayfield. Rev. David Lane, assisted by Rev. Mr. Caldwell of the local United Church, conducted the service. Interment was made in

the Bayfield cemetery.

Dr. Volume is survived by his widow, Ellen L. Volume. One daughter predeceased him in 1927.

He had fought the good fight, he had finished his course and his faith held firm in the promised reward.

MRS. HUGH McKAY

On December 28th, 1944, there passed peacefully into rest Selma Sahlmark, relict of the late Rev. Hugh McKay, D.D., a pioneer Presbyterian missionary to the Indians at Round Lake, Saskatchewan Mrs. McKay came with her parents to Canada from Minnesota, U.S.A., in 1887, and was married to Dr. McKay in 1890, six years after he had founded the mission in the beautiful Qu'Appelle Valley in 1884. After forty years of faithful and heroic service, they retired to Winnipeg, and four years . later Dr. McKay died in 1928. In 1925 the mission came under the jurisdiction of the

United Church of Canada, and remains a striking monument to the consecrated and sacrificial efforts of its founders. The funeral was held from St. Andrew's United Church, where they worshiped after retirement, and was conducted by the minister. Rev. J. L. McInnes, D.D., assisted by Rev. Dr. J. A. Cormie, Superintendent of Indian Missions. Her mortal remains were laid to rest by the side of her life's partner under the shadow of the historic Kildonan Church the Westminster Abbey of Presbyterianism in Western Canada.

REV. DR. W. H. SEDGEWICK

The United Church mourns the loss of Rev. Dr. W. H. Sedgewick whose death took place on January 10th at his home, 608 Jarvis Street. He was 68 years of age, and had suffered for some months prior to his death. He will be greatly missed by his friends in the Presbyterian Church for up to June, 1925, from the time of his ordination in 1901 he had served that Church. Particularly worthy of mention was his ministry at Central Church, Hamilton, from 1903 to 1925, and his service to the whole Church as Convener for some years of the Home Mission Board. His brother, the late George H. Sedgewick, Chairman of the Tariff Board of Canada, was a member of the Presbyterian Church and he is survived by one brother, Mr. R. M. Sedgewick, Session Clerk of Glebe Church, Toronto, and active in Presbyterian circles.

The funeral, which took place from Westminster Central United Church where Dr. Sedgewick last ministered, was attended by large numbers and fitting tributes were paid him by Rev. Dr. P. M. Mac-Donald, who spoke of his intimacy with him in college days as well as later, and Rev. Dr. J. B. Paulin, who spoke from the stand-point of intimate association with Dr. Sedgewick during the years of his ministry in Hamilton.

Dr. Sedgewick had a fine disposition, very humble, sincere, and true, to which were added his talents as a preacher, the possession of a fine mind, and scholarly attainments. He was universally respected and beloved.

A small company of prominent citizens of Hamilton, representing Central Presbyterian Church, was in attendance, the minister, Rev. Dr. William Barclay, Mr. Harold Brown, a pallbearer, Mr. E. V. Ilsey, an elder; and Mr. George Allan.

Dr. Sedgewick is survived by Mrs. Sedgewick is survived by Mrs.

wick, one son, and three daughters.

REV. JAMES ADAMS, B.Th.

Mr. Adams death took place on the 25th of January in the city of Montreal. The last ten years he was employed in the service of the British and Foreign Bible Soicety as Secretary for the Montreal and Quebec Branch and during that period rendered efficient service which was grate-

fully acknowledged by the Society.

He was born in Belfast, Ireland, and after finishing his elementary education and studying at Westminster Hall, Vancouver, he entered the Auburn Theological Seminary in New York. He was ordained a minister of The Presbyterian Church in Canada and served charges in Fairbank. Toronto; and Montreal West Presbyterian Church. During his identification with the Bible Society, he was a member of St. Lambert's Presbyterian Church.

Surviving are his wife; two daughters, Mrs. Owen Channon, and Mrs. Alan Laing, both of Montreal; two sons, Prof. James Adams of Montreal, and LAC John Adams with the RCAF in Italy; a sister, Mrs. McNab, wife of Group Capt. Rev. John McNab, and a brother, Thomas Adams, both of Toronto.

Mr. Adams was an earnest and faithful minister, a truly sincere and devoted man who exerted a gracious influence throughout the period of his ministry. His death is a loss to the Society he served and his work in the ministry of our Church, together with his fine personality, will abide in the remembrance of all who knew him. -Br. and Foreign Bible Society.

REV. G. A. COLQUHOUN

General regret was expressed throughout the Maritime Provinces over the death of Mr. Colguhoun, which occurred at the Reid Nursing Home, Moncton, on the 23rd of January after a lengthy period of illness. He was born at Little Harbor, Pictou Co., N.S., a son of the late John Cameron Col-quhoun and Elizabeth Graham Colquhoun. He was 75 years of age. A graduate of Pictou Academy, Dalhousie University, and Pine Hill Divinity School, he had held pas-torates on the Nashwaak and on the Mira-michi at Millerton until his health forced him to give up the ministry. He then had a successful career as a merchant and later moved to Fredericton where he carried on business until he retired. The family came to Moncton and has resided here for a number of years. He was a minister of The Presbyterian Church in Canada and a member of St. Andrew's Church, Moncton. Besides his wife, he is survived by one son, J. Wilson, now serving with the Canadian Army in Belgium; a daughter, Mrs. E. L. Atwood of Abington, Mass., and a brother, Howard of Little Harbor, N.S. Two grandchildren and several nieces and nephews survive also.—The Press.

REV. GEORGE E. KNIGHT

Rev. George E. Knight, whose death took place in Saint John, N.B., in the third week of January, had served at one time at Harvey, N.B., and in points through Nova Scotia. He had been a Y.M.C.A. Physical

Director in his youth. For some time he was associated with H. L. Gale, evangelist, and had travelled across Canada in that capacity. While in Saint John he often filled pulpits temporarily vacant. Mr. Knight enjoyed a wide circle of friend-He possessed a ready wit and abounding sympathy. As a leader in group singing his success was reflected in his evangelistic work. His wife was the former Miss Ethel May Williams of Long Reach. He was 84 years of age.—The Press.

OTHER CHURCHES Presbyterian Church in U.S.A. Rev. William Thomas

Mr. Thomas, who was recently called to a church in Chicago, has now been installed and has entered upon his new work. Both he and Mrs. Thomas were very warmly received by the congregation and have this as great encouragement in beginning their ministry. The church is known as St. Paul's Union Church and the congregation occupies a building recently erected, the first service having been held on the 2nd of January, 1944. The building is a compact looking edifice with seating capacity for 535 with schoolroom attached in the style of architecture in harmony with the main building.
Of the reception, Mr. Thomas writes,

"The warmth and cordiality of your welcome we shall never forget".

And the congregational outlook is thus expressed in the bulletin of Jan. 8th, 1945: "With a new church building, new Pastor, new Organist, and new Church Secretary, St. Paul's Union Church enters the year 1945 with a renewed spirit of Christian Service and Fellowship . . . LET US LOOK AHEAD!"

Church of Scotland St. Andrew's Church, Buenos Aires, Brazil, South America

The aggressive missionary spirit of the Church of Scotland is illustrated again by the mention of this Church in the South. It apparently is the fruit of the foreign mission policy of that great Church to which all Presbyterians owe so much. We are in receipt regularly of the church mag-azine of St. Andrew's Church. It is a very large publication for a congregation and contains much local news of great interest.

Scots Moderator in Front Line

The following appeared in the Belfast

Telegraph:

The Right Rev. F. J. Hagan, Moderator of the Church of Scotland, an old Instonian, who recently returned from a visit to Scottish troops on the Western Front, said that there was a dominant mood of sober

resolution and confidence, marking all ranks.

He told a Press Association reporter: "The men know how stern is the task before them. They are sure that, God willing, they can finish it conclusively".

At one point Dr. Hagan was with the troops only a mile and three-quarters from

the enemy.

The Moderator spent one night at Pilburg in a caravan captured from the Germans. "It was the most luxurious lodging I had during my whole tour", he said—"deeply padded armchairs, and in the bedroom a luxurious divan with green silk coverings"

Of Field Marshal Montgomery he said: "There is something in the carriage of his head and in the flash of his eye that makes

him a born leader of men".

The Presbyterian Church in Ireland

The Belfast Telegraph (Ireland), carries the following: "Right Rev. Andrew Gibson, M.C., D.D., Moderator of the General Assembly, conducted the services in Wellington Church, Ballymena, on Sunday last. In the evening there was a parade under the auspices of the 12th Battalion R.I.R. Old Comrades Association. Special interest was taken in this service as the Moderator was a Chaplain to the Battalion in the last war."

The reference is to the last war when Dr. Gibson serving as a Chaplain had won the Military Cross. Our attention has been drawn to this item of news by Mr. Doran, Chief Accountant in the Church Offices and a friend of Dr. Gibson. Another citizen of Toronto interested in this information, a close personal friend of Mr. Doran's and of Dr. Gibson, is Sergeant N. Kirkwood, 12th Battn., Royal Irish Rifles, a member of St. John's Presbyterian Church, Toronto. In the last war Sergeant Kirkwood won the decoration D.C.M. The Moderator had a special record in the last war and has an enduring place in the affections of the soldiers whom he then served.

Presbyterian Church of England V-Bomb Kills Church Officials

The following despatch from England appeared in the local papers. We quote from The Toronto Star:

"London, Feb. 12—An undetermined number of leaders of the Presbyterian Church of England, including the General Secretary, Rev. W. T. Elmslie, were killed in a recent V-bomb incident in southern England, it was revealed today.

"The bomb landed in front of a hall while a conference was in progress and the

While a conference was in progress and the General Assembly Moderator, Rt. Rev. A. P. Harcus, narrowly escaped death.
"Others who were killed included the Financial Secretary of the Church, W. H. Wright; the Foreign Missions Secretary,

Rev. T. W. Douglas, and several of the

Church's head office staff."

This is a sad piece of news and the sympathy of our Church goes out to the bereaved, especially to the family of Mr. Elmslie. We not only have corresponded with him but knew him personally and held him in high esteem. In July we forwarded a contribution from an individual for those suffering from the devastating effect of V-bombs. Little did we contemplate that he would soon be a victim. We shall eagerly await the particulars of this sad event.

Dr. Rochester for the Correspondence Committee at once cabled sympathy to the Moderator, Mr. Harcus and to Mrs. Elm-

she

FOREIGN MISSIONS CONFERENCE

(Continued from page 71)

present are from the headquarters of the F.M.C. in New York, Board Secretaries, and missionaries who may be at home. The representation is arranged according to the expenditure of the Boards in foreign mission work. Our representation was three. In addition, we were permitted to register missionaries as visitors. Those who were present as representatives of our Board were: Rev. E. H. Johnson and Rev. Dr. W. A. Cameron, as delegates; and as visitors, Dr. and Mrs. L. L. Young, Rev. and Mrs. S. Moore Gordon, Dr. and Mrs. W. R. Quinn, Mrs. Allan Reoch, Mrs. E. H. Johnson, Mrs. G. D. Ralston, and Rev. J. D. Cunningham.

The meetings began with the forenoon of Friday, January 5th, and concluded with the afternoon session of Monday, January 8th. The theme of the conference was Evangelism in the Post-War Period. This conference differed from others which I had attended in one particular at least. There were few addresses. Two full sessions were devoted to a consideration of four imperatives, each of which dealt with some phase of the subject of Evangelism. Four leaders had been chosen to preside at these group discussions of the imperatives, and those in attendance selected the imperative in which they were specially

interested:

1-The relation of Evangelism to relief

and reconstruction.

2—Recent developments in governmental procedures, and with political, economic, and social trends in the foreign field.

3-New methods in evangelism.

4—The contact of the foreign mission

enterprise with the community.

I selected number 3, which dealt with new methods of Evangelism, of which the leader was Rev. Darby Fulton of the Presbyterian Church of the U.S., with Dr. Wynn Fairfield of the American Board as the introductory speaker. One of the outstanding members of this group was President John A. MacKay of Princeton Theological

Seminary, whose contribution to the discussion was of great value. Two meetings of the group were held. The major part of the first meeting had to do with a definition of Evangelism as to whether it was to be considered in the narrow sense of preaching the Word, or whether the teacher, doctor, nurse, engineer, agriculturist should also be counted as an evangelist. Both points of view were ably presented. Perhaps the result of the discussion can be best summed up in the words of one who participated:

Unless our efforts in missionary endeavor have their root in devotion to Christ, the work must eventually fail, just as the light from a burnt out star on its way out. The light may continue to reach the earth for a

time, but it must ultimately fail.

The definition that seemed most satisfactory was that evangelism is the presentation of Jesus Christ in the power of the Spirit, so that men may accept Christ as Lord. Whatever may accomplish this end, and by whatever method it is achieved, that is evangelism. It was suggested that manuals be prepared covering the use of such new methods of evangelism as visual education, radio, hostels, newspapers and music.

These four imperatives were later presented to the general session. There was not opportunity for full discussion of the recommendations of the groups, but these were referred to the Executive Committee of the F.M.C. which is called the Committee of Reference and Counsel for consideration and whatever action was considered wise.

The Student Christian Movement had a conference at the same time as the F.M.C. and at their meeting had discussed Imperative 5, which dealt with missionary personnel. They met with the F.M.C. on Sunday afternoon, when consideration was given to this imperative. This meeting had been arranged by the Student Christian Movement and was well handled, being perhaps one of the best meetings of the conference.

The meeting on Sunday evening was open to the public and was very largely attended. The main address was given by Dr. John R. Mott on The Summons to a

Greater Evangelism.

There was no meeting on Sunday morning. Quite a number of the delegates spoke in the city churches. The following of our churches had speakers: St. Andrew's, Glenview, Calvin, St. John's, Riverdale, Morningside, St. Paul's, Wychwood, and Victoria.

Saturday afternoon was given over to sight-seeing and entertainment. Visits were paid to Hart House, the Royal Ontario Museum and the School of Missions. Lieut-Governor and Mrs. Matthews entertained the delegates at a reception at their apartments in the Parliament Buildings.

MISSIONS

Contributed by Rev. E. H. Johnson, B.Sc., B.Th., Secretary for Missionary Education

COLD BLOOD, HOT BLOOD

Isabel McConnell

GNORANCE and superstition and fear of evil spirits are forces much at work in our midst. Lately many patients have come to us who have had a real fear of what these spirits might do to them. One man came in complaining of having cold blood in his head. He told me that until I cut him and let the blood out the evil spirit would still torment him, but if his head were cut and the blood allowed to run out the evil spirit would go with it, thus giving him relief from pain. He said the pain caused by the cold blood went from his head to his stomach and burned him very much. Talking to him about the One who could deliver him from sickness and from his fear of the evil spirits he said, "Yes, the Sahib told me that sin was the cause of my sickness and that God could save me from sin." He still maintained, however, that the cold blood must be removed from his head before he could get any relief. He changed his mind considerably before he left us. It is when we meet such patients that we realize the hold fear has on them. Yes, even among our Christians too.

Another girl came in to hospital burning up with fever. I always think Dr. Quinn's definition of malaria is good, I freeze, I burn, I drown. This girl who came in had had her chills before she came to the hospital and was in the burning stage when she was admitted. She said her blood was too hot and the witch doctor had put little cuts all over her arms and legs and back in order to let the heat out. She was covered with little scars. The girl was anaemic and when I took her haemoglobin it was 35. Her father told us to keep her and clean up her blood before we discharged her. We treated her for anaemia, and for malaria too, and when she was discharged last week she was a different looking girl. At first they said she was pagal, which means mentally deficient, but she was quite bright when her health began to improve.

Who Will Take the Baby?

Some weeks ago a man came to the hospital asking us if we would take his baby and look after it until it became hoshar (clever) then he would come and take it home. He said his wife was sick and that she knew nothing anyway, and if we would take the baby it would be very bright. We told him that was not part of our work. We had had the family in the hospital when they were sick and evidently he liked the treatment they got. When we said we would not take the baby he wanted to send

it to the Babies' Home in Amkhut. We did not give him any encouragement to do that either. They are often ready to hand over their responsibility to someone else, if they find the someone to take it.

This is a year of very bad tropical ulcers. Many of our in-patients had such bad legs, we feared we might not be able to save them. So far all have recovered. We did wish that our water system was in order as we used so much water in bathing and soaking the legs and feet.

The Hospital Has a Record Month

Last month we were very much encouraged when making up our monthly record to find that there were well over 1,250 who had gone through the hospital last month. We have not had a record like that for a long time. Sometimes if we had over 500 we thought it was good. Up to date we have had about seventy more inpatients this year than last. We are thankful that the antagonism of which we were so conscious for a long time seems to be breaking down.

We have had many more patients from Jobat Bazaar than we have had for a long time. Many of them came suffering from guinea-worm abscesses. Evidently someone was letting down on the job of putting medicine in the wells. There were many complaints about it to the Sarcar and eventually they seemed to waken up to the fact that there was some cause for all the guinea-worm trouble. The trouble has now subsided and fewer patients are suffering from these abscesses.

Fat Chickens for Good Medicine

The Bhils are our most welcome patients. They are always so friendly and appreciative. They have a real sense of humor which helps them out when they are suffering. An old man came to me the other day and said, "Ma Sahib, if you will give me good medicine I will bring you a nice fat chicken." I told him that we did not keep anything else in the hospital but good medicine. He proceeded to tell me that he had already given the witch doctor seven goats and several chickens and that there was no difference in his condition. I told him he must come regularly twice a day for treatment and that he would see how good our medicine was. He went away very happy feeling that he would not have to give me the fat hen. Sometimes the Bhils will bring an egg, or a cucumber or whatever their gardens will produce.

A Chicken Bone in His Back

A patient came the other day and said he had a chicken bone in his back. I asked him how that happened. He informed me that the witch doctor had taken part of the bone out of his back but there was still some left. I learned that the crafty men sometimes break off little bits of wood, put them in their mouths and then pretend to suck them out of the wound. With our treatment the wound healed beautifully but whether the boy still believed there was a piece of chicken bone in his back I do not know. If they were not so consumed with superstition it would be easier to help them.

We Just Press On

If we were to measure our work by those who openly accept Christ we would have little to show, but we do know that some go away impressed and touched by what they have heard and seen during their stay in hospital.

One of the nurses has just come to tell me that seven of our patients have run away in the night. They are having their Divali Festival, (Festival of Lights) on Monday and so the patients feel that that is more important than getting their wounds healed. We just press on.

Dicksons Arrive from British Guiana

During the next few months many Presbyterians will have the privilege of hearing a first-hand account of our work in British Guiana. Rev. and Mrs. James Dickson and family have just returned to Canada and Mr. and Mrs. Dickson will be speaking in the churches from late February until mid-June. They bring the first direct word from British Guiana for several years.

The Dicksons went to British Guiana in 1941, when they were unable to return to Formosa where they had already served for two terms. In these four years they have given outstanding leadersh'p in reorganizing and strengthening every part of the mission's work. In addition to general duties Mr. Dickson has established Bethel Theological College for the training of an adequate ministry, and has introduced into the Albion School a Handicraft Centre which has been widely praised through the colony. The Theological College has already graduated eight students. Mrs. Dickson has been active in developing work among women, an important part of mission activity which had been largely neglected.

Mr. Dickson will have intensive speaking itineraries in some of the central presbyteries in March and April, and in the Maritime Synod in May, and will be at the General Assembly in June. He expects to return to British Guiana in July.

THE McBAIN MEMORIAL FUND

R. JOHN McBAIN was a member of a prominent pioneer Presbyterian family of the Ilderton district. Mrs. McBain, formerly Miss Sadie Macadam, was born in Kingston. When the present Chalmers Church in that city was opened, the Macadam family were the original members of the congregation. Mrs. Mc-Bain was for many years a member of the choir and active in many of the other church organizations. Her mother conducted a boarding-house for lady medical students. After their marriage, Mr. and Mrs. McBain resided at Buckingham, Quebec, where Mr. McBain was Assistant Superintendent at the pulp mills. About fifteen years ago they came to London, Ontario, where they were members of St. George's Presbyterian Church.

At their death a large bequest came to the General Board of Missions. At the suggestion of friends who desired this money to be devoted to a special fund, to be kept in their memory, it was decided to set apart the full amount received and to call it The McBain Memorial Fund.

The following plan was decided upon in using the bequest:

That, the money in this Trust Fund shall be used to help aid-receiving congregations of The Presbyterian Church in Canada, in erecting church buildings or manses or for necessary repairs thereto.

That, inasmuch as this is to be a perpetual Trust Fund, no money shall be expended but shall be loaned, without interest, for a period of not more than ten years.

That, a necessary condition for consideration by the General Board of Missions, or its Executive, for a loan shall be the guarantee of the congregation initially to raise dollar for dollar for the same purpose, which purpose shall have the approval of Presbytery.

That, inasmuch as this is to be a permanent Memorial Trust Fund, all loans shall be made on the security of the congregation of its officials as individuals, to protect the Fund from loss, there being no provision, in the absence of any interest payments to establish the principal of the Fund by any additions of earned income.

That, the General Board of Missions, or its Executive, shall have the sole right to fix the total amount of any loan from this Trust Fund, and to fix the time of repayment of the loan, provided that such repayment shall be not less each year than will complete the repayment by equal annual payments in the specified number of years, which shall not exceed ten years.

That, when this bequest has come fully to hand from the Executors of the McBain Estate, proper acknowledgment shall be made through The Presbyterian Record, to-gether with the details of The McBain

Memorial Fund.

Chaplaincy Service

WHEN THE BOYS COME HOME Group Captain John McNab, M.A.

Some weeks ago the students of Knox and Presbyterian Colleges presented me with an opportunity to address them on the work of the chaplains in the Forces. The paramount interest of the young theologues was concerning the homecoming of our three-quarters of a million young men and women. How are our Canadian Churches going to welcome their returning lads and lassies to the family pew?

Effective and immediate planning is necessary to avoid failure and a lapse from Church interest such as followed the 1918 Armistice. In fact I believe the local churches have already either laid or lost the foundation for successful restoration

of their young warriors.

When Overseas I met one of the most brilliant of Scottish ministers in Edinburgh. He had just refused a professorship in a leading seminary of the United States. There followed an invitation to consider the pulpit in one of Canada's leading churches. Both of these he rejected without regret because he felt that he could not always his increasing canascandance. not abandon his increasing correspondence with the youth of the congregation in the armed services. Hands across the stormy seas!

The Chaplain Services in this war is going to provide a fine link for the local churches. In the Royal Canadian Air Force we have set up machinery to advise all de-nominations of the date of discharge or retirement. At our Release Centre in Toronto the outgoing personnel fill in a card stating their home congregation or a new choice. This is passed to the Canadian Council of Churches whose Secretary breaks down the names to the various communions. Head offices forward this information directly to the minister or Welcome Home organization in the congregation.

All this effort will be useless without the most cordial co-operation by congregations from coast to coast. There must be no delay in extending a cordial welcome to those returning from the mouth of the in-ferno, or even from sacrificial service in Canada. It will be tragic for any congregation that pushes the notification card into a stuffy old roll-top desk until "some more convenient day". Give this immediate

priority.

What may we expect by way of response? I am aware that this is the most crucial inquiry of all. The teen-age lad that said goodbye has lived a lifetime in the intervening years. He has grown in body but also in mind and sympathy. Terrific temptations and insidous influences have been the accompaniments of his long separation.

But he has never been far separated from the Christian challenge. Somehow or other the majority of chaplains in this war have brought religion close to their comrades. And they have so commended their calling that if a boy found himself in a "jam" his first point of call was the padre's office. So despite the moral ravages in war they have leaned on the ministrations of our representatives.

What are the boys going to look for in the churches? I remember one Sunday evening that I was invited to a Sergeants' Mess in the Royal Air Force. We had dedithe sergeants had been present. However, they asked us, "What leadership will the Church give in making a new world"? Then they followed on to say, "Count on us to help, if the Church is fearless".

Has our own Church been organized sufficiently to prevent leakages? Frankly, my experience would cause me to reply, No. The return to "Civvy Street" has already begun and some may not be aware of the numbers now discharged in the community. Our organizations should study to be ready. The Church should gird itself to assist in the material and spiritual rehabilitation of well nigh one million souls. ole ole

A private letter from Rev. H/Capt. Crawford Smith intimates that on Christmas Day they were in the thick of it. A week later, however, they had a few days rest and enjoyed a good Christmas dinner.

The Session of Oakwood Church instructed the Clerk to send him congratulations when his receipt of the Military.

lations upon his receipt of the Military

Cross.

Sublime Unity

"Posthumous awards of the Distinguished Service Cross have been made to four army chaplains, two Protestants, one Catholic and one Jew, for surrendering their lifebelts to other men on a sinking transport at the sacrifice of their lives."—U.S. War Department.

The story is one of heroic grandeur. The chaplains were aboard the troop transport Dorchester when it was torpedoed off Greenland early in 1943. They made their way on deck and began circulating among the troops, "encouraging them, praying with them and assisting them into life-boats and life-jackets".

And the official report of the War Depart-

ment continues:

"The chaplains stood on the forward deck distributing life-belts from a box. When the box was empty each chaplain removed his own priceless life-jacket and gave it to another man. The ship was sinking by the bow when men in the water and in lifeboats saw the chaplains link arms and raise their voices in united prayer. They were still on the deck, together praying,

when the stricken ship made her final

In such heroic moments of tragic sublimity the unity of mankind, its common origin and common destiny, is brought home to our hearts with solemn magni-

Protestant, Catholic and Jew—united in service, united in common prayer, and un-

divided in death. . . .

In such solemn moments all feel the close brotherhood of all the sons of men.-Halifax Herald, in Free Canada Speaks.

A Letter

299 Sumach St., Toronto, Ont., Feb. 9, 1945.

The Presbyterian Record, Toronto 2, Ontario.

Attention Dr. W. M. Rochester, Editor

Dear Sir:

The October (1944) copy of the Presbyterian Record containing, on page 307, an account of the Church Membership School in Italy has just been brought to my attention. As I have been on the watch for more information about this unique Service which took place in Italy, it brought me

great happiness to read this full account.

A very close friend of mine joined the Christian Church at that time, so wrote his Padre, H/Capt. J. Fred Goforth, M.C. This gave us all great joy and even more so when he wrote in one of his letters, just after they entered Rome:

"Out here and in other places I have been, I find I have a great deal of time left to myself, with nothing to do but think or read. As there's nothing to read the only solution left is to think. I've found my ideas gradually changing, more than ever since I came out here. I agree entirely with you on the subject of future life, and although perhaps I had a longer, harder struggle than even you could imagine, I too, thank God, I have that settled. I've seen a great deal of life and a number of great people, and I've found only one way I could ever live and only one I can follow. Without Christ I should hate to die, hate the thought of death with no life to go on to. Life is hard enough to part from as it is but John 3:16 smooths

Jim not only joined the Church on earth. which passes away, but the Church of Jesus Christ, made up of only those who have accepted Christ, the Son of the Living God, as their personal Saviour, (which will

never pass away).

Then on Sept. 4/44, Jim Staats, age 19, from Niagara Falls paid the supreme price when he was killed in action by a sniper's

bullet, north of Rome.

So more than ever, do I prize and value this record as given in this particular issue and because I know his mother would so appreciate a copy of this I am writing to you just in the hope that by chance you might have an extra copy of this precious write-up. If so would you kindly forward

> Mr. and Mrs. J. C. Staats, R.R. No. 3 (Portage Rd.), Niagara Falls, Ont.

Thank you.

Yours in His Service, (Miss) Grace Self.

P.S.—One of the many poems that Jim Staats has written, is enclosed as I thought it might be of interest to you.

(This poem expresses the faith and hope

of this youth.—Ed.)



R.C.A.F. Photo

A Sunday and Day School

At an R.C.A.F. West Coast Operational Base there's a school house on the edge of a hill where R.C.A.F. personnel send their children daily to learn the three R's, and

on Sundays to read the Bible.

The Sunday School teachers are members of the R.C.A.F. LAW Alvina Mann, daughter of Mrs. Agnes Mann, Iola Post Office, Alberta, has been teaching the Sunday School children from the nearby village of R.C.A.F. personnel since last fall. She takes time off from her duties as chef at the "bush station" to help LAC Chris Stoker of Mission, B.C., with the three classes held on Sundays. LAW Joyce Chaster, Duncan, Alberta, also, a chef, assists, Mann and Alberta, also a chef, assists Mann and Stoker with the classes.

The non-denominational class has a record attendance of thirty pupils. There is no music but "we manage best we can" says the uniformed Sunday School teacher.

Regular attendants at the school are (left to right) Norma Arnold, whose father is Corporal Lester Arnold, Chatham, Ontario; Caroline Breitschmid, whose father is Sgt. Karl Breitschmid, station chef; Kathleen Walton, daughter of Cpl. and Mrs. Gerald Walton, Maymont, Sask.; Marlene Swick, daughter of Pilot Officer and Mrs. B. Swick; Ella Mae and Billy Walton. The parents are all living in the "bush village" adjoining the R.C.A.F. station. The extreme left is LAW Mann.



R.C.A.F. Photo

Front row, left to right: S/L F. R. Anderson, London, Ontario; S/L G. M. Grant, Toronto; S/L I. A. Norris, Brandon, Man.; G/C G. O. Lightbourn, Toronto; S/L F. W. MacLean, Winnipeg; S/L R. D. Binning, Wetaskiwin, Alta.

Back row, left to right: S/L N. J. Crees, Victoria, B.C.; S/L J. A. Hockin, Athabaska, Alta.; S/L Cyril Clarke, Edmonton; S/L C. K. Sansbury, Toronto; S/L E. S. Lautenslager, Kitchener, Ont.; S/L E. S. Light, Leask, Sask.; S/L J. P. Cooper, Winnipeg; S/L Alexander Patterson, Calgary; S/L H. R. Coleman, Saint John, N.B.

A Conference

Padres of R.C.A.F. Bomber Group, men who are on duty at all times, conferred recently at their headquarters. The conference marked the departure of Squadron Leader I. A. Norris, of Brandon, Man., who had been in charge of the Group's padres, for Canada and his succession by S/L G. M. Grant of Toronto. Group Captain G. O. Lightbourn, of Toronto, Principal Protestant Chaplain for R.C.A.F. Overseas, also attended the conference.

H/Lt.-Col. J. Logan Vencta was recently mentioned in despatches. This carries with it no decoration beyond the wearing of an Oak Leaf on his uniform.

The announcement in the Canada Gazette reads:

"The King has been graciously pleased to approve the award of Mention in Despatches in recognition of gallant and distinguished services."

Referring to this event, The Ottawa Citizen has the following paragraph:

Lt.-Col. John Logan-Vencta is principal Protestant chaplain of the Central Mediterranean Force and has served with the Canadians throughout the Sicilian and Italian campaigns. Before the war he was chaplain of the Cameron Highlanders in Ottawa and joined the active forces' chaplain service immediately after the outbreak of war in 1939. He went overseas in July, 1941, and served two years in England before going to the Mediterranean. He is on leave of absence from St. Giles' Presbyterian church, of which he is minister. As

a youth he served in the First Great War, and in one of the battles was taken prisoner and spent some time in a German prison camp. Lt.-Col. Logan-Vencta's wife and young daughter, Margaret, reside at 146 Carling Avenue.

Knowing God is not our discovery; it is His revelation of Himself. The power that finally holds us is not our grasp of Him; it is His grasp of us. The power is in Him. When we can do nothing else, the secret of stability is to rest back on Him and let Him hold us. It is to be still and know that He is God.

HELP WANTED

WANTED—Secretary or Deaconess with stenographic experience to take care of secretarial work of Church Office. One interested in Church work, and able to give assistance with Young People and Sunday School. Apply giving references and salary expected to J. Snowden, Grace Presbyterian Church, Calgary, Alberta.

POETRY'S TRIBUTE TO THE LIFE IMMORTAL

(An Easter Meditation)

By Rev. B. Simpson Black, B.A., B.D.

Y/E need new faith that death does not end all. We need it in this day as in past days, and perhaps especially now when rivers of tears are flowing all over the world for that uncounted multitude of precious and unfolding lives that have "fallen asleep" because of this appalling war. The question thrusts itself into the very forefront of our thinking, Where are they? But apart altogether from these fine, brave spirits that have been cut down, their work apparently undone, what, we ask, is death's the last word in the great scheme of things? Is the thought of a future life but as a dream when one awakens to a sense of disappointment and loss? Is the hope a mere superstition, a baseless fabric, or shall we meet again when we pass into the Silent Land?

Followers of the Gleam

It has been given to some rare souls to look deeper into life and death than it has been given to us. We do well therefore if, when our lamp of hope grows dim and our assurance falters, we rekindle our flickering faith by the flaming torch of those who with radiant faces go singing on their way to the tomb. Their testimony becomes our encouragement, their vision our enlightenment. To read over passages or to recall them to memory in times of doubt and hesitation, is to partake of a spiritual tonic for mind and heart. We can not commune with noble spirits and not acquire some of their philosophy and participate in their views and experiences. The contagion of their good company will help us to contact their basic thoughts wherewith to adjust and adorn our own lives and regulate our own thinking on the problems of life and destiny.

The thought of reunion runs like warp and woof through the poems of Whittier. He is assured that he has "friends in Spiritland". He believes that "Life is ever Lord of death, and love will never lose its own". How intensely beautiful is his expression of this in "Snowbound", where he anticipates meeting again the sister to whom he was so fondly attached. It reads:

"And when the sunset gates unbar, Shall I not see these waiting stand, And white against the evening star The welcome of thy beckoning hand."

That "Death is but a covered way which opens into life", is one of his most immovable convictions. Whittier's hymn beginning, "When on my day of life the night is falling", might well comfort the last hours of the departing saint as amid

the confusing voices of earth he listens for the summons "Come up hither".

William Cullen Bryant, in his poem "The Future Life", is thinking of his own dear wife when he wrote these words which show he did not hold that separation caused by death is lasting:

"Shalt thou not teach me, in that calmer home,

The wisdom that I learned so ill in this— The wisdom which is love—till I become Thy fit companion in that land of bliss?"

Longfellow, in the "Psalm of Life", expresses his belief in immortality:

"Life is real, life is earnest,
And the grave is not its goal;
Dust thou are, to dust returnest,
Was not spoken of the soul."

In comforting a mother who had lost her child, he writes:

"And the mother gave, in tears and pain,
The flowers she most did love;
She knew she should find them all again
In the fields of light above."

And yet again he speaks of "Emblems of our own great resurrection, Emblems of the bright and better land."

How strong was the faith of Sidney Lanier, American Christian poet of the South, for after a struggle with disease for three whole years he could write to his wife this strain:

"Look off, dear love, across the sallow sands
And mark you meeting of the sun and sea,
How long they kiss in sight of all the lands.
Ah! longer, longer, we."

Death to him is not the meteor going out into the blackness of darkness for ever, but new and perfect converse with the dear departed "loved long since, and lost awhile".

Tennyson in In Memoriam expressed, half a century ago, the creed of the soul, a creed that has existed in all ages and been affirmed by the greatest thinkers. Its burden throughout is the conviction that the soul which is capable of love and virtue will never perish. As he stood by the grave of his dearest friend, Arthur Hallam, he gazed into it, and then looked up to God himself and said:

I trust he lives in Thee, and there I find him worthier to be loved.

Some have thought that In Memoriam is the greatest religious poem of the nineteenth century. Where indeed could be found a faith more triumphant over doubt? It is the creed of a great soul stunned by a bereavement that numbed his spirit and blotted out the stars. But he questions all the creeds, and then the light shines, as it

always will, for "all souls that struggle and aspire" and are reverent in their search for truth. The love of God is the guarantee that the soul will survive beyond the bounds of this earthly life, and that is Tennyson's message to the sorrowing hearts of men.

"My own dim life should teach me this, That life shall live for evermore, Else earth is darkness at the core. And dust and ashes all that is."

There are some who care little for Robert Browning as a religious force, but we be-lieve that those who know him best regard him as a great prophet of love and immor-tality and reunion, a splendid advocate on the side of religious faith, a superb tonic inspiration for all preachers and Christian people who are ready to think their way through him. Browning had an insight into the secrets of the human heart perhaps never excelled, and with a like insight into the essence of the Christian Gospel he has renewed the strength of many for the journey of life. He has many a fine passage that glows with the ardor of triumphant

"On the earth a broken arc, in the heaven

a perfect round."
"Man is, God is, and as certain after
Death shall be."

Significant are the lines taken from Dante, which Browning wrote on the fly-leaf of his wife's New Testament: "Thus I believe, thus I affirm, thus I am certain that from this life I shall pass to another and better, there where that lady lives of whom my soul was enraptured.'

And who that read Prospice, the poet's poem on death, has not been cheered by his living faith? It is that we shall meet again with the dead who live, never to die again. It is a faith that is beautiful and bracing.

The Hymn Writers Testify

Better known, doubtless, to most of us are the inspired Hymns of the Church. These are written by many persons eminent for both piety and learning. Those that treat of the life after death have poured peace and consolation into the hearts of myriads of sad and disconsolate mourners. Would that some of these gems from rare pure spirits that have seen behind the veil might become more current coin in the market of our throbbing, suffering world, for the vision of things unseen and eternal too easily fades into the light of common day. Let us be thankful for all who, with penetrative insight and devout meditation, are able to comfort us with the comforts

of God.

They speak of the "sweet and blessed country that eager hearts expect"; of "Jerusalem the golden" with its "radiancy of glory" and "bliss beyond compare". Isaac Watts sings:

Where saints immortal reign; Infinite day excludes the night And pleasures banish pain.

"There is a land of pure delight,

There everlasting spring abides, And never-withering flowers; Death, like a narrow sea, divides This heavenly land from ours."

· Faber too:

"Rest comes at length; though life be long

and dreary, The day must dawn, and darksome night be past:

Faith's journey ends in welcomes to the weary,

And heaven, the heart's true home, will come at last."

Bickersteth speaks of

"One fold, one Shepherd, one employ, One everlasting home.'

John Ellerton writes:

"When the breath of life is flown, When the grave must claim its own, Lord of life, be ours Thy crown-Life for evermore!"

Our Chief Pledge-His Resurrection

"Intimations of Immortality" there are, many and suggestive, but our chief pledge and assurance, as Christians, of personal immortality is the Resurrection of our Lord. Christianity is built and sustained on the faith of the early disciples, that Jesus, crucified and buried, did rise from the grave and manifested Himself in the world of sense. While belief in immortality springs out of the deepest instincts of the human soul, yet it was the Resurrection of Jesus that "brought life and immortality to light", that is, invested it with a sanction and a vividness before unknown. It was this miracle of miracles that transformed scattered, disappointed men into courageous and triumphant heralds of the new faith. This faith tells us we shall meet again, that when we strike the tent of our earthly pilgrimage here we find waiting for us a building from God, "a house not made with hands, eternal in the heavens". In the Father's house are many mansions, occupied by the loved and dear who have gone on ahead. Our faith, our faith in Jesus, the Easter faith, tells us we shall meet again, and because Christ lives we too shall live, sharers in His light, His life, His love, His heaven and His home. "Wherefore comfort one another with these words.'

Hold Fast

Belief in Immortality is one of the fairest flowers that grow in the garden of our Christian religion. We need to keep

this plot hedged round. We cannot afford to lose that ineffable aroma of hope and joy and consolation that for ages has stolen in on the world's sordid atmosphere as the breath from the hills of God. Men cannot long be satisfied with agnostic indifference and negation, but will seek to fortify their tottering hopes by a bright and positive faith, for "He hath set eternity in their heart". So let us at this Easter season sound the note of thanksgiving and triumph for our great religion which takes the bitterness from the last earthly parting for all who are Christ's redeemed ones. For "where I am, there shall ye be also". And if they are with Him, they cannot be separated from each other. Let us rest upon this "living hope" and be filled with that joy which is "unspeakable and full of glory".

Church of Scotland Deaconess Hospital

This is the Church's own hospital and although situated in Edinburgh its good work extends throughout Scotland. The 1225 patients admitted in 1943 came from such widely scattered districts as Edinburgh, Midlothian, East Lothian, Berwickshire, Peebles, Selkirk, Roxburghshire, West Lothian, Stirling, Kinross, Clackmannan, Fife, Argyll, Perthshire, Angus, Invernesshire, Lanarkshire, Wigton, Dumfrieshire, Renfrew, Glasgow, Ayrshire, and Northumberland. That support of the hospital is more and more becoming the interest and responsibility of congregations all over Scotland is shown in the 1,119 branches of the Women's Guild, which contributed £3010 toward its work, while 434 Sunday Schools sent £550. Prior to the war country guilds and friends of the hospital contributed stores, farm produce, etc., but rationing has made this help impossible for the time being. Through the four years of war the hospital has maintained its high standard of efficiency in the face of many difficulties, such as the increased cost of medical and surgical equipment, the rise in the price of food, etc. The institution has the enviable record of never having been in debt and the hope was expressed that the Church would strive to maintain that record.

The hospital has a normal complement of 92 beds, but there are under present conditions 32 extra beds for emergency use, bringing the wartime capacity to 124 beds. The number of patients treated during the year was 1266, the number of operations 715, and 5228 cases were treated in the out-patient department. At the Annual Meeting two persons were present who attended the inception of the hospital, Mr. George McAlpine, O.B.E., the original Secretary of the Hospital Board, and Miss Mary Lamond, D.C.S., who served on the Hospital Board throughout the years.

Children and Youth

MUD AND MAGIC Rev. R. G. Stewart, D.D.

PERHAPS most of the boys and girls here to-day think they know a great deal about mud, and not very much about magic. However, I would not be surprised if the very reverse is true, and while we do not know much about magic, still we know less about mud, for it is one of the most mysterious materials in the world. It was out of the dust of the earth that God made man, so the Bible tells us, and you know dust is just dried and pulverized mud.

About two hundred years ago there lived a lad by the name of Josiah Wedgwood, the son of a potter, and while he was but ten years of age, still he used to sit by the hour to marvel at the wonderful things his father could make from clay. One day his father, who noticed the boy's interest, said to him, "You know, Josiah, Almighty God was the greatest potter, He made man out of the dust of the earth." That remark stuck in the boy's mind, and as he grew he wondered within himself, "If God could make so wonderful a thing as man out of the earth, could not I make something wonderful and beautiful out of it"? And he proceeded to try. He met with many discouragements at first but finally succeeded in making a china that became famous the world over, and he named it Wedgwood after his father and himself.

One day a man of great wealth and political power came to see some of this wonderful china and Josiah Wedgwood sent a lad of fifteen years of age to show the stranger through the plant. The stranger happened to be a very profane and foul mouthed individual and took no pains to hide his profanity from the apprentice. This ungracious thing was noticed by Josiah Wedgwood and it grieved him very much. When at last the stranger came into the office to extol the merits of the wonderful china, Mr. Wedgwood said to him, "You have not seen my best work yet". Then he produced a wonderful piece in the shape of a vase, so perfect and so lovely that at once the stranger wanted to purchase it at any price; but just as he reached for it, Mr. Wedgwood crashed it to the ground and broke it into a hundred fragments. Upon this the stranger became very angry and expressed his rage in very profane language. Whereupon the great potter said calmly, "I can make another just as beautiful, but, sir, no one can ever repair the damage you did to the soul of the lad who took you through the plant". God made man out of the dust, and breathed into his nostrils and he became a living soul. You may repair or rebuild the broken clay, but you can never breathe life into a soul you have broken.

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If I Want to Be Happy By Harold Begbie

If I want to be happy And quick on my toes, I must bite my food slowly And breathe through my nose.

I must press back my shoulders And hold up my head, And not close my window When going to bed.

I must soap my bath-flannel And scrub all I know; I must then take a towel And rub till I glow.

I must never be idle And loll in my chair; Or shout like a demon And act like a bear.

I must play and not fidget, Read books and not flop! Begin with a purpose And know when to stop.

I must love what is noble And do what is kind; I must strengthen my body And tidy my mind.

Yes, if I would be healthy And free from all cares, I must do all I've told you And MEAN all my prayers.

-The Messenger, Melbourne, Australia.

United Presbyterian Way To A Happy Year By Robert Browster Beattie

To leave the old with a burst of song, To recall the right and forget the wrong; To forget the thing that binds you fast To the vain regrets of the year that's past; To have the strength to let go your hold On the not worth while of the days grown

To dare go forth with a purpose true, To the unknown task of the year that's new:

To help your brother along the road To do his work, and lift his load;

To add your gifts to the world's good cheer.

Is to have and to give a Glad New Year.

(Rochester, N.Y., Church Bulletin)

He that will put eternity and the world before him, and who will dare to look steadfastly at both of them, will find that, the more often he contemplates them the former will grow greater, and the latter less.

PRESBYTERIAN UNIFORM S. S. LESSONS

LESSON-MARCH 11

The Cost of Discipleship Matthew 19: 16-30

Golden Text: If any man will come after me, let him deny himself, and take up his cross, and follow me.—Matthew 16:24.

LESSON-MARCH 18

The Two Great Commandments

Matthew 22:34-40; 23:11,12 Golden Text: Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind . . . and thy neighbor as thy self. - Matthew 22: 37, 39.

LESSON—MARCH 25

The Triumphant Entry Matthew 21: 6-16

Golden Text: Blessed is he that cometh in the name of the Lord; Hosanna in the highest.-Matthew 21:9.

LESSON—APRIL 1

The Author and Perfecter of Our Faith Matthew 27: 62; 28: 9

Golden Text: Let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith.

—Hebrews 12: 1, 2.

RUSSIAN CLOTHING

The Canadian Aid to Russia Fund is conducting a nation-wide campaign for clothing for the orphans and homeless of Russia. The Canadian Aid to Russia Fund has solicited the support of the Churches of Canada in this campaign, and this request comes from the Canadian Council of Churches to which the appeal was presented.

Canadian Aid to Russia Fund, 80 King St. W., Toronto. WA. 5622.

Clothing Depot, 365A Yonge St., Toronto. EL. 0600.

THE SPRING THANK-**OFFERING**

Congregations that wish to take the Spring Thank-Offering for the Budget may obtain the special envelopes in any quantity free of cost by writing to the Church Offices, Room 806, 100 Adelaide St. W., Toronto 1.

Our Church Calendar

Vacancies

Alberton and West Point, P.E.I., Mod., Charles Carnegy, Summerside, P.E.I.

Amos, Dromore, Normanby, Ont., Mod., Rev. Peter W. MacInnes, P.O. Box 43, Durham, Ont.

Appin and Melbourne, Ont., Mod., Rev. Arthur C. Young, Glencoe, Ont.

Auburn, Blythe and Smith's Hill, Ont., Mod., Rev. A. H. Wilson, Whitechurch, Ont.

Baddeck & Middle River, N.S., Mod., Rev. A. D. MacKinnon, Little Narrows, N.S.

Banff, Alta., Mod., Rev. R. J. Burton, 803 13th St. E., Calgary, Alta.

Barney's River and Marshy Hope, N.S., Mod., Rev. A. E. Morrison, 139 Almont Ave., New Glasgow, N.S.

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Jan. 30, 1945. Rev. J. G. A. Colquhoun, Saint John, N.B., Jan. 23, 1945. Rev. Geo. Knight, Saint John, N.B., Jan.

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The dew distils in silence. So does the speech of our God.

The first lesson to be impressed upon the young is Learn of me.

Better to go to bed supperless than run in debt for a breakfast.

Do good to thy friend to keep him, to thine enemy to gain him.

We love ourselves despite our faults. So ought we to love others.

It appertaineth to the true God alone to loose men from their sins.

In prayer our want is our eloquence; our misery is our recommendation.

In selfish pride and in lack of love lie the explanation and cause of all evil.

A just reverence of mankind prevents the growth of acrimony and brutality.

Nine tenths of all the good literature of this age is merely the Bible diluted.

Man must be arched and buttressed from within, else the temple wavers to the dust.

Let their learning be liberal. Spare no cost, for by such parsimony all is lost that is saved; but let it be useful knowledge such as is consistent with truth and godliness.

Never was there a time in which the simple living of the affluent would have happier fruit. Never one in which their diligent hours could effect so much, or reach so far.

The daily labors of the bee Awake my soul to industry.

Nothing but what is solid and refined Should dare ask audience of mankind.

Do the best; if not, then the best possible. Undiscourageable goodwill is the indis-sable foundation for the brotherhood of

Action is the end of all thought, but to act justly and effectively, one must think

The honest minister's first obligation is to make his thoughts as simple and clear as words can make them.

Amusements are to religion like breezes to the flame, gentle ones will fan it but strong ones will put it out.

As a fine personality sometimes dominates the atmosphere of a room so we desire Christ to dominate our homes.

There is something in the depths of the soul that responds to the divine appeal as a lock responds to the key made to fit it.

Friendship is an expansive spirit that overthrows vindictiveness and takes in enemies, overpasses jealousy and takes in rivals.

If the blind put their hand in God's they find their way through the dark more surely than those who see but have not faith or purpose.

O Lord of hosts who is a strong Lord like unto Thee . . . Thou hast a mighty arm: strong is thy hand and high is thy right hand.

Before the good Samaritan's conscientious and warm charity all distinction of nature and religion, all prejudices of education and habit and associations vanished, so that he was only intent upon fulfilling the law of love.

Prayer, in certain circumstances, is as natural to man as the throbbing of the pulse; as the respiration of the lungs. If God implanted that instinct in the human heart it was because in His own heart there is something responsive.

It makes a great difference whether we are going out, in a kind of social knight errantry, to live for humanity of our own motion, or whether we have met with Jesus Christ in secret, and go forth with His commission and promise at our back, and with His love and inspiration to our souls.



THE OFFICIAL MONTHLY RECORD OF THE PRESBYTERIAN CHURCH IN CANADA

Vol. LXX

TORONTO, APRIL, 1945

No. 4



First Presbyterian Church, Portage la Prairie, Man.

Budget Receipts

To February 28, 1945 Summary	Allocation	1943	1944
aritimes	\$ 38,000	\$ 25,170.28	\$ 28,003.22
ontreal and Ottwa	95,000	58,300.42	65,012.31
ronto and Kingston	184,000	119,611.92	128,738.82
amilton and London	136,000	81,417.75	87,997.03
Janitoba	10,000	6,686.40	7,872.65
Saskatchewan	8,000	5,440.79	6,447.98
Alberta	14,000	9,919.83	11,552.81
British Columbia	12,000	10,782.66	11,710.52
Sundry	\$497,300	\$317,330.05 4,253.36	\$347,335.34 3,440.67
		\$321,583.41	\$350,776.01

KNOX ALUMNI CONFERENCE

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Tuesday noon—Dinner. Rev. C. J. McKay. Reserve with

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The League of Nations

Some regard the League of Nations as having been cast into the void; to them it no longer exists. It is true that some of the nations who originally belonged to it have faded from the picture. The organization, however, exists and not in name merely. Attention has been drawn in these columns to the wonderful health work done under the leadership of Dr. Best. Our soldiers have benefited by this, and the world at large. "The health work of the League has been magnificent". The International Labor Organization, a part of the League, has been active. "Economic research into all problems affecting world business and industry has been continued and results published. Movements of population caused by the war have been carefully charted and the organization has given active support to the set-up of United Nations Conference on Food and Agriculture and to the organizing of Bretton Woods' UNRRA and the other organizations rendered necessary by the ravages of the war". Now, in view of a new world organization equipped with more effective machinery, a new opportunity confronts us and calls for the earnest support of all. This is the appeal of the League of Nations for support of this new body with its larger work and its promise of better things.

NEW LAMPS FOR OLD Senator Cairine Wilson

"New lamps for old! New lamps for old!" Aladdin cried as he went through the streets trying to recover his lost magic lamp. Today, as we think regretfully of what war has brought upon our world, we can only imagine how different everything might have been had we given to the cause of peace a tiny fraction of what we are now

sacrificing.
Only last September our great Winston Churchill said that the Second World War could have been prevented if the member nations enrolled in the League had fulfilled faithfully the pledges they had given. After a long and increasingly bitter struggle as we feel that we may count upon eventual victory over our enemies, it becomes each day more necessary for us to place the winning of the peace before everything else. Nations have learned to work together under stress of war, but without the driving force of necessity may only too readily revert to former selfishness. It is difficult to learn that no nation nor individual lives to

himself alone. Sir Norman Angell has written, "Though wars are won in wartime, when co-operation is effective, they are prevented in peace time when it isn't."

Canada has been mercifully spared the actual horrors of bombardment, invasion or occupation. Our contribution to the war effort of the United Nations has been splendid and we should be in a position to exercise great influence in the future for peace.

Most people are convinced that a World-Organization capable of preventing aggression and maintaining peace is a necessity, but I fear individual Canadians fail to realize that for this each one of us must assume his share of responsibility. It cannot come into being through merely rubbing the

The League of Nations Society is the only body in Canada devoting itself to the organization of public opinion in support of international co-operation. There is a great task and wonderful opportunity before the Society which asks for your support of its extension drive. With your aid it will be possible to embark upon a program of constructive leadership which will enable Canadians to understand and appreciate the underlying causes of war. All our bright dreams of social security will come to naught if aggression is again allowed to show its ugly head, but if we remain faithful to the ideals first expressed in the Covenant of the League, and are prepared to support them, we may face the future with confidence.

—League of Nations News.

DAY OF PRAYER FOR CHINA

Sunday, April 15th, is to be observed in Evangelical Churches in Canada and the United States as a "Day of Prayer for China". The request for prayer for China's people and China's future comes from the Chungking Missionary Association and the National Christian Council of China, and has the endorsement of the International Missionary Council and the Foreign Missions Conference of North America. The Canadian Mission Boards are joining with those in the United States in this joint calling upon God.

Canadian Presbyterians are urged in their Churches, and in their homes, in public

Canadian Presbyterians are urged in their Churches, and in their homes, in public and in private prayer, to bear up this great suffering people, and their leaders in Church and State, bfore God in prayer.

What Shall We Do With Germany?

Address Broadcast C.B.C. Church of the Air by Rev. C. J. St. Clair Jeans

Watch ye, stand fast, quit you like men, be strong.

—I Cor. 16:1.

HAT are we going to do with Germany after this war? There is the problem that above all vexes us at this moment. What are we to do with an outlaw amongst states, this supreme trouble maker of the world, this criminal and perjured nation that once again has proved itself incapable of learning its lesson and accommodating itself to the comity and harmony of the civilized world? The debate waxes high and furious with infinitely more heat than light. From committee and conference, from statesman and international expert, from publicist, from essayist and columnist, the torrent of advice, of proposals, of plans, flows in upon us day by day, week by week. Let her be turned into plough and pasture fit only for crops and cattle; let her be split asunder into a group of balancing and mutually jealous states; let her be de-prived of every essential metal and element. From the severity of a Vansittart or a Mor-genthau the proposals run through every gradation to that optimism that would em-bark on a vast program of education to bark on a vast program of education to turn the hearts of our enemies into things of sweetness and light, or to that exasperating leniency that barely stops short of the old formula of forgive and forget. There is the ever recurring debate on the burden of war guilt-shall we or shall we not identify the Nazi wolves with the German sheep? Shall we draw up categories of criminals and deal with them accordingly? What shall be the scope and nature of adequate penalties? What the period of punishment, what the period of probation, what the conditions of restoration? So the chorus runs, the din grows, and plans multiply, and through it all an increasing uneasiness that we do not know at all what to do with this people after the war. We feel sure there should be some master plan, we are hoping our statesmen will bring it forward and that its provisions and adjustments and controls and penalties will clip the wings of this foul thing for ever and give security to us and to our children. For that above all is what we desire, security, security for those we love, security for the legitimate things of human inof saying, for the extension of truth and right and cherished ideals, and we are passionately resolved that, if there be any wisdom in our midst at all, that this time we shall get it, and the shadow shall be lifted once and for all.

But let us be under no delusion. No peace, no master plan no system of con-

trols and restrictions however ingeniously contrived will in itself get us what we want. No magic formula exists that will permit us the way of safety and ease and comfort. The hope of security on such terms is a myth and a deception. No transaction of peace as a thing separate and complete in itself will close this matter so that we can say: Now the nasty thing is finished—let us eat and drink and be merry and tomorrow enter into the Utopia promised by

our harassed politicians.

For the heart and essence of the matter is this—it is not what we are going to do with Germany after this war that is the burning question. It is—what are we going to do with ourselves? That question holds the other in its hand with ease. That question answered as it should be answered and the other is a matter of minor sig-nificance. In the long run it will not matter greatly what peace we impose on our enemies provided we impose the right kind of peace on ourselves; provided we have learned our lesson; provided we can read the writing of history, provided we are true to what our dead have won for us at such a cost; provided we keep the sword of righteousness and justice bright and unrusted; provided we are ready to assume the responsibilities and burdens and disciplines that will entail, provided above all that there shall be such a spirit in us, based upon moral and spiritual certainties, that will stand to the test and match the hour whatever shall come upon us. It is not by making our enemies weak by a series of making our enemies weak by a series of restrictions and controls however devised that we shall win security. It is by the high spirit we are of under God and the great use of the resources He places at our disposal. There is nothing we have but was won and maintained, as it must continue to be maintained by the sheer courage and strong sweat of hand and head and heart and seal. That we must remember. That and soul. That we must remember. That we must teach our children. We cannot bequeath them a secure world, but we can show them and teach them of the spirit that can meet it and overcome.

Let us make no mistake. Don't think for a moment it was because we were so lenient with our enemies in 1919 that all this has come upon us of late. We were not lenient. No—it was because we were so easy, so grossly easy with ourselves; because we chose for ourselves the soft way, the soft peace; because we acted as if the world had been made secure for indulgence and folly and greed; because we fell into betrayal; because we were tolerant of the sneer cast upon the memory of our valiant dead; be-

cause we shrank from disciplines and burdens and hardness and the plain ineluctable facts; because we let our altars grow cold and put our trust in the gods of the market place; because we pinned our faith on words and gestures and treaties and permitted the ancient tradition and ancient spirit to wither; because we were blind and deaf to the necessity that, in this world, the right that men win they must be prepared to maintain with every resource at their command.

And now in the mercy of God we are at the place of decision again. There comes a great word from Deuteronomy thundering in our ears, "Behold I set before you a blessing and a curse. Choose ye." What shall we choose? The signs are not reassuring. The portents are not good. Men are again seeing the future solely in terms of material good, of markets, of production and consumption. At the best the brave new world is to be a matter of economic adjustments, economic equity, economic security. We shall stop the mad scramble of self-interest and greed, our reformers say grimly. The world is not to be made safe for monopoly and private gain. It is to be made safe for the ordinary man. Jobs for all, opportunities for all, education for all, provision against life's mischance.

So the rosy path allures—so the happy prospect obsesses. Have not our men, they tell you, died for just that—that this country should be a land fit for heroes to live in, that life should be lifted to the levels of decency, that the free peoples of the world should enter the free and fair enjoyment of the goods they produce, that the spectre of want should be abolished. What can be finer and fairer than that, that after the fever and fret of these days we can stretch out our tired limbs in such a paradise, secure from fear, with injustice remedied, with equity for all in safety and in peace?

Will we learn, will we ever learn, that the world cannot be made safe for the ordinary man or for any man on any such terms as these? The world can only be faced on the terms God has proposed from the beginning. By all means let us mitigate the lot of our fellows, but let us never forget that we and they are out in the blast of circumstance, of things undreamed of, of eventualities unforeseen and for all our planning we shall ever be out in it. We were not made for safety, for ease, for comfort, for burrowing, for little refuges and pill-boxes from the storm of events. We were made for the high emprise of life, for the bright eyes of danger, for the holding of the narrow place against odds, for the warfare that knows no discharge. The clear recognition of that was the strength of our race in days gone by. Let us not forget it now. And for that enterprise we cannot be content with less than God places

at our disposal. He will not offer us such security and safety as the natural heart craves. He will make no concession to our weakness. He offers us infinitely more. He calls us sons and daughters; He calls to the highest within us, to the hero in our souls; He sets loose within us through Jesus Christ that power and that spirit that nothing in this world can daunt and through which alone we may have the grace and strength and wisdom to match the hour that comes upon us. That is the ancient secret, the present secret, the immortal secret of Christianity, and as we rise to it and meet it and receive it, we shall find that it gathers all else under its arm. As in awe and wonder we turn to Him in faith and repentance and trust, as in love He lights that glory in brain and heart as He lit it in the hearts of men lang gone, as its virtue passes into of men long gone, as its virtue passes into every nook and cranny of our national life. as once more we are aware of our calling and our destiny and the great house to which we belong, we shall build the great peace, the peace that will not shrink from discipline and burdens and responsibility but shall rest for their ample performance on mind and spirit dedicate and consecrate to will of Almighty God.

On these terms alone shall it be built. On these terms alone can we hope to be in any measure worthy of what is being done for us at this present hour. On these terms alone shall we stand fast and quit us like men and be strong. Then

Honor shall come back as a king to earth, And pay his subjects with a royal wage; And nobleness walk in our ways again And we shall come into our heritage.

Now unto Him that is able to do exceeding abundantly above all that we ask or think according to the power that worketh in us; unto Him be glory in the Church by Christ Jesus throughout all ages world without end. Amen.

DR. MOSS' BROADCAST

Dr. Leslie Bates Moss, Executive Director of the Church Committee on Overseas Relief and Reconstruction, returns to the Radio for his ninth successive season, in a series of religious broadcasts presenting the overseas programme of the churches. The broadcasts will be under the title, "Your Life Today", and will be heard on Tuesday mornings from 8.15 to 8.30 o'clock, over WJZ (dial 730) and stations of the Blue Network,

The first period will be on Tuesday, April 3rd, at 8.15 a.m., and these will continue each Tuesda, at the same time until July 31st. The subject of the first address will be "What Wonde dev. Neighbors!"

THE SYNOD

THE MARITIME PROVINCES

A CCORDING to appointment the Synod met on the evening of October 3rd at eight o'clock in Westminster Church, New Glasgow, N.S. There was a goodly attendance of members and the Synod was opened by divine worship conducted by the Moderator, Rev. F. D. MacDonald, who was assisted by Rev. A. D. MacKinnon of Little Narrows, an ex-Moderator. The Moderator's sermon was based upon Galatians the sixth chapter and fourteenth verse and his theme was Glorying in the Cross.

After the Synod was duly constituted the Clerk, Rev. Dr. Frank Baird, submitted the Roll of Synod as made up of the Rolls of the respective Presbyteries, and upon his motion this was accepted as the Roll of the

Synod.

The election of the Moderator followed, which resulted in Rev. D. A. MacKinnon of St. David's Church, Springhill, being the

choice to occupy the chair.

Thanks were duly extended to Mr. Mac-Donald, the retiring Moderator, "for the splendid manner in which he conducted the business of the Synod last year; for the kindly and willing way in which he responded to all the calls made upon him during his time of service, and for the helpful and inspiring sermon with which he opened the Synod".

Rev. Dr. Munroe, having intimated to the Moderator that the Moderator of the General Assembly, Rev. A. C. Stewart, M.A., was in the Court, the Moderator presented Mr. Stewart to the Synod and cordially welcomed him and asked him to address the

brethren, which he did briefly.

The next business in order was the Clerk's Report for the year which was received, and ordered to be released to the press, and engrossed in the minutes of the Synod. This was an interesting document, showing the standing of the Synod in ministers and members. The former showed an increase of 10 over last year and the attendance of the Synod was constituted of 43 ministers and 26 elders. The membership, which was given at 20,157, showed a gain of over 39 over the past year and since the re-organization in 1925 a steady gain marks the growth of the Church until now the Synod's membership is 3,355 ahead of 1925.

The Budget was down \$398, the figures being for the last year \$25,568 and for the past year \$25,170. This is offset by the fact that this year owing to grants being reduced to \$9,376 instead of \$10,315 we have an improvement of \$541. The decline of \$398 is met and we have \$143 to credit as compared with the ngures of the former year. Only two of our Presbyteries are now financial liab; to the Church;

one is within \$18 of self-support and the other has improved its position from a deficit in 1941 of \$823 reduced to \$247 this year. It is the earnest hope, expressed in the report, that these two Presbyteries will this year join the other five by moving from the deficit to the surplus column. It was noted, however, that there was no ground for boasting of the givings of the Church. In round numbers, the Synod constituted of 20,000 members gave \$25,000, or the very small sum of \$1.25 per member. This the report characterized as an ecclesiastical scandal with our present amazing and unparalleled prosperity. The report goes on to say "that 20 years ago almost to a day in the schoolroom of this church where we meet tonight, with midnight approaching, the Synod of the undivided Church having been in session for two days, and the vote on Church Union having gone against us, a quorum of those in attendance met and re-constituted the Synod with the old standards and name. This was the first Synod to assume this stand, and its action antedated the action of the General Assembly by eight months."

The sederunt of this meeting, made up in the small hours of the early morning of Friday, the 10th of October, 1924, shows 19 ministers and 5 elders. Of the ministers 6 are still living, 3 of them remaining in the Synod, and on its roll, namely, Rev. Dr. G. S. Mitchell, Rev. J. W. Britton, and Rev. Dr. Frank Baird; of the elders all have passed away with the exception of Sheriff Ronald McVicar of Sydney. There were present, according to the records, "Others to the number of more than a hun-

dred persons".

The growth is obvious and satisfactory with the gain, as above mentioned, of 3,355, an average of 167 a year for twenty years.

The absence of three ministers of that time was noted, Revs. F. G. Mackintosh, and D. O. MacKay, deceased; and Rev. Dr. McCulloch. The number of ministers as reported shows 60 in active service in the Church with 30 on the Appendix, a total of 90, being 10 more than at this date last year.

This report refers briefly to the amounts

A total of \$58,946.03

New members were welcomed to the Synod, as follows: Rev. A. D. MacLellan, Rev. Ferguson Barr, Rev. A. G. Faraday, Rev. E. H. Bean, Rev. L. C. Jorgensen, Rev. J. R. MacDonald.

With the appointment of committees and the adoption of the docket the Synod adjourned.

Next morning, after devotions and certain routine, Rev. Perry Rockwood and Dr.

A. A. Murray, and Mr. T. K. MacLellan were appointed a Committee to enquire as to the next place of meeting of the Synod.

The Boys' Residence at Pictou was sold to the Government of Canada, the net amount received being \$33,708.86, as reported by the Clerk of the General Assembly, Dr. MacNamara.

Newfoundland

The Moderator called for the communication from the General Assembly touching the situation there. By the resignation of two ministers the Roll had been reduced so that there was now no quorum. Action upon this matter was referred to a Committee with Rev. Dr. Munroe as Convener.

The Synod next had the pleasure of being welcomed by Mr. Donald MacLeod, Mayor of New Glasgow, who in a warmhearted way extended the official welcome. This expressed his conviction that, owing especially to prevailing moral delinquency of youth, the work of the Church was greatly needed. He expressed the hope that the stay of the members would be pleasant and that their deliberations would be helpful to the town and to the Church generally.

An announcement that Rev. Dr. W. A. Cameron, General Secretary of the Board of Missions, was present, he was called for-ward by the Moderator and was heard in a brief address.

At the afternoon session Rev. Dr. Cameron and Rev. E. A. Thomson of Toronto were invited to sit and correspond.

A report was made upon the Foundation Fund upon the basis of the action taken by the General Assembly. The report showed the amount raised as totalling \$18,-240. This was presented in detail of contributions from the congregations. A letter from Rev. Dr. MacNamara, Clerk of the General Assembly and Secretary of the Board of Administration, informed the Synod that by the action of the General Assembly the Board was now administer-

ing the Fund.

Rev. Dr. Munroe reported for the Committee on Newfoundland stating that:

"The Committee recommends that the

responsibility placed on the Synod by the last Assembly can best be carried out by the appointment of a Commission of the Synod to have authority until such time as in their judgment the Presbytery of Newfoundland can resume normal functioning, and the Synod has received the report of the Commission to this effect."

The members of the Commission are the Convener, Rev. Dr. Hugh Munroe, Rev. Dr. Frank Baird, Rev. A. D. MacKinnon, Rev. A. A. Murray, Rev. G. Carlyle Webster, and Mr. Neil MacDonald.

Two institutions under the oversight, in part, of the Synod are the Truro Home for Girls and the Coverdale Home for Young Women. The former was represented by

Mrs. Boehner, Superintendent, who gave a detailed account of the manner in which the girls were received, trained and instructed with a view to their becoming Christian members of society, and also the manner of placement in homes.

The Moderator thanked Mrs. Boehner for her presence and her address and it was agreed that Rev. Perry Rockwood take the place of Rev. F. A. Lawrence on the Board of Governors of the Truro Home.

The second institution, the Coverdale Home for Young Women, reported its work and to take the place of Rev. Dr. C. M. Kerr, who had left the bounds, and of Rev. Murray Fraser, who resigned, Rev. D. A. MacKinnon was appointed for the former and Rev. Charles Carnegy of Summerside, P.E.I., for the latter.

The report of the Home Missions was presented by Rev. Dr. George S. Mitchell, who for some years has been the Convener. After reporting the work in general, the Conveners of Presbyteries gave in fuller detail the story of the work. The Presbytery of Miramichi was represented by Rev. P. McK. Sampson; Cape Breton by Rev. A. D. MacKinnon; and Pictou by Rev. F. G. MacDonald; and Rev. H. J. Scott reported for Newfoundland; and Rev. G. Carlyle Webster for P.E.I.

The morning session the next day, after devotions, was marked first by receiving a delegate from the United Church of Canada. This was Rev. Dr. Seely of Halifax, President of the Maritime Conference. He conveyed to the Synod the good wishes of his Church and expressed the hope that working jointly, and worshiping a common Master, through their influence the forces of evil would be checked and the cause of righteousness extended.

Rev. Dr. W. A. Cameron was next heard and he spoke at length upon the work of our Church at home and abroad.

Rev. E. A. Thomson, General Secretary of the Assembly's Board of Sabbath Schools and Young People's Societies followed. He outlined plans which his Board had adopted to strengthen the appeal of our Church to boys and girls and young people generally.

The Moderator of the General Assembly, Rev. A. C. Stewart, M.A., of Midland, Ontario, was then heard. He emphasized the obligation to magnify the devotional and the spiritual in all our work. Only by constancy in prayer and self-secrificing devotion of time, talent, and energy, to the work of extending the Kingdom of God in the hearts of men could come to the world the social amelioration, the peace, the unity, and the uplift, which we all desire and hope for.

This sederunt was concluded by the singing of the National Anthem, and the bene-

The morning devotions with which the

Synod opened the next day at 10.00 o'clock, out of deference to the Gaelic constituency which is still strong in the Maritime Provinces, were conducted partly in Gaelic and partly in English.

The Clerk called attention to the fact that he had visited Hon. Senator Cantley in his home and reported that, though unable to attend the Synod, he was deeply interested in its work; and on hearing that the Moderator of the Assembly was present had asked that a copy of his book on the history of First Presbyterian Church, New Glasgow, be presented to him. This was then done and it was agreed to reply to the report of the Senator by thanking him for his long and loyal service to the Church and for his gift to the Moderator, and expressing the hope that his health might be maintained and that grace, mercy and peace might abound unto him.

A special vote of thanks was accorded those who had addressed the Synod: the Moderator, Rev. A. C. Stewart; the Secretary of the Mission Board, Rev. Dr. W. A. Cameron; and the Secretary of S.S. and Y.P.S., Rev. E. A. Thomson.

The Pension Committee, of which the Convener is Rev. Dr. A. A. Murray, presented its report. Dr. Murray said that he had nothing special to submit but urged that all ministerial members of the Synod not already on the Fund should connect themselves with it without delay. In this sentiment the Synod heartily concurred.

Some little while ago we reported the extraordinary improvement in the Sackville Church, N.B. It was agreed that the Moderator and Clerk prepare a letter of congratulation to our congregation there. This church was rededicated by the Moderator of the General Assembly and the Moderator of the Presbytery of Saint John on October 8th. The letter was committed to the care of Rev. Mr. Purnell and he was instructed to read it to the congregation.

The Maritime Religious Educational Council was reported at some length and the Synod responded by associating itself with the work by the appointment of members to its governing board.

Mrs. A. C. Tucker, President of the Women's Missionary Society, Eastern Division, brought greetings from her Society and spoke briefly of the joint work in which they and the Synod were engaged. A motion of hearty thanks for the co-operation of this energetic and devoted body was carried. The columns of the Record have frequently been devoted to the work of this Society and, in particular, to that of Miss Lena Fraser, port worker at Halifax.

The report on Sabbath Schools and Y.P. Societies was presented by Rev. Lloyd MacLellan and was supplemented by an address on the work of the Committee on Camps by Rev. Mr. Barr, The usual recommendations

of thanks to Sunday School teachers and officers and leaders of the Y.P.S., and lesson helps, illustrated papers, and other supplies provided by the Board through Presbyterian Publications, be used, were adopted. It was agreed that Summer Bible Schools be held wherever possible and that the ministers seek to increase among our people greater interest in the various activities in Young People's work carried out under the direction of the Committee.

The Camp Committee appointed last year through Rev. G. M. Lamont, reported progress, saying that this being a new venture they should proceed cautiously, their recommendation being that the Committee be authorized, and empowered, to purchase suitable camp equipment, should occasion arise, and pay for the same out of the funds on hand. Necessary adjustments were made in the personnel of the Committee.

Rev. Dr. Munroe, on behalf of The Presbyterian Record, submitted the following resolution:

"That the Synod of the Maritime Provinces commend The Presbyterian Record, the official organ of the Church, to all ministers, sessions, and congregations within the Synod. The regular study of the Record by our people, the Synod feels, will give the information regarding the activities of the Church so necessary to inspiring the support given to the work by our congregations."

The report on Church Life and Work was submitted by Rev. E. A. Morrison and the burden of his recommendation was, as follows:

That the sum of \$25.00 be provided for men of the Dorchester Penitentiary; that as soon as hostilities cease in the European and Asiatic theatres of the war, our people be called to a period of solemn thanksgiving and re-dedication; that each congregation do its utmost to promote the circulation of Every Day; that the utmost be done to promote the work of religious education in the schools; that special attention be given to the problem of delinquency and the C.B.C. was commended for whatever improvements have been made in broadcasts, but regrets the continuance of Sunday commercial advertising; that our congregations should remember the men and women in the service of the country at home or abroad maintaining contact with them in every way possible; that a Committee to explore the problem of mixed marriages be appointed and that the Synod re-affirms its historic stand on intemperance and gambling and Sabbath observance.

Upon the first recommendation the Synod agreed to ascertain what use was already made of literature for inmates of the Penitentiary before action should be taken, as recommended, and that the Committee on

mixed marriages should be the Synod's Committee on Church Life and Work.

The last meeting of the Synod, which assembled at eight o'clock in the evening was taken up with resolutions of thanks, a motion that the Synod associate itself with the Maritime Religious Educational Council, and with arrangements for the next place of meeting. Mr. Morrison's motion to associate the Synod with the M.R.E.C. was laid on the table and it was decided that the next place of meeting should, if possible, be in the city of Halifax and in St. David's Church there.

In reporting upon Law and Legislation, the Clerk submitted a new Act passed by the Legislature of the Province of New Brunswick and explained how churches could avail themselves of the benefits of this Act by a resolution of the congregation after two Sabbaths notice of intention to do so.

The report on Assembly Remits was submitted by Rev. T. H. B. Somers and was adopted: That numbers 2, 3, 4, 5, and 6, being concerned with Presbyterial responsibilities, should be remitted to Presbyteries and urged to give careful consideration. No. 1, having been given attention by the Synod, is in need of no further action.

Fontenelle. Rev. Dr. G. S. Mitchell stated that a new appointment of a French and English speaking married man had been made by the French Work Committee of the board of Missions with good prospects of success. Mr. d'Anjou was ill in Montreal.

Attention having been drawn to the fact that the Records of the Presbytery of Newfoundland have not been submitted to the Synod for two years, it was resolved that Rev. H. G. Scott secure and submit these Minutes to the Commission of Synod for examination and attestation.

Rev. G. M. Lamont reported for the Committee on Synod Finances.

Synod Fund: A balance on hand as of October 1, 1944, of \$438.42 and receipts of \$499.07. Disbursements on account of the Synod amounted to \$475.23, leaving a surplus for the year of \$23.84.

The Capital Fund showed a decrease of \$557.27 with revenue shown, \$67.28, and balance \$125.75, and expenditures \$624.55. The expenditure is explained by the fact that \$300.00 was given to the congregation at Sackville and \$300.00 to promote the Young People's Camp within the bounds of the Synod.

Rev. F. G. Purnell, Convener of the Synod

Rev. F. G. Purnell, Convener of the Synod Fund Committee, reported receipts as \$779.46 and expenditures \$428.85, leaving a

balance on hand of \$350.61.

Rev. H. L. Jost gave notice of motion regarding revision of the Travel Expenses and the report of the Standing Committees was then received.

Thanks were extended to Rev. Dr. G. S.

Mitchell for his faithful service for a period of five years as Convener of the Missions Committee.

Following the report on Church Architecture, it was agreed that the brethren "Be urged to take more interest in the building of new churches".

The Synod then adjourned to meet in St. David's Church, in the city of Halifax, on the first Tuesday of October, 1945.

BOUNDARIES OF PRESBYTERIES Rev. E. J. Kerr, New Liskeard

At a recent meeting at North Bay and within the Presbyterian Church there the final steps were taken for the readjustment of the boundaries of Presbyterian congregations in Northern Ontario in accord with Synod's instructions after that court had heard the appeals of the Presbyteries of North Bay and Temiskaming and Algoma respectively.

In 1925 two Presbyteries were organized in the North, The Presbytery of North Bay and Temiskaming, taking in all congregations from Huntsville and Parry Sound in the south to Cochrane in the north; and the Presbytery of Algoma, taking in the territory from Sudbury west to Sault Ste. Marie. With the growth of Presbyterianism in the north several new congregations, including Kirkland Lake and Timmins, came into being, and it was evident that more efficient work could be done by adjusting the boundaries from New Liskeard north, taking in Englehart and Tomstown, Kirkland Lake, Timmins, and Cochrane, and new points as development progresses. This is to be known as the Presbytery of Temiskaming. The congregations of North Bay, Parry Sound, Burk's Falls, Magnetawan, Sundridge, and several mission fields merging with Algoma and named The Presbytery of Algoma and North Bay. Huntsville has been transferred to the Presbytery of Barrie.

The first meeting of the Presbytery of Algoma and North Bay was held at Sudbury Feb. 28th, when a full reorganization was effected. Rev. W. L. Detlor of Parry Sound was elected Moderator, Mr. Forbes Tilly of Sudbury, Clerk; and Mr. W. R. Moon of Sudbury, Treasurer. The first meeting of the Presbytery of Temiskaming was held in St. Andrew's Church, Kirkland Lake, March 9th. Rev. George Aitken of Timmins was elected Moderator, E. J. Kerr, New Liskeard, Clerk; and Jas. Paterson, Englehart, Treasurer; H. W. Sutcliffe, New Liskeard, Convener of Budget Committee; Rev. G. S. Baulch, Kirkland Lake, Convener of Home Missions; Rev. George Aitken, Timmins, S.S. and Y.P.S.; E. J. Kerr, General Statistics.

Among the Churches

Port Arthur, Ont.

At one of our missions in the west, which has shown considerable enterprise both in its origin and in its history under Judge John McKay of Fort William, had the opportunity of hearing on March 11th Rev. Russell Graham of the United Church. Mr. Graham, a son of one of our ministers recently deceased, has been giving a series of addresses in Fort William and the neighborhood and on Sunday, March 11th, addressed the Gresley Park Mission. In the newspaper announcement of Sunday services, Judge McKay says that the 38,000,000 Christians in North America should send at least 30,000 missionaries to India and Africa to christianize and heal the 3,000,000 lepers and to win the Moslems to Christ.

Toronto, Ont.
The congregation of St. Andrew's, King
Street, of which Rev. Stuart C. Parker,
D.D., is minister, celebrated on Sunday,
March 4th, its 115th anniversary. A good
attendance marked both services and the
congregation had the privilege of listening
to Rev. David Hay, M.A., Professor of Systematic Theology in Knox College.

Lenore, Man. Our Church has suffered from a number of conflagrations recently, the last one to which our attention has been drawn has been the destruction entirely of the church at Lenore. Only the gaunt, bare walls were left as the minister arrived on the scene in the morning at 8.45. The people feel the loss keenly and particularly the minister, Mr. H. Gibson. Immediately a meeting was called and the people are eager to rebuild. The congregation has had a good year and no debt rests now upon the congregation and Budget receipts were ten per cent. over the allocation. This fine, hopeful, ardent spirit is to be commended.

Hamilton, Ont.

The Moderator of the General Assembly, Rev. A. C. Stewart, M.A., spent a busy day in this city. Among a number of congregations visited, Mr. Stewart preached at the morning service of Erskine Church. His theme was an immediate choice, taken from the words, Choose you now whom ye will serve. Joshua 24: 13,28. Mr. Stewart said that God to-day is the same patient and loving God that He has always been and His appeal to choose whom we will serve sounds abroad today. Referring to the end of the war, Mr. Stewart said that it will not be accomplished by the power of arms but by the spirit of the living God. There will be no possibility of peace in the world till all the nations turn to God. Foundations may be laid but only those that are laid in Christ will be sure. The minister is Rev. Charles E. Dougan.

Toronto, Ont.

A very much alive mission is that of Evangel Hall, which recently celebrated its thirty-second anniversary. The Superintendent is Rev. R. J. Koffend, and is a mission of The Presbyterian Church in Canada under the supervision of the Presbytery of Toronto and a committee from Knox Church. A group of ladies from various congregations of the city indicates the wide appeal of the work and constitutes a very efficient and faithful auxiliary. The Moderator of the General Assembly, Rev. A. C. Stewart, M.A., was present and delivered the address. The Toronto Bible College Choir assisted in the service of praise. The Ladies' Double Trio also had a part, supplementing the music of the choir for the occasion. In very humble quarters in 1913 the mission was established on the present site. When the new building was erected Evangel Hall had an open door on Queen Street for all who would enter. Its constituency during the 32 years numbers many hundreds. For the past seventeen years Knox Church has accepted financial responsibility for the work and the needs have always been supplied. The work among children and youth is quite extensive and a Women's Circle gathers every Thursday. Prayer meeting and Bible Study each Friday night continues throughout the year. The Sunday evening Gospel Services are well attended and bring much blessing. Happy Valley Camp meets a great need and it is well adapted to this end with its two hundred and fifty acres of river, woods, fields, together with fresh air and good food. So this mission has a notable history. The school is well organized and does a splendid work.

St. Esprit, N.S.

The congregation of Grand River recently suffered the loss of one of its senior elders, Mr. Alexander Matheson. His death took place on the 9th of January. He was one of the community's grand old men for he had reached his 95th year. He had been in failing health for some years but was not stricken seriously until a short time before his death. Of a family of ten one sister, Isobel, survives, also a number of nieces and nephews. He was unmarried.

Township of Saugeen, Ont.

One of the most prominent citizens of Bruce County, Mr. John Scott, passed away at his Cedar Vale home on February 2nd. He was born in July, 1875, on the farm adjoining. His marriage took place on September 5th, 1900. At the corner of the farm stands Dunblane Presbyterian Church, of which he was a lifelong member, a loyal supporter, representative elder, and secretary-treasurer for 44 years. He was interested in public life as well, having served as a director and president for the



WESTMINSTER CHURCH, TORONTO.

last fifty years of North Bruce and Saugeen Breeders' Club, and, among other public offices, was an inspector for the Agricultural Development and Farm Loan Board. The funeral service was held at his late residence by Rev. William Quigley and a second service was held later in Pattison's Funeral Home with Mr. Quigley and Rev. John Hart officiating. He is survived by his wife, two sons, Robert of Saugeen, and Fraser of Toronto, two daughters, Beatrice who left in 1941 to serve as missionary of The Presbyterian Church in Central India, and Jean of the Women's Institute Branch of Toronto; one sister, Mrs. James Maxwell of Greenock.

Toronto, Ont.

At eight o'clock on the evening of Tuesday, March 6th, another milestone was marked in the history of Westminster Presbyterian Church of which Rev. D. McCullough is the minister. At a very impressive service held in the Church and in the presence of a large congregation the first mortgage was burned. It was a time of great rejoicing for both minister and people alike and was a fitting end to an enthusiastic campaign to wipe out this debt.

The new Church building is a beautiful Gothic structure and was built during the ministry and under the sterling leadership of Rev. G. M. Dunn, and was opened for the public worship of Almighty God in July, 1936. The beautiful stained glass window was the gift of Mrs. James Langskill in loving memory of her late husband. The congregation of Westminster, which

The congregation of Westminster, which was formerly known as Todmorden, was begun under the supervision of the Session of Riverdale Presbyterian Church when a Sunday School was organized. The work grew rapidly under the kindly hand of the

first minister, Rev. H. F. Thomas, who was followed by Rev. Peter Fisher. When Rev. G. M. Dunn came in 1931 the congregation grew to such an extent that a new church was necessary. The money for this new building was raised at the time of the opening with the exception of \$6,000 which was obtained through two mortgages. Since Mr. Dunn's death in 1937 the congregation has been ministered to by Rev. K. C. MacLenan from 1938 to 1942, and the present minister who came as a student in 1943 and was ordained in 1944. During the past two years with the advent of more prosperous times and the general influx of additional people into the congregation it was felt that the time was ripe to pay off all debt. Although both mortgages were not paid completely, one was, and the other was substantially reduced. The next step in the plans of the congregation is to pay the last mortgage as quickly as possible.

gage as quickly as possible.

The service of worship was conducted by the minister assisted by Rev. J. A. Mustard who first suggested work by our Church in the district of Todmorden some 25 years ago. Following this greetings were presented by Mr. S. F. McCleary for neighboring congregations. Then the Choir rendered an anthem. Further greetings were received; the Presbytery of Toronto was represented by the Moderator, Rev. J. R. Sanderson, and Rev. C. J. MacKay, minister of Victoria, Rev. A. A. Lowther spoke as Interim Moderator of the congregation. The Synod of Toronto and Kingston was represented by the Moderator, Rev. Edgar Foreman, who said he was proud to be associated with this service as he was Moderator of the Presbytery of Toronto when the present church was opened. He appealed to the people to march forward, assuring them that as God had been with

them in the past so He would be with them in the days to come. The history of the church and of the mortgage was given by the officials of the congregation. Mr. A. F. McGowan, the Church Treasurer, then presented the mortgage to be burned. Mr. John Reid, Clerk of Session; Mr. C. G. Dickson, representing the Trustees; Mrs. James Cuttell, President of the Ladies' Aid, and Mrs. William Marshall, Chairman of the Board of Managers, referred to the good work of the various boards and societies which led up to this event.

The actual burning of the mortgage was performed by the charter members of the congregation who are Mrs. James Grieve, Mr. and Mrs. George Dunn, Mrs. Peter Hughes, Mr. and Mrs. Richard Bell, Mrs. Fred Cameron, Mr. and Mrs. John McGee, and Mr. William Jardine, Mr. Robert McBride, and Mr. and Mrs. William Hurst. The ladies were presented with tapers which were lighted by the men. Just as the ladies applied the lighted tapers to the mortgage, all lights in the church were extinguished, and as the dying embers faded out the congregation rose and feelingly sang the Doxology. The Benediction was then pronounced by the Moderator of Synod. After the service the congregation retired to the basement of the Church where a delightful lunch was served by the ladies.

One of the features of the service was the first donation toward the second mortgage by Mr. and Mrs. Hurst, charter members, whose son, Harold, is missing overseas. Since this couple felt they could no longer send him boxes of comforts, they gave the money toward paying off the mortgage remaining. This was the signal for other members of the congregation to contribute, and during the lunch a total of \$128 was contributed without solicitation.

Kitchener, Ont.

Rev. Frank Lawson for the past four years has served St. Andrew's Church and with the great appreciation of the congregation. This was indicated by the large gathering that assembled on Sunday the 28th, morning and evening, for the fare-well services. Mr. Lawson has occupied the place of Rev. Findlay Stewart, on leave of absence for the duration of the war, and who is still serving in the Canadian Chaplaincy Service in Holland. Mr. Lawson, in his work as substitute, has been both earnest and faithful. In saying farewell he said he could not say where he would next serve, he would remain in the city for some days. In both morning and evening sermons Mr. Lawson referred to the liberty accorded him to proclaim the whole Gospel. He lamented the lack of nome religion and particularly as manifest in the training of the young, upon whose later lapse blame was laid at the door of professors. "They never had any faith to lose", he said. His

subject in the evening was, "As seen from my Kitchener pulpit". He said, "I hold there is one place at least in this world where the truth should be proclaimed without fear or favor, the Christian pulpit. The man who stoops to compromise is an actor and sacrifices both himself and his cause."

At the close of the evening service about three hundred assembled in the basement where farewells were spoken and a presentation was made to Mr. Lawson. Mr. Lloyd Thompson presided and Mr. Hopton made the presentation address, which was most appropriate. There was also a program of vocal solos and readings and the ladies served refreshments. Mr. Lawson was the recipient of several testimonials. The Young Women's Auxiliary, a leather toilet case; the church Choir, a travelling brief case; the teachers and officers of the Sunday School, a travelling bag, and testified to his interest in the Sunday School work. The tribute to Mr. Lawson therefore was general and he will cherish happy memories of the various functions in his honor for many years.

Portage la Prairie, Man.

First Presbyterian Church was constituted from a minority group following Union in 1925. As will be seen by the picture on the front cover, they are in possession of a substantial and attractive church building and it is quite free of debt, which is an occasion for great rejoicing. For many years the congregation carried quite a burden but in July, 1944, the mort-gage was burned. There remained, how-ever, a note and this was met last year through the united efforts of two women's organizations, the Ladies' Aid and the Ladies' Guild. Not only does the congregation rejoice in freedom from debt but in prosperity in other particlars. The membership has increased during the past year by 30%. The contributions to ordinary revenue are 400 per cent. over the past two years and the contributions to the Budget show an increase of 400 per cent. also. The Sunday School is active and shows an increase of 225 per cent. in registration and in average attendance. It is now independent of support by the congregation, being able to meet its financial obligations. For perfect attendance during the past year ten received diplomas; and for two years, ten received diplomas; and for two years, seven; and for four years, two. St. Andrew's attendance plan, with some variations, is followed. The P.Y.P.S. has engaged in a variety of activities; Greek Relief clothing collection, magazines for the armed services, medicine bottles for No. 7 Air Observer School, and donation to H.M.C.S. Postage, and a contribution to missions in British Guiana. It also publishes a magazine. Prospice, and copies of lishes a magazine, Prospice, and copies of this are forwarded to those in the armed forces. The congregation is well organized. There is a flourishing W.M.S., Boy Scouts,

Girl Guides, C.G.I.T., Brownies, and Cubs. Existing for about four months is a St. Andrew's Men's Club which has been responsible for providing such speakers as the Premier of Manitoba, Hon. Stuart Garson; John Webb, world traveller and lecturer; Judge Frank A. E. Hamilton of the Winnipeg Juvenile Court: and Rabbi Solomon Fronk. The minister, to whose earnest and active work much of the success is accorded, has contributed greatly to the prosperity of the congregation by his earnest and sympathetic labors. He is Rev. H. Lloyd Henderson.

Swift Current, Sask.

This small congregation of but 53 families has on its Honor Roll 72 names. This is a splendid showing from the standpoint of enlistment and constitutes a very worthy record. Of the 72, two are the sons of the minister, Rev. G. C. Younger-Lewis, B.A., B.D., and are now overseas.

Winchester Springs, Ont.

Many citizens of the community and friends and relatives from Winchester, Dixon's Corners, Stittsville, and Ottawa were present in Knox Church at the re-opening service on Sunday afternoon, January 28th. Rev. Wallace MacKinnon, minister of Knox Church conducted the serwice and was assisted by Rev. R. G. Newman of the United Church and by Rev. George McIntosh, D.D., of Winchester. Mrs. F. Nesbitt presided at the organ. The church has had many seasonable gifts from friends. The new electric light system and an oak baptismal font were presented by Mr. Mahlon McIntosh in memory of his father and mother. Mr. I. Preston McIntosh, who paid tribute to his parents, read an expression of regret from his brother that he was unable to attend; an oak pulpit from the Davidson family, in memory of Mr. and Mrs. William Davidson; the panelled rails in front of the Choir and the pulpit from the Johnson family, in memory of Mr. and Mrs. James E. Johnson; twenty-five copies of the Book of Praise from Mr. Michael Casselman.

Mr. MacKinnon spoke in appreciation of these gifts and of the quality of workman-ship of Mr. O. V. Workman of South Mountain who did the painting and redecorating. In his sermon Mr. MacKinnon spoke upon The Church of the Upper Room of the Spirit, based on Luke 22:12.

Ottawa, Ont.

St. Andrew's Church observed its 116th anniversary on January 21st. Rev. Peter Dunn, minister of St. Paul's Presbyterian Church, Hamilton, officiated at this observance. On the Monday following a congregational at-home was held which was largely attended and provided an opportunity for fellowship of members and friends.

A MINISTER'S JUBILEE Rev. J. B. Maclean, D.D.

A pleasing function took place recently at St. Andrew's Church, Huntingdon, Que., when the congregation, with many friends, assembled to celebrate the 50th anniversary of the ordination of Rev. J. B. Maclean, D.D., and the 35th anniversary of his induction into the pastoral charge of that congregation.

Mr. John A. Hunter, Clerk of the Session. read an address of appreciation to Dr. Maclean, setting forth the faithful and efficient work which he had rendered to the congregation for so many years and the high esteem in which he is held by all, and made him a presentation of a substantial purse.

The gathering was presided over by Rev. Allan S. Reid, Clerk of the Presbytery of Montreal, and greetings and congratulations were conveyed by Rev. Dr. Malcolm A. Campbell and Rev. Dr. Norman A. MacLeod, of Brockville, former Moderators of the Congret Assembler Pay C. S. Lloyd the General Assembly; Rev. G. S. Lloyd, Cornwall, Moderator of the Synod of Montreal and Ottawa; Rev. C. Ritchie Bell, Moderator of the Presbytery of Montreal; Rev. H. Pritchard, minister of Ormstown and Rockburn, and Mr. Robert MacMillan, stu-dent pastor at Athelstan and Elgin.

The ministers of the local Churches were present and conveyed greetings and congratulations of the several religious bodies

they represented.

Dr. Maclean replied, expressing appreciation of the event, thanking the congregation and the friends present for the kindness

Refreshments were served by the ladies

of the congregation.—A.S.R.

Owen Sound, Ont.

The congregation of St. Andrew's Presbyterian Church held their Annual Meeting on Jan. 18th. This congregation had decided some years ago that it would be desirable to hold these meetings at some fixed date each year. The third Thursday in January was decided upon for the date. in January was decided upon for the date of meeting each year. Through a coincidence, that was the day we first met as a church congregation just twenty years ago. In commemoration of that day we are presenting a brief historical sketch of this congregation to date.

Since time began nations and kingdoms have risen and fallen, in accordance with divine will. Time has shown the success or failure of man's efforts. Precisely, but in an infinitely smaller way, these conditions have been repeated in the formation of this congregation two decades ago. From that time on we have developed amid disappointments and realizations of our hopes into a thriving congregation, in accord with our sister churches. We are free of debt, and have been for some time.

In these twenty years we have had three ministers. Our first, Rev. J. T. Strachan, B.A., B.D., who came to us in the prime of life, and before we had a church building, showing such faith in the situation that he purchased a home for his family and himself. The call was presented to the Presbytery of Guelph at its May meeting, 1926, and was placed in his hands there. On April 11th he had conducted services in the Classic Theatre, as supply. Six weeks later he closed his ministry in Campbellville. His induction took place in the First Baptist Church here on May 26th, 1926. Ground was broken for the erection of

our new church building on June 21st of that year. The corner stone was laid on August 4th. The building was completed on May 21st, and dedicated on May 22nd,

1927.

On February 22nd, 1938, Mr. Strachan tendered his resignation because of ill health. Later, after regaining his health, he served in St. Mary's until his death in June of last year. At his funeral service at St. Mary's it was said of him that St. Andrew's Church would go down in history as a monument to Mr. Strachan's labor for the Church.

Rev. J. Goforth Hornsby was called by this congregation in May, 1939, and remained with us until November, 1942, having accepted a call to Belleville. His work in this congregation was much appreciated.

Our present minister, Rev. W. Ross Adams, of Paterson Memorial Church, Sarnia, was tendered a call which he accepted. He was inducted here on March 4th, 1943. Under his guidance this congregation is prospering, evidenced by the increased attendance at public worship and in other noticeable ways.

Forecasts are not within the function of a recorder, but we would venture to say that if we fulfil our duties and remain behind our minister his work too will be a shining mark in the annals of the congregation and of those of The Presbyterian

Church in Canada.

EXPLANATION

In the March number, in a considerable number of copies at least, we rather grave-ly misrepresented Dr. Buchanan. Some copies would indicate that he was not the peace-loving man that he is represented to have been. There were blotches on the picture that would indicate his taking part in a melee. This is owing to the fact that the cut used was made from a newspaper print which, on the better paper used in the Record, clogs with ink and requires cleaning. It was inevitable, however, that a considerable number of the copies bore the defaced picture of our great missionary.

This leads us to say that it would not have happened had not someone borrowed

our own cut of fine mesh and has not yet

returned it.

Georgetown, Ont.

Near-capacity congregations greeted the Moderator of the General Assembly of The Presbyterian Church during his visit to Knox and Limestone Presbyterian Churches on Sunday, March 4th, morning and afternoon. This was the first occasion in the history of the congregations when a Moderator of Assembly has made a visit during his term of office. The services were conducted by the minister, Rev. Charles C. Cochrane, B.A., B.D.; and two very fine sermons were delivered by the Moderator, Rev. A. C. Stewart, M.A.

In the morning Mr. Stewart spoke from the text: For we are laborers together with God, I Cor. 3:9; and he called upon every member to do his part in the life and conduct of the Christian Church. The Moderator acknowledged that his office imposed a very heavy burden, and requested the prayers of all Christian people in the dis-

charge of his duties.

The only sure foundation of the Church is Jesus Christ Himself, the Moderator stated: and the church is built neither upon the man Peter, nor upon a succession of men, but solely upon the revelation of God. "I make no apology", he said, "for the continued existence of the Presbyterian Church if we are true to our teachings, to our doctrine, and to the glory of God"

The Moderator then proceeded to ordain the elders-elect, Messrs. William Cromar, Cecil Dobie, and Samuel J. Mackenzie.

Music fitting for the historic occasion was provided in solos by Miss Mary Moyer,

and a duet by Mrs. Herbert Harlow and Miss Jean MacDonald.

At Limehouse in the afternoon the Moderator chose as his texts, Mark 4:40, "... how is it that ye have no faith?" and Luke 18: 8, "Nevertheless when the Son of Man cometh shall he find faith on the earth?" The speaker said that there were many storms abroad in the world today, and he foresaw men turning to Jesus when all else had failed. Only through faith are these storms to be overcome.

Solos by Mrs. A. W. Norton and Mr. Samson Gisby added beauty and reverence

to the service.

Vancouver, B.C.

Mount Pleasant Church has suffered the loss of one of its pioneer members in the person of Mr. Alexander B. Diffin, who passed away in October. Mr. Diffin had been Chairman of the Board of Managers and was very active in the Choir for many years. Sympathy is extended to Mrs. Diffin, Miss Chrissie Diffin, W.M.S. Deaconess, who is working in the Presbytery of Westminster, and to Mr. Bert Diffin, in their sad bereavement.

Victoria, B.C.

St. Andrew's Church has now a membership at the end of 1944 of 664, 54 members having been added during the year. Memorial windows were approved and referred to the Board of Management. Additional elders were elected to the Session whose names are Messrs. Thomas Cree, Robert Sharpe, and Ralph E. Snider. Statements to envelope contributors are to be sent regularly. The minister's stipend was increased by \$600. Attention was given to the importance of the mid-week prayer meeting and the congregation was urged to give it more earnest and widespread consideration. An acousticon, with several earphones, has been installed for those who have difficulty in hearing. These are some of the signs of progress in this congregation. The total income, including a balance from 1943 of \$266.09, was \$11,546.07. The Endowment Fund stands at \$4,550 and the contributions to Missions and benevolent purposes were \$2,431.45, to which is to be added the contributions of auxiliary organizations, such as the W.M.S. which raised over \$800.

Vaughan, Ont. The Centenary of St. Paul's Church was observed on Sunday, September 10th, 1944. In preparation for this observance the church was redecorated, both within and without, and the cost was fully paid by the end of the year. At the opening services of the 100th anniversary the pulpit was occupied in the morning by the Moderator of the General Assembly, Rev. A. C. Stewart, whose theme was the place of Jesus Christ in the Church; and in the evening Dr. J. W. MacNamara, Secretary of the Board of Administration and Clerk of the General Assembly, delivered a stir-ring appeal for advance in the light of the past achievements of the Church. The congregation's heritage in this regard was an inspiration. The morning congregation overflowed on the lawn where, by means of loud speakers, both the sermons and the congregation's history were heard by the assembled worshipers. One visitor was Miss Ruth Robinson, the daughter of the previous minister, Rev. S. R. Robinson. She was the only former resident of the manse to be present. The church's Honor Roll consists of nine names, as against five in the war of 1914-18. The minister is Rev. C. H. Bowman, who was inducted in 1925 and soon will have a record of twenty years' service here.

Verdun, Que.

A memorial service to their late minister, Rev. Allan Massie Hill, B.D., Ph.D., D.D., was held in the First Presbyterian Church on Sunday morning, January 7th, at eleven o'clock, when, as a memorial to the late minister, windows installed by the congregation and friends were dedicated to the memory of Dr. Hill.

The windows, beautifully designed by E. St. Pierre, artist for the Hobbs Glass Co.,

bear upon them the full-sized figures of Knox, Calvin, and Luther, each with an open Bible in his hand, and an inscription in memory of Dr. Hill is equally distributed below the figures on each of the three windows. The top halves of the windows, which are in the gallery, are of beautifully colored Cathedral glass.

Dr. Hill was for eighteen years the minister of this church, having been called as its first minister in 1926. At the time of his death he was Chairman of the General Board of Missions of The Presbyterian Church in Canada and it was whilst completing a tour of the western provinces and Peace River that he was taken ill and subsequently died in the Ross Memorial Pavilion of the Royal Victoria Hospital.

The service was in charge of the present minister, Rev. Donald V. Wade, M.A., Ph.D., who was inducted on May 12, 1944. The sermon was preached by the Moderator of the Presbytery of Montreal, Rev. C. Ritchie Bell, B.A., B.D., whose subject was A Great Memory. The unveiling of the windows was entrusted to Ernest G. Mac-Donald who spoke thus:

To the Glory of God, I unveil these Memorial Windows, erected by this congregation and friends to the memory of Allan Massie Hill, in humble gratitude for his faithful and distinguished ministry. The response of Mr. R. C. Heavysege, Chairman of the Board of Managers, to the request to accept trust of the Memorial, was in these words: We shall keep these windows and guard them reverently, in honor of the faithful and devoted life to whose memory they are erected.

Barrie, Ont.

St. Andrew's Church will soon be in the centenarian class. It celebrated on February 26th its 96th anniversary. The services were very much appreciated, the weather was perfect and a large attendance marked both morning and evening services.

The congregation had the privilege of

The congregation had the privilege of having with them to speak on this day of celebration, Rev. David W. Hay, M.A., Professor of Systematic Theology in Knox College, Toronto, and his sermons were heard with full appreciation. Rev. Dr. N. R. D. Sinclair assisted in the morning service in the absence of Rev. James Ferguson, the minister, who was conducting anniversary services at Newmarket. Dr. Sinclair introduced Professor Hay and welcomed him to Barrie. The Household of Faith, from Ephesians 2:19, was the morning theme: Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God. There is the family in the home and the family in the Church and thus is emphasized the fatherhood of God and the brotherhood of man. In the evening his subject was With Whom Have We To Do?, Hebrews 4:12.

At the morning service Lieut. Howard Correll of Camp Borden was the soloist, whose selections were That One Lost Sheep, and Gentle, Holy Saviour. In the evening he chose I Will Pilot Thee, and Were You There?

The ladies provided a congregational supper on Monday night for members and friends and over three hundred were served, bringing to a happy conclusion the anni-

versary celebration.

CANADIAN ORGAN COMPANY LOCATED IN UNITED STATES

Minshall Organ Limited of Canada have recently organized Minshall-Estey, Incorporated of Brattleboro, Vermont, to manufacture organs for the American market. Associated in the new enterprise, and holding a substantial minority interest, is the Estey Organ Corporation.

Mr. Burton Minshall, President of the Canadian Company, also is President of the American Subsidiary Company and has

moved to Brattleboro.

dian interests are concerned.

Following the organization of the American Company, Minshall Organ Limited of Canada were successful in obtaining the exclusive Canadian agency for Estey Organ Corporation of Brattleboro, Vermont, and have undertaken sales representation and territory allocation on behalf of Estey Organ Corporation in so far as their Cana-

When Mr. Minshall found it necessary to remove to the United States, in connection with the organization of the new Company, Mr. Hugh Scratch of London, was appointed Manager of Minshall Organ Limited of Canada. Mr. Lincoln J. Gruhn, known to music dealers from coast to coast, continues in the sales department of the Company and this year, as in former years, has conducted a series of Organ Weeks from coast to coast in the course of his demonstrations.





REV. W. G. DAVIS AND MRS. DAVIS

Early in the war these two missionaries who did yeoman service in Manchuria were interned by the Japanese. Now they are

free and are the wards of the United States Army meanwhile both being under treatment in the Military Hospital in Manila. The Church will rejoice over their release and will cherish the hope that under the gracious care of military doctors and nurses they may soon be restored.

Since writing the above a letter has been received by the Mission Board from Lieut. and Mrs. Paul S. Davis of Arlington, Va., U.S.A., the son of Mr. and Mrs. W. G. Davis. This letter gives information of their internment, as follows:

"Mather and father were stationed at

"Mother and father were stationed at Zamboanga, P.I., at the time of Pearl Harbor. Since then we received only one cable early in the year of 1942. We received definite word through the Government of their internment at Davao Camp by the their internment at Davao Camp by the Japanese on July 6, 1943. We got no word from them until January, 1945. Then, we received four cards written in May and June of 1944. On February 23rd the War Department informed us of the liberation of our parents. On February 23rd and March 22nd letters were received from them. Dad's health is poor while mother's is very poor. She has been in bed for some time." time."

Then, Mr. Davis, himself, writes: "The great crisis is over and we are both safe in the hands of our American Forces. Both of us have suffered from beriberi, almost fatal, but we believe relief has come in time and we are under hospital care. We had reached the stage where we could not bathe ourselves or do essential laundry. We thank God for all His care and sustaining grace.

Further, concerning their experience: The Japs took charge and one by one our usual foods were taken from us, coffee, tea, ... Literally slow starvation set in in camp; a small serving of thin soup for lunch, praying of late that we might be preserved till our Forces arrived. Many actually starved to death. We lived to see the day! Saturday evening I retired and slept and was awakened to hear much talking, that was morning, heard fighting, my next bedfellow called, 'The Americans have come. They are in camp'. I cannot describe the joy but will tell you about it soon".

NORTH BATTLEFORD NEWS

This is the title of the newspaper published weekly in the city of North Battle-ford, Sask. The issue of March 1st shows special enterprise on the part of the Editor, Mr. C. R. McIntosh, and the Business Manager, Mr. R. R. Cunningham. It is made up of four sections and each section consists of eight pages, or thirty-two in all. It is entitled Reconstruction Special and is an admirable review of business in Canada with special reference to the fighting forces. Mr. McIntosh, Editor, is an elder of our Church and deeply interested in its welfare and progress.

MISSIONS

Contributed by Rev. E. H. Johnson, B.Sc., B.Th., Secretary for Missionary Education

SERVING AMONG CANADIAN ITALIANS

By R. DePierro

Canada has about 150,000 people of Italian descent, 25,000 in Montreal, with the remainder in Toronto, Hamilton and Niagara Falls, and smaller groups in other places.

Most Canadian Italians have come from five or six small towns of southern Italy, bearing names that, on account of the war, have become familiar, such as Rapella, Casacalenda, Ripabottoni, Larino, Montorio nei Frentani, Ururi. The latter is an old Albanian settlement in Italy, and the people (even those who are now in Canada, some of them members of our Church in Montreal) speak Albanian as well as Italian. They are mostly of Greek Orthodox per-

suasion.

In earlier days Italians used to leave their families, come to Canada, work and save, and then go back to Italy. Later Canadian immigration restrictions put an end to that practice. There are now Italian families practice. There are now italian ramines firmly established in Canada, having Canadian-born children who speak both languages. In Quebec most speak three. This makes the present the crucial time for evangelizing them before any possibility of controlling them as a group passes by, and before they become definitely identified either with Irish or French Canadian Roman Catholicism. This is also why services in our church tend to become bilingual.

Feasts and Fireworks

The Italians brought along with them The Italians brought along with them their love for steady work. To them goes much credit for pioneer railway construction in Canada. They are lovers of children and people of thrifty habits. They also brought their love for lavish religious feasts and fireworks in honor of their patron saints. The story of the "miraculous" finding of the picture of the "Madonna della Difesa," a new Madonna (Our Lady of the Defense), about forty years ago in of the Defense), about forty years ago in the outskirts of Casacalenda, would make any child smile. Yet people believe it and worship that Madonna in preference to others. A huge Catholic church building was erected by these people in her honor, right in Montreal's Little Italy, called Mile End.

The home life of the average Italian family in Canada is not bad. Although there is, of course, much room for improvement. Often a clash exists between conservative parents and grown-up modern children. Time adjusts these differences. Lately juvenile courts have had a few Italians cases, due to war conditions and the abundance of

Mutual Benefit Societies

Mutual benefit societies are the pride of Italian communities all over Canada. They offer both sickness and burial insurance. An Italian of the laboring class would hardly spend a dollar for an educational club or school, but he pays quite willingly a considerable monthly fee to these societies in order to be sure of care in sickness and of a decent burial. Where his soul will find rest does not matter much to him. Some well paid masses for its "repose" will solve that problem after his death.

Each of these societies draws its membership from natives of a certain Italian village and generally bears its name. Sectionalism still exists, as also exists a comparatively small interest in the tenets of the Roman Catholic faith. Most of these societies, although composed of Roman Catholics, hold their business meetings on Sunday mornings at the unusual hour of nine, and last till about one in the afternoon. Attending mass is consequently omitted. Because of Sunday morning meetings Protestant Italians hesitate to join these socie-

The Oldest Congregation

Ministering to Italians in Canada has been the task of the Presbyterian Church, since 1874 in Montreal, and later in Hamilton. The Montreal congregation is the oldest Protestant Italian congregation of any denomination in all North America. It sprang from Father Chiniquy's French Presbyterian work; and, in common with the hundreds of Italian Protestant groups now existing in North America, has been following the evangelical tradition of working only among Roman Catholic Italians and Italians of no faith. The result is that nearly ten per cent. of the Italians in Canada are Protestant, while in Italy only a small fraction of one per cent. are. Often I come across families belonging to other missions who speak of having first learned of the Gospel of Jesus in our church a quarter of a century, or more, ago.

About two years ago, a Presbyterian minister of Ontario, who had been learning Italian by himself, visited our church in Montreal and preached in Italian. In a recent exchange of pulpits arranged by a special control of the state of the st cial committee in connection with Presbytery visitation, the Moderator of our Montreal Presbytery preached in our Church. Both were thrilled by the unique experience of preaching to converted Italian

Roman Catholics.

How the Work is Done

From years of experience it is evident that there is a great need for the spreading of the Gospel among Italians of Roman Catholic faith, and of no religion, who, according to Prof. Salvemini, are the great majority. Visiting widely, holding meetings

in homes of Roman Catholic Italians, reading and explaining the Scriptures, encouraging them to read the Bible and religious literature in Italian, sympathizing with sufferers and hospital patients—these are some of the most important means of approach. It requires the use of several languages. English, Italian, French, and even Spanish are used in making calls; Italian and some English at Sunday services; English only at Young People's and Sunday School meetings. At our Communion service last October, three languages were used while receiving fourteeness. while receiving fourteeen new members. It is slow work which requires faith and endurance, but it brings results.

Rev. James Dickson to Visit the Maritimes

If any church member has the notion that a missionary furlough is a holiday he should look at the meeting record of a missionary on deputation work. Since late February Rev. James Dickson of British Guiana has been giving his time to speaking in our churches with meetings every day and some days speaking several times. Mr. Dickson has made visits in the Presbyteries of Toronto, London, Hamilton, Guelph and Sarnia. His kodachrome pictures and his fresh first-hand account of the work have brought the



Rev. James Dickson to Visit the Maritimes.

church a new picture of this mission field and everywhere his visits have been well received. During April he will continue to visit in presbyteries in the central area and in May will take a more extensive tour in the Maritime Synod. Mr. Dickson will speak at the General Assembly in June, so that ministers and commissioners from right across Canada will have an opportunity to hear him.

To keep clear of concealment, to keep clear of the need of it, to do nothing which might not be done in a public place at noonday, I cannot say how more and more that seems to be the glory of a young man's life.

OVERSEAS BROADCAST

On April 15th the B.B.C. will broadcast a service conducted in the Presbyterian Church, Brampton, on the Allied Expeditionary Forces Program. This pro-gram is beamed to the Forces on the battlefronts in

We suggest that this information be included in letters to our men and women overseas.—A. N. M.

The B.B.C. asked the C.B.C. to record a Canadian Church service for broadcast to the Forces overseas, and the minister and choir of the Presbyterian Church, Brampton, have been invited to conduct this ser-

At the time of writing, arrangements are as follows: The service will be conducted in Brampton, on March 18th, at 3.30 p.m., and transmitted to Toronto for recording. (It will not be heard on the air in Canada at any time.) The records of the broadcast will be flown overseas for broadcast by the B.B.C. on Sunday, April 15th, on the Allied Expeditionary Forces Program. It is understood that the broadcast will be heard on the Western Front, in Italy, and in Greece: Brampton boys are serving with the Army and Air Force on all these fronts.

The congregation at Brampton is greatly delighted with the unique opportunity of service that has been accorded it, and is seeking in every way to deepen the interest of potential listeners to the broadcast. All soldiers' wives, sisters, etc., in the congregation, with any choral experience, have been invited to join the Choir for the occasion; the Session is sending an airmail letter, with its Easter Message, advising the men overseas of the broadcast. Nearly 400 Brampton men now overseas are being notified. All Presbyterian chaplains over-seas will be notified and asked to pass on the information to those interested.

It is also arranged that on April 15th, the day of the broadcast overseas, the service will be repeated in the Brampton church, as the second half of the morning order of worship. It is hoped that in this way the ties of family, community and church will be strengthened, and that men and women. at home and abroad, will find benefit in this service. Because of the general interest in this broadcast service, copies of the order of service and the address have been offered to all Peel County Presbyterian churches that wish to make use of it on April 15th.

The Presbyterian Church, Brampton, is one of the oldest charges in the Presbytery of Toronto, founded in 1847. It has a membership of about 500 persons. The present church building, erected in 1880 and built of variegated Credit Valley sandstone, is one of the handsomest small-town churches in Ontario. Ninety-two names appear on the Roll of Honor, eight of whom have died in the service of the country.

The broadcast service will be conducted by the minister, Rev. A. Neil Miller, and the Choir will be under the direction of

Miss Mavis Russell.

Chaplaincy Service

R.C.A.F. CONFERENCE F/L. DeCourcy H. Rayner

EHABILITATION of clergymen who are now serving in the three branches of the armed forces as chaplains was one of the main themes of the Conference of R.C.A.F. Protestant Chaplains which met at Rockcliffe, February 14-16, inclusive. The padres not only discussed the problems of their post-war return to the Church, but appointed a committee to submit a constructive plan to the War Services Committees of the major Protestant denominations, and hope to carry the discussion further with chaplains of the Navy and Army.

Attending the conference were some 35 Protestant chaplains from the new No. 1 Air Command which covers an area from Fort William, Ontario, to Prince Edward Island. Two Hebrews padres were in attendance. Wing Commander Minton C. Johnston, Command Chaplain (P), presided over the conference which was attended by Air Commodore W. Ewart Cockram, Direc-tor of Chaplain Services (P) and Wing Commander Bruce Jennings, Deputy Director of Chaplain Services (P). Air Commodore Frank Wait, Chief Staff Officer of No. 1 Air Command, opened the conference and extended the good wishes of the Air Officer Commanding, Air Vice-Marshal Adelard Raymond.

Squadron Leader Wayman Roberts, repatriated padre, opened the discussion on rehabilitation of chaplains. He disclosed that while padres were invariably called upon to aid in post-war planning for airmen and other officers, little, if anything, had been suggested for themselves. Correspondence with the four major denominations revealed that while church committees had in some cases begun to discuss this problem, as yet no concrete action had been taken. It was obvious that due to the nature of a minister's work it was not always possible to guarantee re-employment with the same status and with the same remuneration as at enlistment, as established firms promise to do for their employees now on active service.

Rehabilitation involves action on the part of the Church, the Government, and the chaplain himself. It was stated that the Church could not only help in settling returning padres in vacancies but also might create new positions or send out chaplains as preaching teams. The suggestion was made that padres could be suitably employed in aiding the Church in the rehabilitation of all veterans. The Government might be approached to aid chaplains in obtaining refresher or specialist courses as preparation for their return to civilian life. It was suggested that in addition to regular post graduate courses there be supervised

reading courses provided for those who might take advantage of them. Specialist courses in psychiatry, secular education, agriculture, broadcasting, visual education, journalism, marriage and sex education, social service, and political science, could all of be of use in the wider work of the Church of the future.

Church of the future.

A committee to continue study of rehabilitation was appointed as follows:
Squadron Leader Wayman Roberts (Baptist), Flight Lieutenant C. G. Ward (United Church), Squadron Leader Norman Taylor (Church of England), Squadron Leader H. G. Lowry (Presbyterian). Flight Lieutenant R. B. Y. Scott was appointed to give special attention to refresher and study courses for retiring chapters. fresher and study courses for retiring chaplains.

At the conference the chaplains heard addresses on The R.C.A.F. Overseas—In Italy and Africa, by Squadron Leader H. F. Davidson; The R.C.A.F. Overseas—The Itinerant Chaplain, by Squadron Leader G. W. Porter; The R.C.A.F. Overseas—The Station Chaplain, by Squadron Leader H. N. Taylor; The R.C.A.F. Overseas at Work on the Continent, by Air Commodore W. Ewart Cockram. Further subjects of discussion were The Chaplain as Minister of God, led by Flight Lieutenant R. B. Y. Scott; The Chaplain as Mixer led by Flight Lieutenant C. L. Harding: The Chaplain as addresses on The R.C.A.F. Overseas-In Lieutenant C. L. Harding; The Chaplain as Bearer of Tidings led by Flight Lieutenant G. D. MacLeod: and The Chaplain as Personnel Counsellor led by Flight Lieutenant A. G. MacPherson.

The conference concluded with a service of Holy Communion conducted by Air Commodore W. Ewart Cockram and Wing Commander Bruce Jennings.

RESOLUTION

The Presbytery of Kingston at its meeting in Belleville on December 5th, 1944, passed the following resolution and asked that a copy of it be sent to the Record:

Resolved that this Presbytery desires to have all beverage rooms, and other places of sale of liquor, closed throughout the province on the day of which Victory is declared and celebrated.

J. W. MacDonald, Clerk.

We earnestly commend this resolution to the consideration of all those who may exert a helpful influence to this end. This day should be one of thanksgiving and of reverent rejoicing for it is by the help of God that we shall be permitted to rejoice in victory.

For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead; so that they are without excuse.

Registration is now under way for Family Allowances



To aid parents in the raising of their children, the Family Allowances Act was passed at the last session of Parliament. Under the Act each eligible family in Canada will receive a monthly cheque beginning July, 1945. These monthly payments are to help provide children with medical, dental and nursing services, more nourishing food, adequate clothing and shelter, and to help equalize the opportunities for all children.

Allowances will be paid to the parents, or to any person who maintains a child and it is expected that the first cheques will be mailed in July, 1945.

Family Allowances Registration Forms have been mailed to every family in Canada and registration is now underway. Additional forms, if required, may be obtained at any post office.

Published under the authority of
The HON. BROOKE CLAXTON, Minister,
DEPARTMENT OF NATIONAL HEALTH AND WELFARE,
OTTAWA



FAMILY ALLOWANCES

will help to build a

GREATER CANADA

There never was a time like this....

There never was a time when so gigantic an effort was being made for the ultimate and lasting good of humanity. Never a time when so much was being accomplished to that end—or so much remained to be done.

There never was a time when the war aims of a people were so clearly indicated and so universally understood; not merely victory for the allies, but the liberation of all mankind.

There never was a time before when war clouds reflected such a promising future—a promise, not for this country alone, but for all countries—freedom from fear, freedom from hunger, freedom of speech and freedom of religion.

The night of "blood, sweat and tears" is far spent, the Day is at hand. To help to speed the dawn is the sacred privilege and duty of us all. Get Ready To Buy Victory Bonds!

8th Victory Loan Opens April 23rd

NATIONAL WAR FINANCE COMMITTEE

Our Spiritual Need

J. B. Skene, Vancouver, B.C. Address Broadcasted from Station Vancouver, February 18, 1945

Blessed are the poor in spirit for theirs is the Kingdom of Heaven.—St. Matthew 5:3.

I N the cool air and quiet of the highlands, Jesus describes one class of people who can possess for themselves the state of mind and soul which He calls the Kingdom of Heaven.

In St. Matthew, the meaning is, that feeling poor was the stepping stone to the Kingdom—for to feel poor is to realise need. Our text is really "Blessed are they

who realise their spiritual need."

There can be no effective reception of the Gospel without this realization. Not even Jesus Christ can save a soul that does not feel any need. That is why the self-righteous are so hard to work with. The Scribes and the Pharisees of Christ's time were not wicked people—rather the reverse. Their history had been an honorable one. They often had stood between their people and many forms of heathenism, but the firm stand they were compelled to make at many times tended to harden their hearts. The rules they had been forced to make for themselves, in the course of time, crystallized into legalism and formalism. So these virtuous men became the men of closed minds, and the enemies of Jesus, for they felt no need of Him. The Gospel has no power over those who feel no need. The first task of Christian evangelism is to make people conscious of their need. It is the stepping stone to deliverance and salvation.

Recall the story of the prodigal. He was in a bad way, living miserably as a herdsman of swine, with nothing but husks and emptiness, until he realised the mess he was in, and remembered the honored and happy place he had held so lightly! "How many hired servants of my Father's have bread enough and to spare, and I perish with hunger". Then came his resolve to do something about it. "I will arise and go to my Father"—The turning point in the Prodigal's career was his realization of his

spiritual need.

So, we must all begin there. Our case is hopeless if we do not feel conscious of spiritual need. To live without it is to live complacently in a fool's paradise. But to feel our spiritual need is the first step in finding the sure remedy for it. Ours will be the Kingdom of Heaven. The Gospel is not only available for the needy soul, but it flows freely and abundantly into the receptive soul. "My grace is sufficient for thee" is still gloriously true.

The world of men needs this realization and never more than at the present hour. Even the war has failed, apparently, to make us feel the spiritual need that lies at the root of our problems. We are still a rather conceited lot of materialists, thinking in terms of our accomplishments which, physically, have been outstanding, but spiritually so insufficient. The last hundred years have brought forth many wonders, but no Miltons, Shakespeares, Bachs, neither Rembrandts, Calvins, Luthers nor Wesleys. We have developed water power rather than

spiritual power.

NEED is admitted, on all sides. Everybody knows and even insists that there is something wrong, and that it must be righted. The same old world cannot go on in the same old way, repeating its fatal follies. But when it comes to finding the way to go, there is confusion. We mount our horses and gallop off in all directions. The humanist still thinks man can do the needful himself, if only he will think the problem through and rise to his heights. He forgets that every man will think the problem through from his own point of view, actuated by self-interest. He forgets, too, that Europe, once the most cultured of continents, is again "shambles." The materialist has many remedies, all based on material well-being, and the pleasant fallacy that having begets Happiness. Material enterprises are also based on self-interest, which soon creates rivalries that issue in conflicts and the chaos that surrounds us.

Science is the trusted friend of many, who talk glibly of God being outmoded, while they put their trust in what science tells them. But the interesting thing about true science is just this, that it needs God for a primary thesis. I heard a scientist say recently that if there were no God, Science would need to invent one. Science has done many wonderful things to make life more convenient, but not better, or even happier. In a lifetime, science has transformed the mechanism of life, and we think it all very wonderful. We pity our fathers, who had to worry along with a horse and buggy, if they could afford it, without telephones, radios, or frigidaires, and no recordings of their own voices. They did without nearly all the modern gadgets we have, were as happy as we, as good workmen, as we, and perhaps better. They also got on without submarines, poison gas, tanks, robot bombs, movies. Life is more brilliant now, and more horrible! Science has not made any difference to the quality of it. Nor can it. Only the heart of man can change the quality of life, and only the Christ revealed God changes the hearts of men. Blessed is the country that realizes its spiritual need, for it shall get hold of the spiritual quality by which alone life can be redeemed from the evil which has long infected and corrupted it.

We hear much of the future probabilities, and possibilities, of the physical sciences. There are things going on in research laboratories that are pregnant with future weal, or future woe unutterable. We seem to be travelling along a road in a high-powered car, with many and varied instru-

ments, and overwhelming power that we are not fitted to use rightly,—and the possibilities are either the possession of the Kingdom, or the unfathomable depths of a Hell that will be very real to our children and grandchildren. Blessed are we, if we realize our spiritual need.

But what of the awareness of this need? We should have too much courage to be pessimists, and too much sense to be optimists, in this matter, for in the discussions and writings of these days, as expressive of popular thinking, one finds little awareness of spiritual need. We hear much of economic need, in terms of this and that form of set-up, much of intellectual need, in terms of education and authors, much of social need in terms of that chimerical or shadowy ideal called security, but not much of moral need in terms of righteousness, or spiritual need in terms of the Christrevealed God. But blessed are they who feel their spiritual need, for theirs is the Kingdom of Heaven.

Yea, theirs and theirs alone. Life has proved that. No one ever found God insufficient, but rather exceeding abundant above all that we can ask or think. That is our choice today, Christ or Confusion.

Christ is available for needy souls like ourselves. He stands at the door and knocks. If any man hear His voice, and will open the door, He will come in to him, and will sup with him.

He is available for all national, social and world needs, and in Him alone is salvation possible in these wide fields, so filled with possibilities of future good or ill. He broods over His erring world, and longs to enter in. May He brood over that Peace Table, and rule the minds that sit around it. For it is Christ or Confusion, Worse Confounded, for erring mankind. It is still true, that man's chief end, that regulates all other ends, is to glorify God and enjoy Him forever.

2nd Summer Bible School Conference Rev. W. Lyall Detlor

This year for the second time a Conference of ministers and others interested in the important and effective work of Summer Bible Schools will be held. The purpose is to study the best methods of conducting these Schools and to seek to promote interest in holding more Schools throughout the Church. The Conference will meet in Knox Church, Toronto, (Cor. Spadina and Harbord) on Tuesday, April 10th, at 8 p.m., and will continue on Wednesday, April 11th. A very good Conference was held last year and it was unanimously decided to hold another this year. Everyone interested is cordially invited.

Children and Youth

O VALIANT HEART

Rev. Dr. John Buchanan of Amkhut, India.
This story, which we have condensed somewhat, was written by Miss B. M. MacMurchy, Jobat, and finds a place in our Youth Column because of its power to inspire.—Ed.

Indore, Central India, on Tuesday, January 30th, 1945, Dr. John Buchanan, a missionary of The Presbyterian Church in Canada for more than half a century, heard the home call of his Lord. In the Holy City he will now walk the streets without the impediment of the crutches which were necessary to him for over fifteen years. Deaf for a long time, his ears no longer fail to hear the hymns of praise which he loved, but he hears and will be heard in the throngs who worship around the Throne. His spirit left a body which was weary with physical ailments and entered the eternal rest promised to God's people. Sorrowing grievously, yet rejoicing that he has laid down a cross to take up a crown, his friends praise God for the life that was lived among them.

He had not been well for some months and accompanied by his daughter, Miss Ruth Buchanan, he went to Indore for medical advice. Though sufficiently improved after a three weeks' sojourn and though appearing more frail than when he left, his enthusiasm was not impaired. He urged upon all whom he visited the need of zeal in the King's business. He was anxious to reach Toran Mal to see how the people were progressing in his absence of several months. When the rains began to clear, however, he decided it was time to get to his home in Alirajpur, where he continued to labor as his strength permitted.

In October, due to digestive trouble, he again went to Jobat, where he was happy to meet friends, to make occasional rounds in the hospital, to give advice and encouragement, and have an evening ride in his unicycle. It was a red letter day when he again mounted a horse and went for a ride of a couple of miles. "I need more of that type of exercise", he said and he looked at several horses with a view to purchase. After a happy Christmas season he became worse and it was deemed advisable to take him to Indore for consultation. On the journey of 125 miles at various points he recalled long journeys by ox-cart, or on horseback, nights in dak bungalows, trips to Mission Council, the old site of the Residency for Central India, and facts about villages and towns. Reaching Indore, he said, "I will be ready to start back tomorrow. That drive did me a lot of good".

Though given every care in a nursing home and attended by a well certified doctor, he did not improve. The organs of his body were wearing out. The call came suddenly, when only his daughter and servant

were with him. The words of St. Paul apply in this case: "I have fought a good fight. I have finished my course; I have kept the faith."

The funeral service was held on the lawn of Capt. and Mrs. Toombs at 11.00 a.m., on Wednesday, the 1st January. In the loveliest cathedral ever made—the out-of-doors which Dr. Buchanan loved so well, with a clear blue Indian sky making a matchless dome, with trees and flowers to provide beauty such as can not be found in the stateliest building, and with the songs of birds for a choir, friends, young and old, Indian and non-Indian, gathered to pay tribute to one who had been eminently worthy of their friendship. Capt. Toombs, who has been like a son to Dr. Buchanan during his service in India, led the service, which opened with an appropriate hymn, I've wrestled on towards heaven. The reading of Isaiah 35 followed: The wilderness and the solitary place shall be glad for them: and the desert shall rejoice, and blossom as the rose, peculiarly fitted for one who spent so much time in the jungle.

Rev. Jacob Masih of the Christian Temple, Indore, outlined in Hindi the course of Dr. Buchanan's missionary career beginning with his work in Indore, continuing through the years in Ujjain, where his little daughter is buried with the lepers to whom Dr. Buchanan ministered, and on to the call of the jungle among the Bhils, an aboriginal tribe. This was a hard decision to make but the pioneer spirit in Dr. Buchanan prevailed. In 1897 he located at Amkhut, which remained the centre of his activities. He recalled a Presbytery meeting in Ratlam when the Doctor urged the claims of home missionary work upon the members and this was begun by a contribution of a few hundred rupees.

Dr. Buchanan's zeal in preaching the Gospel was everywhere manifest. When Padre Masih visited him, though very weak, he asked, "Are you getting the people?", a visit which left an abiding impression.

Rev. B. S. Smillie spoke as a fellow missionary. When he came to India thirty years ago Dr. Buchanan was even then regarded as a senior. He was "Highly regarded by the Church in India and given the highest honor of his home Church when elected Moderator of the General Assembly, decorated by His Majesty the King, what is there for me to say?" His life spoke for itself. He had special qualities of leadership. Even when others did not agree with him they admired him for his courage, vision, and steadfastness. With high qualifications through medical and theological training, in the jungle he became an engineer, a builder, and teacher. He taught the illiterate Bhils to make bricks, build straight walls, to read, to write, and to take their part in the Church in India. It was probably his influence that brought so many

Christians into military service in the fighting forces or in war production. There are more young men from Amkhut district in war service than from any other comparable district in Central India.

Some men and boys at the service were the fruit of the Doctor's work, "Up and down the hills and valleys of that Amkhut district there will be mourning and weeping over the death of the aged Sahib who was as a father to many and whose voice will no longer be heard as he rode or walked along the jungle paths calling a cheery greeting to all whom he met or in visiting in the village homes." After Mrs. Buchanan's death in 1935 Miss Ruth became her father's faithful companion.

Referring to Toran Mal, a spot always dear to the Doctor, for he found there the beautiful lake and plateau where summer classes were held yearly over a long period, he said, "It will be a lasting memorial to him".

Capt. Toombs said that in Dr. Buchanan he had found an inspiring example from 1927, when he came there as a young missionary and lived with Dr. and Mrs. Buchanan. He recalled a jungle journey at night when they were separated from the man who carried their food and bedding. The Doctor produced some chana and peanuts from his pocket and said, "My boy, I give you this advice. Never start on a journey here without chana and peanuts. Then you will be ready for emergencies." He had always considered Dr. Campbell and Dr. Buchanan to be very much alike in their fervor in preaching the Gospel.

1 Peter 1: 3-9—Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us into a lively hope by the resurrection of Jesus Christ from the dead, was read, followed by the hymn, Fight the Good Fight, and prayer by Rev. F. J. Anderson concluded the service.

At the grave Mr. Smillie conducted the service and reverently the body of him they loved was laid to rest by Bhil Christians of his beloved Amkhut. So in India, where he labored for 56 years and in Indore, where he began his work, the frame that contained a valiant spirit awaits the day of resurrection.

It was possible for only Capt. and Mrs. Toombs and Miss MacMurchy to be present from the Mission. From the United Church of Canada there were Mrs. Harcourt, Rev. B. Smillie, Rev. and Mrs. F. J. Anderson, Misses F. Gruchy, E. McLeod, C. Baxter, G. Gardiner, D. Hilliard, V. Boyd, and Dr. C. Whittier. Other friends were Col. Nicholson, Chief Medical Officer for Central India; Rev. H. Dyer, chaplain of the Church of England, Indore; Mrs. Yohan Masih, Miss H. Lazarus, and many Indian Christians from Indore and Rasalpura.

Dr. Buchanan's second daughter, Miss

Edith Buchanan, of the School for Graduate Nurses, Delhi, is on leave in Canada. To her and to Miss Ruth Buchanan, sincere sympathy from a host of friends is extended.

CHRISTIAN ENDEAVOR SIXTY-FOURTH ANNIVERSARY

Christian Endeavorers of Montreal celebrated the Sixty-Fourth Anniversary of Christian Endeavor on Saturday and Sunday, February 3rd and 4th in Fairmount-St. Giles United Church with the theme—Trusting Him—I promise. Dr. Harry N. Holmes of New York City, Associate Secretary of the World Alliance for International Friendship through the Churches and Vice-President of the World's Christian Endeavor Union, was the speaker and made a profound impression on the Convention as he did in 1941 at the celebration of the Diamond Jubilee.

The Convention opened on Saturday afternoon with two study groups, one, The Importance of Bible Study, with Rev. Arthur Leggett of St. Edward's Presbyterian Church, Beauharnois, Que., as leader, and the other on The Importance of Prayer, led by Rev. A. McDowell of Maisonneuve Presbyterian Church, Montreal, Que. These sessions offered much for the development of spiritual life.

There were 160 present at the Banquet, when Dr. Holmes brought greetings to the Convention from Mrs. Francis E. (Mother) Clark and Dr. Poling. Representatives of other Christian youth groups in the city also brought greetings from their organizations.

Following an hour of recreation arranged by Main Memorial Society, a service was conducted by members of the Tyndale House Christian Endeavor Society. On this occasion Dr. Holmes' message was Go Further. Do more than is expected in every relationship of life. Go two miles instead of one.

A Quiet Hour Service on Sunday morning at 9 o'clock in the chapel of Erskine and American United Church was conducted by the Emmanuel Christian Endeavor Society. Reverend John W. Patterson of St. Andrew's United Church, Lachine, Que., spoke on the theme "Trusting Him—I promise".—Faith and work, the two essentials for our Christian life. Donna Poole sang the beautiful hymn "Near to the Heart of God". Later, Dr. Holmes conducted the regular morning service of Erskine and American United Churches and inspired the congregation with his message.

Dr. Holmes' subject at the Union Church Service on Sunday evening was Peace of Christ. Referring to Christ as the Divine Convoy, He would take His Church and His people through the trials and temptations that beset them in these tragic days. During this service Rev. E. E. Long of Fairmount-St. Giles United Church installed the officers of the Montreal Union for 1945.

The Convention was concluded by Vespers conducted by the Fairmount-St. Giles Senior Society.

The Chairman of the Convention Committee was Miss Adeline McTurk and the Convention song leaders were Mr. W. S. Belson and Mr. Burton Cuthbert.

Dr. Holmes' visit to Montreal was concluded by a city-wide Christian Youth Rally, sponsored by the Religious Education Council of the Province of Quebec and supported by the Christian youth organizations of Montreal, held in Erskine and American United Church on Monday evening, February 5th, 1945, under the chairmanship of Rev. Edwin J. White. The Fairmount-St. Giles Junior Choir under the direction of Miss Doris Killam, A.T.C.M. L.(Mus.) McGill, led the service of praise and Mr. Leonard Harbour rendered a solo. Dr. Holmes, who was introduced to the gathering of well over 500 people by Dr. F. W. Norwood, Minister of St. James United Church, spoke on What is Christian Unity? His inspirational address left a lasting impression on the Christian youth gathered at the Rally Service and his visit will be well remembered.

REV. ROBERT SIMPSON

Mr. Simpson died at his home in Brooklin, Ontario, on the 24th of February. His death was preceded by an extended period of illness. He was 71 years of age. Mr. Simpson was a native of Scotland, born in Kirkcaldy in 1874. As a young man he came to Canada and entered Manitoba College. At the conclusion of his studies he was ordained a minister of The Presbyterian Church in Canada in 1903 and through the period of conflict of 1925 remained true to his Church. Shortly after his marriage he spent some time in the Peace River district and later served on various missions in the West. Coming to Ontario, he served Brooklin, Columbus, Stirling, and Woodville. He retired from the active ministry in 1931 and withdrew to his home in Brooklin but continued to serve the Church for some two years as his strength permitted. He is survived by his wife and two daughters, Miss Chrissie Simpson, Brooklin; and Mrs. W. E. Hodgins, Toronto. He was a faithful minister of the Church and an ardent worker, and zealous in the cause of Presbyterianism. The funeral, conducted by the Presbytery of Lindsay at Brooklin, was largely attended. Rev. Wm. MacRoberts delivered the address.

Our Church Calendar

Vacancies

Alberton and West Point, P.E.I., Mod., Carnegy, Summerside, Rev. Charles P.E.I.

Amos, Dromore, Normanby, Ont., Mod., Rev. Peter W. MacInnes, P.O. Box 43, Durham, Ont.

Appin and Melbourne, Ont., Mod., Rev. Arthur C. Young, Glencoe, Ont.

Auburn, Blythe and Smith's Hill, Ont., Mod., Rev. A. H. Wilson, Whitechurch,

Baddeck & Middle River, N.S., Mod., Rev. A. D. MacKinnon, Little Narrows, N.S. Banff, Alta., Mod., Rev. R. J. Burton, 803

13th St. E., Calgary, Alta. Barney's River and Marshy Hope, N.S., Mod., Rev. A. E. Morrison, 139 Almont Ave., New Glasgow, N.S.

Ave., New Glasgow, N.S.
Bluevale & Eadies, Ont., Rev. Donald B.
Cram, Teeswater, Ont.
Boularderie, N.S., Mod., Rev. F. Clarke
Evans, Sydney Mines, N.S.
Bradford, Ont., Mod., Rev. N. R. D. Sinclair, D.D., 59 William St., Barrie, Ont.
Brigden, etc., Ont., Mod., Rev. R. J. Hay,
Petrolia, Ont

Petrolia, Ont.

Bristol, Que., Mod., Rev. Robert Johnston, D.D., 25 Delaware Ave., Ottawa, Ont.

Brookfield, etc., P.E.I., Mod., Rev. T. W. Goodwill, 162 Dorchester St., Charlottetown, P.E.I.

Buckingham, Que., Mod., Rev. A. B. Cassel-

man, 22 Front St., Hull, Que. Campbellton, N.B., Knox, Mod., Rev. Leland C. Jorgensen, Dalhousie, N.B.

Carberry and Wellwood, Man., Mod., Rev. H. Lloyd Henderson, Portage la Prairie, Man.

Carluke and Binbrook, Ont., Mod., Rev. A. N. McMillan, Caledonia, Ont. Centre Road and West Adelaide, Ont., Rev.

W. B. Macodrum, Forest, Ont.
Chesterville and Dunbar, Ont., Mod., Rev.
W. MacKinnon, Winchester, Ont.
Clifton, etc., P.E.I., Mod., Rev. James MacGowan, Kensington, P.E.I.
Dean & Musquodoboit Harbour, N.S., Mod.,

Rev. A. Gordon Faraday, 47 London St., Halifax, N.S.

Drayton, Ont., Mod., Rev. Dr. K. Hunter Palmer, Palmerston, Ont.

Duart & Turin, Ont., Mod., Rev. Dr. Scott Fulton, Chatham, Ont.

Dunleath and Stornoway, Sask., Mod., Rev. H. R. Horne, 144 Leopold, Regina, Sask.

Edmonton, Alta., Rupert St., Mod., Rev. Wm. Simons, 10921 83rd Ave., Edmonton, Alta.

Elora, Ont., Mod., Rev. W. A. Young, Fergus, Ont.

Englehart, Ont., Mod., Rev. G. S. Baulch, Kirkland Lake, Ont.

Fenelon Falls & Glenarm, Ont., Mod., Rev. E. C. Robertson, Woodville, Ont.

Fort Erie, Ont., Mod., Rev. A. D. Sutherland, Welland, Ont.

Glace Bay, N.Ś., Mod., Rev. Hugh Jack, Sydney, N.S.

Grand River, Framboise and Loch Lomond, N.S., Mod., Rev. Alexander A. Murray, D.D., Sydney, N.S.
Grimsby, Ont., Mod., Rev. S. H. Hill, 25 Rosslyn St. N., Hamilton, Ont. Halifax, N.S., St. David's, Mod., Rev. D. G. Ross, Windsor, N.S.
Hensall, Ont., Mod., Rev. Richard H. Williams, Seaforth, Ont.

Holstein, Ont., Mod., Rev. Peter W. Mac-Innes, P.O. Box 43, Durham, Ont. Indian Head and Qu'Appelle, Sask., Mod.,

Rev. Norman D. Kennedy, 2234 Angus St., Regina, Sask.

Janetville, Ont., Mod., Rev. Walter Patterson, Millbrook, Ont.

Kars and Manotick, Ont., Mod., Rev. Jonathan Fletcher, Vernon, Ont.

Lake Ainslie and Strathlorne, N.S., Mod., Rev. A. D. MacKinnon, Little Narrows, N.S.

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Inductions

Rev. Jas. D. Cunningham, Long Branch, Ont., Feb. 9, 1945. Rev. Alex. Nimmo, Wingham, Ont., March

15th, 1944.

Deaths in the Ministry

Rev. Robert Simpson, Brooklin, Ont., Feb. 24, 1945.

GENERAL ASSEMBLY RAIL-WAY ARRANGEMENT

The Seventy-first General Assembly of The Presbyterian Church in Canada will meet in Knox Church, Toronto, on Wednesday evening, June 6th, 1945, at 8 o'clock.

The Transport Controller's Order, which caused the cancellation of reduced fares for persons attending Conventions, is still in force. It is not possible, therefore, to obtain any special rate concessions, such as we obtained in former years for persons wishing to attend the meetings of the General Assembly.

There is no change, however, in the rates available to holders of Clergy Certificates who may purchase round trip tickets at single fare, as for-merly. Ministers who do not hold reduced fare certificates for 1945 can obtain application forms from the undersigned.

Commissioners travelling by motor car and bringing other Commissioners, will be paid at the following rates: five cents per mile one way for the first Commissioner, and one cent per mile additional for each extra Commissioner brought, but not to exceed nine cents per mile one way.

J. W. MacNAMARA,

Clerk of Assembly.

CLERK OF PRESBYTERY

Mr. Samuel L. McCracken has been appointed Clerk of the Presbytery of Victoria in place of Rev. Samuel Lundie.

Our troubles are like a great bundle of fagots, too large for us to lift. God, by His Word, Sufficient for the day is the evil thereof, unties the bundle, and lays upon us one at a time.

When nothing whereon to lean remains, When strongholds crumble to the dust; When nothing is sure but that God still

That is just the time to trust.

PRESBYTERIAN UNIFORM S. S. LESSONS

LESSON-APRIL 8

The Book and the Faith Proverbs 2:1-9; II Peter 1:21 Golden Text: The word of the Lord endureth forever.-I. Peter 1:25.

LESSON—APRIL 15 Pioneers of Faith

Genesis 12:1, 2; Acts 7: 4-7, 12-17

Golden Text: By faith Abraham, when he was called . . . obeyed; and he went out not knowing whither he went.-Hebrews 11:8.

LESSON—APRIL 22

The Founding of a Nation Exodus 18: 19-24: 19: 3-8

Golden Text: All that the Lord hath spoken we will do.-Exodus 19:8.

LESSON—APRIL 29

Settlement and Struggles in Canaan Judges 2: 6-7, 11, 12, 18-23

Golden Text: Be strong and of good courage . . . for the Lord thy God is with thee whithersoever thou goest.—Joshua 1:9.

LESSON-MAY 6

The Hebrews at the Height of Their Power I King 9: 1-7, 26; 10: 26, 27; 11: 4, 11.

Golden Text: Blessed is the nation whose God is the Lord.—Psalm 33:12.

CORRECTION

We were guilty of a very grave error in the last number in placing Buenos Aires in Brazil instead of saying that it was the capital of Argentina.

Faith in Christ may be very superficial but the faith that makes one to see life as Jesus saw it, to look at people, money, friendship, trouble and death, is not superficial.

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God is with the doer.

Money has a slippery tail.

Love is the soul of religion.

A soft answer turneth away wrath.

The way of warfare is the way of peace.

The paths of glory lead but to the grave.

The vulgar always notice everything they see.

Good breeding makes all conditions of life equal.

Anger always hurts us more than our victim.

Hats off to the past and coats off to the future.

The fool hath said in his heart, there is no God.

Debts are to the farm what worms are to the tree.

Whatsoever a man soweth that shall he also reap.

If the Son make you free, then are you free indeed.

Success is ensured if one only makes himself necessary.

We shun contact with dread diseases but often invite sin.

The soul is impregnable that does not recognize a wound.

True religious liberty and religious loyalty are inseparable.

A congregation is reported to have given much and gained more.

In grace as in marriage one can be under bonds but not in bondage.

When we trust in the Lord with our whole heart evil flees from us.

It is an awful hour when the first necessity of hiding anything comes.

Truth, crushed to earth, will rise again; The eternal years of God are hers.

In character we should be more rounded. Fewer angles make us easier to live with.

It is not by strife and warfare but by unity and co-operation that humanity advances. The spring of all true goodness is: If God so loved us, we ought also to love one another.

The covetous man is like a sponge which takes in water but lets it out only when squeezed.

Paul's boast was not that he had a conscience void of offense but that he strove to that end.

Pray with courage and confidence and prayer will be answered according to God's plan for you.

The inner shrine of man's personality with all its possibilities and its powers is infinitely sacred.

As we grow more and more forgiving and tolerant of others we must forgive our own past errors as well.

In matters of principle men must, if necessary, be non-conformists; they must dare to be different.

From a mind completely filled with God all trouble vanishes as darkness disappears at the coming of light.

We should so fill ourselves with the living Christ that there shall be no place in us for that which is unlike Christ.

The dominant forces of the universe are silent, and one major thing they do is noiselessly to work inevitable retribution.

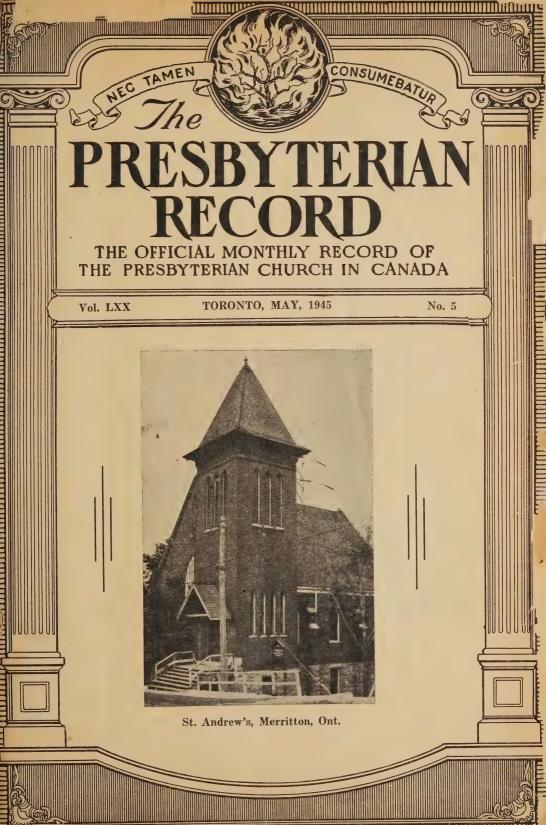
When people lose their money they generally lose everything else, in the estimation of the world, except their faults and their vices.

The kindest and the happiest pair
Will find occasion to forbear;
And something every day they live
To pity and perhaps forgive.

For wisdom dealt with mortal powers, Where truth in closest words shall fail, When truth embodied in a tale Shall enter in at lowly doors.

Though truths in manhood darkly join Deep-seated in our mystic frame, We yield all blessings to the Name Of Him who made them current coin.

Sleep! thou repose of all things; Sleep! thou gentlest of the duties; thou peace of mind, from whom care flies; who doth soothe the hearts of men wearied with the toils of the day, and dost recruit them for labor.



All the trumpets sounded . . .

My sword I give to him that shall succeed me in my pilgrimage, and my courage and skill to him that can get it. My marks and scars I carry with me to be a witness for me, that I have fought his battles who now will be my rewarder.

So he passed over and all the trumpets sounded for him on the other side.

—THE PILGRIM'S PROGRESS

THERE is no deeper satisfaction that can come to a man than a clear conscience—born of the knowledge that he has done his duty.

The fighting man has his duty to fulfil . . . the most onerous that can be laid upon any man. Hundreds of thousands of young Canadians have taken up the sword for the defence and vindication of all that we hold to be true and good and valid. And for these things, part of our Christian heritage, they are ready to suffer the lot of the soldier . . . separation from loved ones . . . the tediousness of training . . . the sharp shock of battle. And at all times, the risk of death.

At home we too have a duty . . . less exacting, less demanding . . .

but no less imperative. In essence surely it amounts to nothing more or less than the sacred duty of sustaining our youth—the fighting men who are laying down their lives that we might live. Buying Victory Bonds is one way of bringing to them all the help and sustenance we can muster.

This is the flesh and blood of the cold phrase "Buying Victory Bonds". If you have someone 'over there' the knowledge of this fact will already be burned deep inside of you... there is nothing more for each of us to do than add "works" to "faith" and buy all the Victory Bonds we can.

Let us fight the battle according to our conscience . . . our reward will be that in the end the trumpets of victory will surely sound.

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NATIONAL WAR FINANCE COMMITTEE

8-42



Editorial

A GREAT AND A GOOD MAN GONE FRANKLIN DELANO ROOSEVELT

The sudden death of this great, and good man, brilliant, and heroic statesman, brought sorrow to the hearts of free

peoples in every part of the world.

In Canada the news of the passing of this "Good Neighbor" was received with an acute sense of personal and private grief. It is not superfluous to say that the cordial relations which have existed between the United States of America and Canada for so many years actually ripened into a bond of mutual confidence and love through the twelve years of President Roosevelt's administration. The Prime Minister of Canada, Rt. Hon. W. L. Mackenzie King, interpreted and expressed correctly the feeling of Canadian citizens of all walks of life when he said, "It is as if one of our own had passed away".

To have been entrusted with a fourth term as President of his great nation was an outstanding tribute. The reasons for this unique trust are many; a brilliant mind, an heroic will, a breadth of vision, a capacity for administration rarely excelled in modern times, and the deep and noble char-acter of the man himself. It is sad to think that he did not live to see the culmination of his arduous labors for a free humanity and a world of peace. Nevertheless that high ideal shall yet be realized. Lovers of a just and abiding peace in a full and secure society of nations and peoples shall go forward thankfully and confidently in the spirit of the President's last message, made public after his death, and taken from a speech he wrote but never delivered:

"The only limit to our realization of to-morrow will be our doubts of today; let us move forward with strong and active faith".

The strife is o'er, the conflict done. The

victor has gone home where-

"After battle cometh rest; After noise, tranquility".

The deep sympathy of the Canadian people goes out to Mrs. Roosevelt who shared so valiantly the arduous labours of

the President through the years.
"The love of all thy people comfort thee
Till God's love set thee at his side again". The earnest desire and prayers of the Churches of Canada will be given Presi-dent Harry Truman as he enters upon the responsibilities of his high office.

EDITOR OF RECORD SUFFERS SERIOUS COLLAPSE

News of the serious illness of Dr. W. M. Rochester will be received with profound and widespread regret not only by the readers of The Presbyterian Record and the general membership of the Church, but also by his many personal friends in all Churches

and in every part of Canada.

Dr. Rochester was stricken while walking to a luncheon meeting given in the Metromeeting given in the Metropolitan Church, Toronto, at noon on Friday, March 23rd. He had left the Record office, 100 Adelaide Street, West, a few minutes after 12 o'clock. He was taken to the nearby St. Michael's Hospital where his condition improved sufficiently to permit his removal to his home on Monday. March 26th moval to his home on Monday, March 26th.

There has been little change, however, since.
Dr. Rochester has been Editor and Manager of The Presbyterian Record since 1927 also Secretary for many years of the Assembly's Committee on Correspondence with other Churches. In this latter capacity he has represented The Presbyterian Church in Canada on numerous occasions at Inter-Church Councils and Church Assemblies.



In our school books we learned that-"for want of a nail the shoe was lost-for want of a shoe, the horse was lost-and for want of a horse the battle was lost."

Yes, often something that seems relatively small is the hinge upon which a major event hangs. To-day, we all desire that our boys overseas shall return home quickly—but it is only by every one of us doing the utmost in our power that this desire will become an accomplishment.

The 8th Victory Loan is here. Let every one of us lend our money so that our boys

one of us lend our money, so that our boys may come home sooner.

EL DORADO

By Rev. George Milne, M.A.

BRITAIN'S only South American possession, British Guiana, has probably featured less in the war news than any other part of the Empire. Although unscathed by the enemy war machine, British Guiana is prepared for all emergencies, and her sons are to be found in all the theatres of war. We have ample evidence that there is a war on, yet our colony might be regarded as a sanctuary in the midst of a turbulent world.

In Life and Work and Other Lands we read of the difficulties experienced by Church of Scotland ministers and missionaries in carrying on their work in war-torn countries. It is perhaps with a feeling of envy, if not of shame, that I point to the Church of Scotland in British Guiana as one sphere which has undergone little change from its pre-war days. It may, however, be regarded as refreshing to find a part of the Empire so unchanged.

Bounded by Venezuela, Brazil and Dutch Guiana, British Guiana has an area of over 89,000 square miles with a population of only 313,000. The bulk of the population is confined to a narrow coastal strip, leaving thousands of square miles of undevel-

oped hinterland.

British Guiana is said to be Sir Walter Raleigh's El Dorado, a land of abundant wealth, the El Dorado of his dreams, perhaps, because it is certain that the famous sailor never explored the Guianas. The mineral wealth of the colony lies far inland, near the Brazilian and Venezuelan borders, far beyond the reach of Raleigh's longboats. Our deposits of bauxite are a recent discovery. The great forests of greenheart and other valuable hardwoods have scarcely been encroached upon. The wide savannahs of the interior are of little agricultural value. Covered with coarse grass, they are the sole nourishment of a few herds of inferior cattle.

Criss-crossed by the mighty rivers Essequibo, Mazaruni, Cayuni, Demerara, Berbice, and Corentyne, and a multitude of creeks, it can be understood why the colony appealed to its first real colonizers, the Dutch. Although access to the interior may be obtained along these rivers, even their usefulness is limited by the many rapids and falls which inflict on the traveller the laborious task of portage. A three weeks journey by river and trail brings the explorer to the great mountain ranges beyond which lie Venezuela and Brazil. Mount Roraima, inaccessible as ever, is but a name to the inhabitants of the coastal mud-flats. With the exception of gold and diamond seekers and a few government officials, the vast interior is a closed book to the Guianese. The riches of the interior, the daily topic of discussion among the prophets of British Guiana's rosy future, are as yet elusive as the rainbow's pot of gold. The

Guianese share Raleigh's dream of El Dorado. It may be El Dorado to-morrow, but today it is still a land of hope and rumor.

With the exception of a few inland missions the work of the Church of Scotland is confined to the more thickly populated seaboard. First cotton, then sugar reigned supreme as the colony's chief product. Sugar is still king along the coast, although the rice industry is rapidly being expanded. Old-timers recall the days when there was a string of sugar plantations from the Corentyne to the Pomeroon. Among the owners of these plantations were many Scotsmen, thus explaining the presence of the Auld

Kirk in the colony.

During their regime the Dutch built sea walls to protect the coastal lands, which are under sea-level. That system of sea defence has been improved but its maintenance is a heavy item in the colony's annual expenditure. On an intricate system of land drainage depends the cultivation of the sugar cane. Flooding is common, and in recent years it has been quite a commonplace experience for country people to travel over their fields and roadways by corial or bateau. Whenever such incidents take place the time-worn cry is raised, "Why did the Government allow people to settle on the mud-flats where they would be in danger of being flooded"? Government constitutes a very convenient scapegoat whenever misfortune is encountered.

While many plantations have reverted to jungle, others have been converted into rice or coconut plantations. At present rice is sugar's most formidable rival. Although insignificant compared with the sugar factory, the rice mills are rapidly becoming

superior in numbers.

It is to be feared that British Guiana is a has-been as far as the eras of prosperity are concerned. Prosperity gave but a fleeting visit to British Guiana.

Beginning with St. Andrew's Church in Georgetown, the work of the Church of Scotland expanded until it had eleven parishes throughout the colony. Of that number five are now vacant or derelict, and the work is carried on by three ministers from Scotland and three ministers with local ordination. Catechists are employed in two of the vacant parishes, but owing to the poverty in the parishes their task is a hopeless one.

In all the parishes can be seen evidence of the heyday of British Guiana. Plaques to the memory of planters or professional men from all parts of Scotland still cling to the walls of crumbling churches. Tombs of Scots plantation owners are still visible amidst the rank tropical growth of abandoned churchyards. Place names such as Caledonia, Edinburgh and Kildonan testify to the Scotsman's love for the homeland.

In the days of slavery it was customary for the slave to adopt the name of his owner. The colony abounds with McDonalds, McKenzies, McPhersons and Gordons. It is to be feared that many planters were not over-particular in their relations with their female slaves, with the result that the present-day clansmen are of many shades of color. The Scots were not the only offenders in that respect, because English, Dutch and Irish names are equally common. The conglomeration is also flavoured with French names.

Several of our churches have galleries which were once reserved for slaves who were permitted to attend church with their masters. The galleries were formerly constructed in such a way as to prevent the slave gazing down at his master worshiping in his pew beneath. Today the descendants of the slaves are in proud possession of the pews once occupied by their forbears' masters. Segregation is no more, and white and colored sit where they choose.

The preacher of the slave days was faced with a difficult task. He had to cater to the planters who were the Church's main support, and at the same time give a crumb of comfort to the wretched occupants of the gallery. Beyond exhorting them to be faithful to their masters, his only course was to extol the glories of the land over Jordan. The influence of his preaching has not yet disappeared, and may be seen in the importance which Guianese attach to funerals. To have a "dead" in the house makes a family the envy of the immediate community.

Immediately following the Emancipation the ex-slave was smitten with distinct distaste for manual labor. Although understandable at the time, that trait was unfortunately handed down to succeeding generations, with the result that today the black man does not occupy his rightful place in the colony. His aversion to farming and his craving for a collar-and-tie job in one or other of the Government departments place him on a lower plane than he would have occupied had his fathers stuck to the land or persevered in the mastering of the various crafts.

A number of Guianese have been abroad and have studied law or medicine, but despite their education they lack the stability found in a people who have passed through the artisan stage before rising to higher grade education. Skilled craftsmen are few in number, mechanics and carpenters being mostly of the "hammer-and-chisel" and "hewer of wood" order.

In the years following the Emancipation Portugese from Madeira and Chinese coolies were brought to the colony to take the place of the Negroes as plantation laborers. The arrival of the Portugese was soon followed by the establishment of the Church of Rome. Proving unsuitable for plantation work, the Portugese set themselves up as shopkeepers and traders. As they prospered so did the Church of Rome prosper. Attracted by the tinsel and superstition of that Church, many black people have been

drawn to Romanism. Despite his early liberation the black man has been outstripped by the Portugese, Chinese and East Indian in the business world.

The place of the Portugese and Chinese was taken by indentured laborers from India. The East Indian continues to supply the manpower for the sugar magnates. The days of the small privately owned plantations are gone, and the whole industry is now in the hands of three large companies.

Although a late arrival, the East Indian has made rapid progress as a business man. The rice and coconut industries are controlled by East Indians, and they represent the bulk of the farming peasantry. While the Church of Scotland works mostly among the white and colored section of the population, the Canadian Presbyterian Mission works almost wholly among the East Indians. Whereas the Negro assumed his master's religion when he assumed his name the East Indians have their Mohammedan mosques and Hindoo temples. The task of Christianizing the East Indians is still very much in its infancy.

The original inhabitants of the Guianas, the Aboriginal Indians, are a dying race. Driven from the coast-lands by the advance of colonization, intermarriage took place among the different tribes, thus robbing them of their distinctive characteristics. It has become impossible to distinguish between Arawak and Akaway. The Carib has practically disappeared. The Aboriginals are to be found along the more remote creek banks and far inland at the sources of the great rivers. Many of the Aboriginals are employed on timber grants and gold claims as hunters or ordinary laborers. Others cultivate small patches of cassava in the heart of the forest. Having exhausted one patch they move on to cultivate another small clearing. It is pleasing to note that Government has reserved large areas of several inland districts exclusively for the Aboriginal Indian.

British Guiana has never had a missionary church in the real sense of the word. Rather belated attempts have been made in that direction with little success. Established for the benefit of the European element, the Church of Scotland and Church of England are now suffering from lack of intensive missionary work in the post-Emancipation period. In the days of slavery many owners permitted their slaves to be baptized. They were baptized in batches of twenty or more at a time. In our Church records may be seen evidence of the mass production baptismal feats performed in the old days.

Squalid living conditions, low wages, and an insufficient religious background are only three of the causes of the immorality which exists among the poorer classes. Hypocrisy and the low morals of their victims accounts for the equally low moral standard of the richer classes. Over forty-six per cent. of the colony's children are illegitimate. In the West Indian Islands a similar state of affairs exists. The moral standard of the Guianese will improve when better living and working conditions are obtained. The squalor in which so many of the poor people live is almost unbelievable. Nevertheless the Guianese are a happy people, and whatever their shortcomings may be, they are certainly not lacking in hospitality. Rich and poor alike are eager to make the visitor feel comfortable while he is in the colony and depart with happy memories.

Despite low wages the poor people are generous in their support of their Churches, which is in itself an indication of what a strong missionary movement could have accomplished in past decades. Superstition is rife, and has to be combated in every sphere of the Church's work. This weakness is to be found among all classes, including the few remaining white creole families. Except for their moral failings, the white creoles in their Church life are rather like the die-hard Free Presbyterians- and Wee Free folk of the West Highlands of Scotland. There are few pure white creole families left in the colony, and even of that remnant several dread the exposure of a colored skeleton.

What has to-morrow in store for British Guiana? Some say El Dorado; others just smile. —Other Lands (magazine of the Overseas Work of The Church of Scotland).

ESQUIMALT SERVICES' HOME ANNUAL REPORT

Miss Ruby P. Blyth

UR fourth year has passed and gone, and as we look back over the way our Lord has led us, we have much to thank and praise His Name. What this home has meant to lonely lads can best be gathered from hundreds of letters received each year from every corner of the globe.

During the year we have welcomed to our Committee Mrs. R. Jackson, representing the Navy; and Mrs. K. Hicks, the Army; both valuable additions. We regret losing Mrs. Holland and Mrs. Preston and are delighted to have Mrs. R. P. Kingscote back.

We had many interested visitors from different parts of Canada. Our Moderator, Rev. A. C. Stewart, M.A., of Midland, and Rev. E. H. Johnson, in charge of Missionary Education, inspected the Home. We were also honored by a visit from the Naval Officer Commanding Esquimalt Base, Capt. Barry German, and with him Mrs. German. On the second day of June last an Open

On the second day of June last an Open House for inspection brought to us a company of over 150, including many officials of the Army and Navy. The Esquimalt Garrison Band of thirty pieces supplied music on the lawn, afternoon and evening. The year has brought changes. Many of our sailors are now serving on the seven seas and our soldiers are in active service. The need for bed accommodation has not been so great nevertheless we have not had less than six boys, and usually more, staying in the Home. Boys arriving from Halifax or Prince Rupert invariably take a taxi to the Home and seek their same old beds again. The beds have been used approximately 2,500 times; meals served, 2,551; light lunches, 1,242; total, 3,793.

Our Wednesday evening parties continue with the traditional lamplighting ceremony and the singing of Our Hymn. The young people from the different Presbyterian churches provide the entertainment.

Sunday School, held in the afternoon, is doing well. Our members vary with the continuous change of population but all who come are regular in attendance. Good work is done in the memorizing of Scripture and the Catechism. Mothers' Day was observed with a good attendance to hear Rev. Walter Ross of St. Paul's Church. A party also for mothers and children was held in the summer on the lawn. At Christmas there was a tree and lantern slides on the birth of Christ, with carol singing. A most gratifying feature was the prompt response of the children to questions on the Catechism. Mr. Miller, the Superintendent, having resigned, I am in charge.

The garden has amply supplied our need for vegetables, contributing greatly to the reduction of household expense, and the boys volunteered to prune the fruit trees. We appreciated the privilege of using the tennis courts on the next lot, accorded us by the municipality, and Young People's Groups of Victoria and Westminster Presbyteries contributed money, dishes, quilts, etc. Like gifts have come from various parts of Canada. A generous gift for the third year was a carload of wood. Charges were paid by friends and the Navy supplied trucks and men and unloaded and delivered the wood. This is a wonderful gift.

The furnace burned out last winter and the boys repaired it on the day they had a Make and Mend to celebrate the sinking of the Scharnhorst. A new furnace was required, however, and one which would heat the boys' dormitories. This has been installed and so impressed were they by the work done by the Home that Capt. and Mrs. German exerted their influence to secure a cheque of \$50 each from the H.M.C.S. Naden Canteen Fund, H.M.C.S. Givenchy Canteen Fund and from the Women's Auxiliary to the R.C.N., for the furnace. Naval plumbers connected the hot water tank to the furnace, which means a great saving in fuel and yet provides plenty of hot water.

One sewing machine was sold and the proceeds were used for the purchase of a hot plate. The piano and the other sewing machine were returned to their owners.

Many of the boys who came to us as boy seamen are now Petty Officers, one being a Pay Sub. Lieut. A goodly number who have studied here have received promotion. Two former boys are now instructors, one in Halifax and one at Cornwallis. Many of the boys have manned ships in action that have won honor. Two boys were lost during the year, one by accident and the other on an ill-fated ship. A former boy seaman, Tom Moorcroft, who came to us in 1940, is now a Petty Officer and has been mentioned lately in Despatches. Tom is home on survivors' leave and came here with his bride on their honeymoon. A Wednesday night shower party was arranged for them when Tom had the honor of lighting the lantern and of speaking upon its meaning to the boys at sea.

We welcomed recently a bride from Scotland whose husband is serving on the Atlantic. On her twenty-first birthday a party, with cake and candles, was given her. On Thanksgiving Day the boys bought a turkey and enjoyed it with their friends. On our fifth Christmas Day the Navy provided the turkey and the W.A. to the R.C.N. sent a cheque to provide Christmas cheer. All the Forces were represented. The majority were lonely folks who expected nothing. Though strangers to each other they were on this day one large happy family, with a tree, a gift for everyone, music, carols, and

Letters of commendation of the Home with what it provides are frequent:

This is one of your grateful guests writing to thank you for the very beautiful Christmas... Mike and I have decided on marriage. We do not know when but I promise you a wedding picture. I am going to make our home as much like yours as possible. There I found the true meaning and beauty of Christmas that so many people miss. Mike and I send our love and hope to hear from you soon. God bless you all.

From this lady's mother in Toronto a note states:

Thank you. Miss Blyth, for making my little girl so happy.

If I do land at Naden, I will be in to visit you ten minutes after the first liberty boat.

The report continues, expressing thanks to all who have so splendidly co-operated and heartily supported us... It is by your help we have been able to carry on and to keep the lantern burning for our boys and girls. We hope and pray that the war may soon be over. What the future holds is all unknown, the important thing being that we be faithful to our trust. If we but place our hand in the hand of God we can step out in confidence that where he leads he will also provide.

THE CHRISTIAN MINISTRY Its Attraction and Qualification By Rev. B. Simpson Black, B.A., B.D.

the Lord Jesus." Acts 20:24. The work of the Christian Ministry has many attractions, and there are many qualifications which contribute to success in that work. Our purpose now is to emphasize the one supreme attraction it offers, and the one crowning qualification for its success.

The Supreme Attraction

The highest appeal of the Ministry is the opportunity it affords for usefulness of the highest kind. And the present-day ministry is one of boundless scope and unparalleled opportunity. The great aim of the ministry might be stated in different ways. But let us keep close to Scripture here. In Colossians 1:28 Paul speaks of "warning every man and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus." We read again that God has given pastors and teachers, so as to equip His people for the work of serving, till they all come "to the fulness of the measure of the stature of Christ." The aim of the ministry is the aim of Christianity—the perfecting of man, the highest elevation of his nature. The outcome is no narrow man, but a man of Godlike character and Christlike service, a symmetrical man, with the great truths and the spirit of Christ's religion enthroned in his thought and life and faith —"a man in Christ."

This is the great aim of the Ministry—to get men to Christ that they may become "partakers of the Divine nature." No service we can render our fellowmen equals this. Read I Thessalonians 2:19-20. It is a golden sentence from the pen of the foremost of Christian ministers, the apostle Paul. Hear his impassioned utterance: "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at His coming? For ye are our glory and joy." "Converted souls", wrote Dr. Cuyler, "are jewels in the caskets of faithful parents, teachers, and pastors." The supreme need of the hour is to "turn many to righteousness", to win recruits for Christ. There is nothing petty in that program, nothing humdrum, nothing superficial, but a great crusade that repeats the wonders of primitive Christianity, a great offensive commanding all our zeal in a great and saving cause. This is the supreme attraction of the Christian Ministry. It is a serious, stupendous, and glorious calling in which the Master will make a man the finest instrument He can for carrying out His plans. "I have appeared unto thee for this purpose, to make thee a minister." So said

the risen Christ to Paul. And through our ministry, by His abounding grace, people will be lifted to the heights of character and experience and service. What a ministry! Surely this is usefulness of the highest kind.

Farming, manufacturing, merchandise are all useful and necessary. And undoubtedly God calls men to serve Him in these fields, and in every calling in life men may be His ambassadors. But these supply the needs of the body, while the minister's business is to transform the body into a temple of the Holy Spirit. The surgeon sets broken bones. The minister heals broken hearts. How beautifully does Ian Maclaren in The Bonnie Brier Bush bring this out in the tribute he pays to the pastor of his youth: "People turn to him as by instinct in their joys and sorrows. Men consult him in the crises of their lives, and as they lie dying commit their wives and children to his care. He was a head to every widow and a father to the orphan, and a friend to all lowly, discouraged, unsuccessful souls." The lawyer administers justice, but the ambassador of Christ proclaims mercy. The lawyer settles disputes, but it is a more basic and lasting thing to show men the way to live without disputes.

No general flushed with success in many fields of battle; no admiral with his ship bearing down like a thunder cloud on the foe; no orator holding audiences spell-bound by the wizardy of speech, has a joy like that of the servant of Christ who is heir to an "incorruptible" crown. His trophies are those whom he has led to Christ and introduced to a larger and fuller life. These are his reward in time and his heart's best treasure for eternity. He knows the happy hours when one points a soul to the Saviour and leads wayward feet into the paths of peace.

The Gospel is the most wonderful evangel known on earth, "the power of God unto salvation to every one that believeth." Our distracted and disheartened world needs nothing so much as this saving Gospel, more potent than all the inadequate nostrums that are offered men, mere ditch water compared with the stream that is clear as crystal. To preach the Gospel of Christ is the divinest business to which a living man can dedicate his life. This is one's work as a minister. In the sacredness of its call, the vastness of its mission, and the rich reward that comes to him who enters it, no other vocation is its equal. The ministry is more than a profession. It is a Divine commission. It is the voice of God in the soul impelling a man to speak. It is experience with One who has said, "Rise, stand upon thy feet, for I have appeared unto thee to make thee a minister." It is the supreme vocation, and the Gospel is the master science. It meets every con-ceivable need of the human soul for this world and the next. Dr. James Moffatt had a sermon on "The Faith of Jesus", and we quote this significant sentence—"We catch from Christ the impetus that sends us forward with new heart and hope, nerving us to believe steadily in God and goodness, to the saving of our souls. You may be facing delays or disappointments or even the subtle fear of death. Well, but He is here to show you what faith in a living God can do for you, to begin, to continue, and to end, in the faith that overcomes the world." Add to this Mr. Beecher's statement that "the great duty of the ministry is to give a soul to the great working, thinking, throbbing world." And if as "the Lord's anointed" he never vacates his particular throne of power dispensing the bread of life, he will never have to compete with experts in other fields of knowledge. His business, first, last, and all the time, is to proclaim the Divine grace which purifies human lives and brings every thought and act into subjection to the Christ who alone is able to save to the uttermost the individual and society.

Its Crowning Qualification

The minister's call to his work is in a sense unique. It needs to be said again and again that the ministry is not a mere profession, but a divine commission, even as the Bible is not the result of human thought but a supernatural revelation of God's mind, of His love and plan for the world's redemption. The Christian minister is more than a Christian man desiring to do good and choosing the ministry as one means among many. A merely professional minister is a calamity. He may be learned, instructive, orthodox, eloquent, but if he has no message from God for the everyday life of man, then "the hungry sheep look up, and are not fed." And where there is no message there is no Divine call. St. Paul was most jealous for the peculiar character of his mission, as received immediately from Christ himself. The call to the ministry is a divine passion which the man cannot choose, but which chooses and grips him. Such a man will be a man of power, and out of a large, varied, and original life with God will speak the truth he knows with fresh interest and authority, equipped with that "wisdom that cometh from above".

You young men who stand on the threshold of your future, will you not give to the Ministry your most serious thought? Never mind the objections that are sometimes urged against it. We know them all from A to Z. You will meet with petty annoyances, and perhaps some major disappointments. But other people have their troubles. There are thorns in the flesh in every walk in life. Trials come to all. The Christian Ministry is not immune, but perhaps a special target. So true is this that someone said there are three qualifi-

Budget Receipts

To March 31, 1945			
Summary	1945 Allocation	1944	1945
Maritimes	. \$ 38,000.00	\$ 1,422.36	\$ 1,157.93
Montreal & Ottawa	95,000,00		
Toronto & Kingston	104,000.00	5,943.83	7,577.02
Hamilton & Tand	. 184,000.00	9,878.80	9,496.23
Hamilton & London	. 136,000.00	4,974.26	5,749.00
Manitoba	10 000 00	401.51	461.85
Saskatchewan	8,000.00	299.77	
Alberta	14,000,00		348.94
	. 14,000.00	695.21	444.85
British Columbia	. 12,300.00	- 294.25	547.53
	\$497,300.00	\$23,909.99	00F 700 0F
Sundry			\$25,783.35
J		17.16	253.14
		\$23,927.15	\$26,036.49
		7-0,0-1110	φ=0,000.40

cations for being a minister—the wisdom of Solomon, the patience of Job, and the hide of a rhinoceros. But the God who makes the wrath of man to praise Him can use all disagreeable things for a minister's enrichment and growing power.

ister's enrichment and growing power.
Think only of the bigness of the minister's task. It is a real man's job. Out upon the people who for any reason, either of ignorance or maliciousness, indulge in unbalanced hyperbole about the smallness of the minister's calling. Never since Christianity first broke upon the world with the preaching of the glorious Gospel has there been such an opportunity for a minister who is God-sent and Spirit-filed, as in these days of crisis and unprecdented opportunity. You young men, with motives high and pure, desiring to make the most of your life, do not pass by this open door until you have reflected on the interests at stake. Don't you want to be in the succession of the Church's prophets and leaders? Don't you want to touch the souls of your fellowmen and lift them up to stronger faith and nobler ways of living? In the Ministry of Jesus Christ it will be yours to deal with all the practical and common problems of men; yours to bear the burden of sorrow and perplexity with others, to speak the cheery word, to be in the com-munity a centre of kindly influence; yours, in a word, to lift up Christ and preach the saving doctrine of the Cross. It is yours to take your place in the wonderful, rushing life of your time and show men how to love God and their brother.

This—I appeal to your conscience and best judgment—is a service great beyond all other, and a glorious preparation for the larger ministry that lies beyond.

As for the Presbyterian ministry, Canadian Presbyterianism is but a section of a larger whole—part of a denomination which possesses numbers, learning and eloquence, a noble history and an assured future, whatever form it may yet take. This great Church needs recruits, and appeals to you at this hour in our Canadian history that is so full of destiny.

THE SYNOD

ALBERTA

THE Annual Meeting of this Synod was held in Knox Church, Red Deer, Alberta, the date being October 24th to 26th, 1944.

Apparently very earnest consideration was given to several serious problems that confronted the Synod. A review of the report brings this to light and this fact was sufficient to make the meeting quite interesting.

The Moderator's chair was filled by the election of Rev. M. G. Garabedian, B.A., B.D., of Calgary, where he is minister of the North Hill congregation. He succeeds Rev. R. A. Sinclair, B.A., of Innisfail. After the usual welcome to the new Moderator, Mr. Garabedian assumed the duties of his office. Mr. Sinclair was thanked for his faithful services during his term of office and for his inspiring sermon. This was based upon Hebrews 12: 4 and Jude 3 and was an earnest appeal for humility and zeal in active service.

Noting the presence of visitors, the Moderator welcomed Rev. E. H. Johnson, who was invited to sit and correspond. Miss M. Webster, Miss F. Matthews and others were heartily welcomed.

In addition to the usual arrangements, which marked the first session of the Synod, the docket provided that Rev. E. H. Johnson's, Secretary for Missionary Education, address be heard in the morning of the Wednesday and Rev. J. MacBeath Miller, Convener of the Assembly's Committee on The Needs of the West, be heard at two o'clock in the afternoon and that the Moderator of the General Assembly, Rev. A. C. Stewart, M.A., be heard at the evening session with Miss M. Webster, Girls' Work Secretary. Permission was also given the Presbyteries to meet between sessions.

The service of Communion was held at ten o'clock in the forenoon of Wednesday. This was conducted by the Moderator, assisted by Rev. R. A. Sinclair and Rev. D. J. Firth, ministers, and Messrs. Lucking and

Hendry, elders.

The business of the Synod was then resumed by confirming the Roll. This was followed by the naming of Committees and then the Clerk having reported correspondence this was considered and matters dealt with arising therefrom.

Rev. E. H. Johnson was next heard, who gave a very illuminating address on the mission work of our Church, which was received with close attention and appreciation, the resolution of thanks being accompanied by the "conviction that the revival of our Church work will come only in response to the missionary appeal and that we should pray that God would richly bless the efforts of the speaker".

At the opening of the afternoon session the Moderator of the General Assembly, Rev. A. C. Stewart, M.A., was heartily wel-

comed.

Complying with the order of the day, the report of the Committee on Evangelism, Church Life and Work, was presented by Rev. A. J. Gowland, M.A., minister of Knox Church, Calgary. This report urged that ministers and session give serious consideration to the work of evangelism, regretted the alarming increase in the consumption of alcoholic liquors and urged that ministers and sessions co-operate with the Associated Temperance Forces of the Prov-

In dealing with Juvenile Delinquency it was agreed that The Presbyterian Church in Canada should seek the co-operation of other Christian communions that jointly they might apeal to the Dominion Government for a more rigid censorship of motion pictures, with a view to eliminating drinking scenes, crime scenes, etc., from youth's programs, that worship should be encouraged in every home and that Every Day be commended. The desire was also expressed that the Acts and Proceedings of the General Assembly and other Church courts be given greater publicity in the newspapers

across Canada.

Labor should be given sympathetic conand ministers and sessions sideration should assume responsibility for welcoming the men and women of the armed services upon their return to civilian life, and for aiding in their re-establishment. The importance of missionary literature as a very necessary feature of the missionary enterprise was emphasized. It was recommended by a resolution from the Presbytery of Calgary that special attention be given to the prayer life of ministers and the following was passed: That the Synod set apart a portion of the first forenoon for a ministers' fellowship period of discussion on the prayer life of ministers and that the same period for elders be devoted to discussion of the prayer life of the Church.

As it was agreed that Rev. MacBeath Miller, Convener of the Assembly's committee on the needs of the West, should be heard at this session, the Convener called on him to address the Synod. A striking feature of his address was that there was a very serious steady decline generally in the work of our Church and especially in the number of families and children."

Before discussion of Mr. Miller's report, Mrs. P. A. Jardine was welcomed by the Moderator and addressed the Assembly, bringing greetings from the W.M.S. to the Synod. She was heartily thanked by the Moderator and assured of the appreciation of the work of the women and of the Synod's co-operation.

The discussion of Mr. Miller's report engaged the participation of a number of the members as well as some of the visitors. Rev. E. H. Johnson reported that the General Assembly had set up a Radio Committee to investigate the whole question of broadcasting. Dr. Morley urged a bold front to the problem and asserted the need for laymen's organizations and radio broadcasting, and the need of a Church paper in addition to The Presbyterian Record. Others emphasized the employment of retired ministers; the foresight, zeal, and energy illustrated by the famous Superintendent, Dr. James Robertson, was commended, that ministers and elders should be zealous in working in the districts adjacent to their parishes; care was needed in following members moving from one community to another; the necessity of assisting prospective students for the ministry and closer co-operation with labor were affirmed; and the establishing of a Presbyterian centre for our students on the campus of a Western University was declared desirable.

Rev. Mr. Gowland then had the privilege of conducting the passing of his recommendations, which were considered in their order and it was agreed that the General Assembly's Committee be advised of the Synod's recommendation that Mr. Gowland act on behalf of the Presbyterian Church on the Provincial Committee to receive discharged service men.

An appointment was made to the Provincial Girls' Work Board in the person of Mrs. E. J. Olson.

The Pensions report was presented by Rev. Ian P. MacSween, B.A., of Sylvan Lake, the burden of which was that all concerned be admonished to support this scheme of the Church, noting particularly the obligations of congregations, as established in 1943 (see Pension Fund Report Page 122, Assembly Minutes), "all charges having the services of a minister and pay-ing stipend shall pay into the Pensions Board Treasury before January 31st of each year one per cent. of the amount re-ported as Amount Raised for All Congre-gational Purposes for that charge in the last published statistical report of the General Assembly." Only nine congregations were reported as having met this require-

The Report on Missions was presented and was gratifying in the fact that all fields had been supplied during the summer and that satisfactory work was reported. There

was one recommendation:

That we admonish every minister, assisted by his elders, to seek opportunities to reach out to others in the immediate vicinity of his parish with the message of salvation, and seek to establish new fields and so strengten the Church.

Rev. Dr. E. F. Molnar, reporting his survey in the Fraser Valley, said that there was an opportunity among the non-Anglo-Saxon young people, and it was important to take advantage of this immediately.

An overture to the General Assembly was adopted asking that the ten per cent. cut in stipend be restored to Dr. Molnar, thus making his stipend \$1,800 and manse,

retroactive as of the present date.

An encouraging attendance marked the evening session to hear the speakers an-nounced. Miss Webster, Girls' Work Secretary, gave a very interesting address on her work, emphasizing the fact that in late years the home, community, and Church had not provided satisfactory training and programs for youth. She urged the members of Synod to support the Church in its present effort to meet this need, and to aim high for our young people.

The Moderator of the General Assembly, Mr. Stewart, made a very strong appeal for loyalty to the great King and Head of the Church, and for close fellowship with him in the work committed to us. His address ended on an encouraging note that God's resources are at our disposal, and that we should, therefore, in confidence in Him, press on in the work committed to us.

After the singing of a hymn and the Benediction, the Moderator adjourned the Synod to meet at ten o'clock in the morning

of the following day.

On the 26th, after Synod was constituted, the Missionary report was continued. Rev. J. MacBeath Miller stated that the needs of the West required very urgently an additional staff of nine ordained ministers

within the Synod's bounds.

It appeared evident that work should be carried on by our Church among the Indians in the vicinity of Rocky Mountain House. A resolution was then adopted that correspondence be entered into with our Church's Committee for Indian work, requesting it to urge upon the Dominion Government the establishing of an Indian School in this community

It was felt too that appreciation should be expressed to Mrs. Molnar, wife of Dr. E. F. Molnar, engaged in the Hungarian work of the Synod, for her capable assistance to her husband, particularly in frequently taking full responsibility for the services and the work during the absence of Dr. Molnar. A copy of this resolution was ordered sent to Mrs. Molnar.

It was resolved that the Board of Mis-

sions be asked to make further efforts to secure men adequately to man our fields; in the light of Dr. Molnar's investigations, an overture to the General Assembly was approved requesting that the General Board of Missions be instructed to renew and study the non-Anglo-Saxon situation with a view to extending our work. The following suggestions were made:

That this work should have respect both to the older and younger generations; that full explanation should be given of our sys-tem of Church polity and financing and that they should be encouraged to active support of our Church's work; that the responsibility of this mission work should rest upon the Board until it becomes self-sustaining;

That the employment of bilingual ministers should be considered and that there should be co-operation between such and the Anglo-Saxon ministers adjacent, and that in outlying districts weaker Anglo-Saxon congregations should be encouraged to receive, and to co-operate with the non-Anglo-Saxon members; that the educational standards of the ministry, and stipends, should be sustained, that travelling and car expense should be provided for the Ordained Missionary, that the radio should be used to the fullest advantage as opportunity presents itself.

The report was then adopted. At this time the Moderator of the General Assembly, desiring to withdraw, spoke briefly, expressing appreciation of his reception and the courtesies accorded him by the Synod.

Adjournment then took place.

At this session, after devotional exercises, the report of Evangelism and Church Life and Work presented a further recommendation based upon the correspondence from the synods of Manitoba and Saskatchewan. The Synod approves the overture of the Synod of Manitoba with respect to a joint conference of the three prairie Synods and agrees to accept the invitation of the Synod of Saskatchewan to meet in the city of Saskatoon and, further, that the General Assembly be overtured for permission to meet outside its bounds in 1945 and that the General Assembly be requested to meet the necessary financial assistance to cover travelling expenses above the normal cost.

The thanks of the Synod was then expressed to Rev. J. MacBeath Miller for his presentation of The Need of the West.

The report as amended was then adopted.

S.S. and Y.P.S. Report

This was presented by the Convener, Rev. H. Douglas Stewart of St. Andrew's Church, Edmonton. Its recommendation included the usual sincere appreciation of the faithful services of all engaged in the work of the Sabbath Schools and Young People's Societies and commended to ministers the duty of early encouraging young people to plan for the summer camp, that the dates of the various camps be set early in the

year and that such information, with other relative material, be forwarded to all groups within the Synod as early as possible; that a well be drilled on the camp site before next summer; that all ministers lend their support to securing a large supply of fuel for the camp; that funds be raised to enlarge the dining hall, and other work, by subscriptions from youth within the Synod; that the W.M.S. be thanked for their splendid donation of \$2,000. for the purchase of the Pearson property.

The report was then adopted.

Rev. I. P. MacSween further reporting

for Standing Committees pressed the mo-

tion of which he had given notice:

That the distinction between the S.S. and Committee and Camp Executive should be discontinued and that the Camp Executive be constituted of a sub-committee of the members of the S.S. and Y.P.S. Committee; and that the Camp Executive consist of Synodical Convener, Presbytery Conveners, and Messrs. MacSween and Sinclair; and that this sub-committee be concerned with all matters pertaining to the Camp. This resolution was adopted.

A report of the Committee that the Presbytery Records were correctly and carefully kept was presented and adopted.

Treasurer's Report:

Rev. R. A. Sinclair, Treasurer, reported

a balance of \$51.62 on hand.

In this connection it was agreed that the two members from the Presbytery of Peace River be paid their expenses, including fare, berth and meals en route, and in keeping with the suggestion made by the Secretary of the Fund, Rev. Dr. J. W. MacNamara, "the Ephriam Scott Fund, now in the hands of the Church Treasurer, be transferred to the Treasurer of the Synod as a Trust Fund under the signatures of the Clerk and Treasurer;" that the congregation of Lloydminster be granted a loan from the Trust Fund of the Synod to the amount of \$400, this to be repaid at the rate of \$200 at the end of 1945 and of 1946, without interest; that in default in a payment a penalty of 3 per cent interest charge be made, retroactive to the date of the loan.

This report was adopted.

Budget Report:

The Convener, Rev. J. MacBeath Miller, presented this and the recommendations were considered seriatim.

The allocation of \$14,000 was accepted and was assigned to the Presbyteries as Peace River \$850; Edmonton \$4,885; Red Deer \$1,330; Calgary \$6,000. All congregations were urged to continue the Spring and Autumn special budget offerings; that congregations, especially Sunday Schools, be encouraged to choose definite missionary objectives on the Home or Foreign Field in order to increase the interest in the missionary tasks of our Church. This report was adopted.

Rev. R. A. Sinclair presented an overture

from the Presbytery of Red Reer and upon motion it was approved and transmitted to the General Assembly. The prayer of this

overture is, as follows: To authorize the expenditure of funds through the Board of Missions to purchase or build or lease a suitable building near to or on the campus of a western University, to be determined by the General Assembly, preferably the University of Saskatchewan; to appoint a clergyman or layman as house master capable in every respect; to provide such with a sufficient salary and operating expense account to enable him and the house to meet the students on their own level; to leave this appointee free in conducting the house in the hope that an effort to increase the interest of the Christian Church in every activity of life may be presented to the students and so seek to bring them into the ministry and service of the Church; to regard this arrangement as a trial, and to authorize the expenditure necessary.

When the resolution to adjourn was made it had respect to this resolution and accordingly the Synod decided that the fortieth meeting of the Synod of Alberta be held in First Presbyterian Church, Edmonton, on the fourth Tuesday of October, one thousand nine hundred and forty-five at eight o'clock in the evening, unless authorized by the General Assembly to meet elsewhere on date and time appointed.

The Committee on Resolutions reported thanks were due the Session of Knox Church, the Organist, and Choir, for their assistance; the members and friends of the church for their entertainment in their homes, and for the special supper provided on Wednesday evening; thanks also to Rev. E. H. Johnson and Miss Margaret Webster and Rev. A. C. Stewart, Moderator of the General Assembly, for their presence and their addresses.

The matter of taking too lightly the duties of the Synod was emphasized by a resolution: that in view of the importance of the meetings and of the work considered, and in view of the fact that certain ministers, elders, leave the Church court very early, and in view of the relatively heavy expense in the holding of meetings of Synod, this Synod deplore the fact of the withdrawing early from the sessions of the Court. That in future the treasurer be authorized to refuse payment of transportation allowance to those who withdraw, except under such circumstances as shall be decided by the Synod.

Rev. Dr. Stevens of Brownvale was commended for his splendid work and the Synod recorded its appreciation of the attendance of the representatives from the Peace River.

His high endeavors were an inward light That made the path before him always bright.



BRAMPTON CHOIR, MINISTER AND C.B.C. OFFICIALS.

Among the Churches

Brampton, Ont.

The photo of Brampton Choir, minister, and CBC officials was taken after the special service conducted in Brampton and broadcast by the BBC to Canadians overseas (The April Record—P. 114). The deep personal interest of the Choir may be gauged by the fact that members of their families who are serving, or have served, overseas include 5 husbands, 18 brothers, 3 sons and 3 sons-in-law. Three of these have been killed on active service with the RCAF. The congregation has 92 names on its Honor Roll, and has lost 8 men on active service.

The broadcast service was planned with two things in mind: that it would be a Church service for the men in the Forces; and that through it they would also have a sense of participating in the public worship of the home Church.

The service followed this order: Psalm 31, Through all the changing scenes of life, with the Call to Worship (Psalm 72:18-19) coming between the first and second verses. A prayer of invocation preceded the lesson, Phil. 2:5-13 and Romans 8:34ff. The anthem, Bless Thou the Lord, O My Soul, was followed by the pastoral prayers concluding with the Lord's Prayer sung by the Choir. The sermon, Our Trust in the Power of God, had as its text Hebrews 13:20, God... who brought again from the dead our Lord Jesus. The Choir then sang hymn 651, O Lord our Banner, God of Might. Following prayers and benediction, the service closed with the singing of hymn 502, I am trusting Thee, Lord Jesus.

On Sunday, March 25th, First Presbyterian Church celebrated its 89th anniversary. Rev. A. C. Stewart, M.A., Moderator of the General Assembly, was the speaker at the morning worship. Mr. Stewart brought an

inspiring message from the text, I have finished the work Thou gavest me to do.

Rev. James Ferguson, B.A., of Barrie was the speaker for the evening worship and brought a timely message on Prayer. The Senior and Junior Choirs, under the able leadership of Mr. F. Boyd Wood, rendered special numbers which added greatly to the services of the day.

Through a very generous gift from one of the members of the congregation and a liberal contribution from the Women's Association, the Managing Board were able to make the final payment on the manse debt. On Tuesday evening following the anniversary services a congregation social was held when a short program of sacred numbers was presented, the special feature being the burning of the mortgage. Solos were given by Mrs. A. E. Dickson and Mr. E. A. Bedford.

Mr. Duncan McIntyre, Treasurer, outlined the progress made by the congregation during the last few years in paying off its indebtedness; the debt on the memorial organ, the debt on the church, and the debt on the manse. This is the third mortgage to be burned in just over two years. Mr. McIntyre then presented the discharged mortgage to the minister, who received it on behalf of the Session and congregation, and then asked Mr. George Foulis, one of the oldest members' whose generous gift made this possible, and Mrs. William Dey, a representative of the Women's Association, which organization has done so much toward reducing the debts on the congregation stood for the burning of the document and as the embers died away all joined in singing the Doxology after which the minister offered a prayer of thanksgiving. Short addresses were given by Mrs. John Irvine, Vice-president of the Women's Association; Mr. W. Paisley, Chairman of the Board of Managers; and Mr. A. S. Gibson, Representative Elder.

Fort William, Ont.

In the presence of a large congregation in First Presbyterian Church on Easter Sunday a marble tablet was unveiled in memory of the late Mrs. W. B. Gray who recently passed away at the early age of 41 years. Mrs. Gray was an educated and cultured woman, and lived a beautiful life. The memorial was the gift of the Young Women's Guild. The address of presentation was made by Mrs. Andrew Watson, following which Rev. J. Stanley Flook offered the dedicatory prayer. congregation sang, The Saints of God, their conflict past.

The congregations of St. Paul's, Kemptville, and St. Andrew's, Oxford Mills, recently welcomed a new minister, Rev. John Botting, and his bride at a happy gathering in the Church Hall, where Mr. Donald Morrison presided as master of ceremonies. On behalf of the congregations Miss Gladys McCaughey presented Mr. and Mrs. Botting with a substantial purse, and little Lorraine Wilson a bouquet to Mrs. Botting. Several members of the Brockville Presbytery and their wives brought greetings and Rev. Wm. Reynolds of Spencerville read an address. Mrs. Fitzsimons of Cardinal presented a silver tray. After a pleasant hour of fellowship the evening's program was brought to a close by singing Blest be the Tie that Binds.

Sackville, N.B. Sackville Presbyterian Church sustained an irreparable loss when Mr. W. Edmund Tingley was called by death on February 15th, at the age of 69 years, after ten days illness. A gentleman of fine Christian character, and kindly disposition, his presence will be much missed in the home, church and community.

During the remodelling of the church here Mr. Tingley took a very active part in the work. He wired the church building himself, and installed the lights, thus saving the church much financially. He was at all times willing and eager to help in every possible way with any phase of church work and life. The sympathy of the church goes out to Mrs. Tingley and her family.

Following a private service in the home, the funeral service was held in the church, Rev. F. G. Purnell, Fairville, N.B., officiating.

Montreal, Que.
On Good Friday evening, March 30th, a large gathering of members and friends of Kydd Memorial Church witnessed in the Church Hall a Pageant by the Young People's Society under the able leadership of the minister, Rev. Peter DeRuiter. This was entitled, The Challenge of the Cross. Mr. DeRuiter said that the Young People's

Society was not a year old and this was their first Pageant. He also said that half of their weekly contribution was given to the French Presbyterian Mission work in Quebec and that the entire proceeds of the evening's contribution would be given to this worthy cause.

Merritton, Ont.

Two events of importance have recently taken place in St. Andrew's Church. On February 25th the 100th anniversary was celebrated. The preacher for the day was Rev. James M. Milroy, M.A., of Rogers Memorial Church, Toronto, who preached two very rich and inspiring sermons that will long be remembered. During its long history the church has been served by Rev. J. Lindsay Robertson, Rev. Thomas Paton of missionary fame, Rev. Geo. Extence, Rev. R. G. Stewart, and Rev. C. M. Wyse. As student ministers this church was served by H/Lieut. Col. J. Logan-Vencta, H/Capt. Rev. J. Fred Goforth, M.C., and Rev. Chas. G. Boyd. The present minister is Rev. Robert B. Milroy, M.A., who came to the charge from Knox College. In the past two years under his ministry much has been done to beautify the church building and enhance the worship of the church.

On February 4th the minister, Rev. Robert B. Milroy, dedicated a beautiful altar type communion table. The table stands as a memorial to Flt. Sgt. Evan Ellis Nelson who was killed over Bengazi in the African campaign. The table was placed by the young airman's parents and brother and sisters. In a few weeks' time a Minshall organ is to be dedicated as a memorial to six young men, who were members or closely connected with the church and who also have made the supreme sacrifice. It will also be in the nature of a thank you token to the many young people of the congregation who are serving in the Armed Services. St. Andrew's has a rather unique record in its service to the country for out of a congregation of about 150 there are 67 men and women in the three Services.

Sarnia, Ont.

A very promising cause has grown up on the Lake Shore Road north-east of Sarnia. A few years ago this district was almost entirely a summer community. Recently many permanent homes have been built and people in increasing numbers have taken up residence there. On account of the lack of Sunday transportation a small Sunday School was started in a summer cottage by Miss Ruby Walker, deacon-

ness at large. St. Andrew's Church, Sarnia, sponsored the work. An active committee was appointed and a canvass made of the congregation with the result that some \$1,700 was raised for the project. A fine lot was purchased in the center of the district and a building was erected to accommodate the Sunday School. This building was opened and dedicated in January by the Presbytery of Sarnia and under the leadership of Miss Athalie Read, a deaconess appointed by the National Council of the W.M.S., the work has made considerable progress. There are now over 60 children in the Sunday School with seven teachers. A troop of Boy Scouts, a pack of Wolf Cubs, and a C.G.I.T. group have been organized. The ladies have formed a Women's Guild which has been very active. The building has been equipped with chairs and tables, and a pulnit, the gifts of interested friends. The Women's Guild has purchased a piano. It is hoped that services will soon be held for the benefit of the adults as well as the young people. This is the third missionary enterprise that has been fostered in the vicinity by St. Andrew's.

Edmonton, Alta.

Westmount Church reports with deep regret the passing of two of its most loyal members, Mr. J. C. Dunn and Mr. A. Waagen, within a period of six months. Mr. Dunn had been associated with the congregation since its inception. As an extremely active member of the church, he was Chairman of the Board of Managers until the time of his death and the congregation acknowledges with profound gratitude his services and his financial help. Mr. Waagen was also a very valuable member of the church, being Chairman of the Property Committee as well as serving on the Board of Managers.

Leaside, Ontario.

Easter Sunday was a day of thanksgiving for the Presbyterians of Leaside when the lower section of the new church building was opened for public worship. Rev. A. C. Stewart, M.A., of Midland, Moderator of the General Assembly, was the preacher at the morning service and Rev. Edgar Foreman, Clerk of Toronto Presbytery and Moderator of the Synod of Toronto and Kingston, gave the evening message. Rev. J. C. Hay, minister, conducted both services. In the morning the building was filled to its capacity of 400 and in the evening the attendance was extremely good.

The following Monday evening a social gathering, under the chairmanship of the former Interim-Moderator, Rev. W. T. Mc-Cree, was thoroughly enjoyed and this was followed by refreshments when the ladies used their new kitchen and equipment for the first time. Greetings were received from the Toronto Presbytery, several Toronto and local churches, the Mayor of Leaside, and others.

Through the missionary efforts of the students of Knox College meetings had been held on Sunday mornings in Bessborough Drive School until in October, 1942, a Communicant Roll was formed and a con-

gregation organized under the supervision of the Session of Glebe Presbyterian Church. Mr. J. C. Hay and Mr. I. R. Carroll, assisted by other students from Knox College, gave the spiritual lead to the group but the need for a building and week day activities was strongly felt and in December, 1943, plans were entered into to secure land and start the erection of a church building. A portion of land was purchased in the heart of the new and growing section of the northern end of Leaside. Mr. James Wilson, a member of the congregation, drew the plans for a modern church with seating capacity of 600, the lower storey only to be completed at this time.

Through the generosity of members and friends and, in particular, those from other Presbyterian churches in the neighboring parts of the city, the financing was accomplished and it is anticipated that the funded debt will soon disappear. Numerous articles of equipment have been donated, including the communion set, lectern, communion table, collection plates, hymn books, dishes, etc. Leaside is a town of 15,000, a growing and substantial community, and this church will fill a large place in its future life.

Sand Hill, Ont.

This congregation mourns the loss by death of Mr. R. W. Spence who faithfully served the church over a period of many years, having held office in every department. Mr. Spence was an active member of the Building Committee of the present church building and was the only remaining member of that Committee. For over forty years he faithfully served as Record Secretary.

London, Ont.

The unveiling and dedication of a beautiful memorial window was an impressive feature of the Sunday morning service in New St. James Church on March 18th.

The subject exquisitely depicted is Easter Morning. It shows the angel at the tomb of our Lord making announcement to the three women, He is risen! He is not here!

The window was erected to the memory of William Webster, pioneer elder of the congregation, and his son George Taylor Webster. It is the gift of the family of George Taylor Webster. The service was conducted by Rev. T. J. Watson, minister of the church. Rev. C. Carlyle Webster of Zion Church, Charlottetown, unveiled the window. Speaking on the Resurrection, the subject depicted on the window, Mr. Watson said that the real test of any religious faith is what does it make of death. We want assurance about the unknown. The Resurrection is the key to many of the mysteries of life. It is the assurance of everlasting life. The nature and character of God demand this.

After the dedication Mr. Watson paid tribute to the lives commemorated by the window, pointing out the high value set upon the eldership by The Presbyterian Church. William Webster was an elder in the early days of the church's history. As an elder and trustee of the church property he sought the peace and prosperity of Zion. His son, George Taylor Webster, showed a like interest in the work of the church, and such men are to be held in everlasting remembrance. Special music featured the service, the Choir singing the Anthem, Jesus is Risen, while Miss Wyeth sang Bless This House.

Pictou, N.S. Presbytery of Pictou Prepares for Fitting Commemoration of Its 150th Anniversary

It will be 150 years on the 7th of July next since the Presbytery of Pictou was constituted. However, since July 7th this year falls on a Saturday, it is proposed that the commemoration observance begin on Tuesday, July 10th. As yet only a tentative program has been worked out. Opening services will be in the open air on the site of the barn in which the Presbytery

first met and was constituted.

Descendants of the first members of Presbytery are being invited to take prominent parts. Rev. D. G. Archibald, the present minister of the Presbyterian Church at East River, St. Mary's, Pictou County, is a great, great, great grandson of Dr. MacGregor, the first minister to be settled in the Presbytery of Pictou. The Honorable Mr. Justice Graham is a great, great grandson of the first Presbytery Elder, Robert Marshall. It is confidently expected that whoever will be the choice of the General Assembly for its Moderator, when it meets next June,

will attend. This will be an event of especial interest to Maritimers in every part of the North American continent, and in other lands also. It is hoped to have the June issue of The Presbyterian Record carry the program for this historic occasion in more extended form

Sherbrooke, Que.

In the presence of a crowded congregation a communion table of chaste design was unveiled and dedicated at a Communion Service held in St. Andrew's Church on March 25th to the memory of the Rev. Alfred Bright, who had been minister of the Church from 1915 to 1928 and returned to the congregation in December of 1943. He passed away on April 2nd, 1944.

The service was conducted by Rev. E. A. Wright, the present minister, and the sermon was preached and the prayers of dedication offered by Rev. C. Ritchie Bell, B.A., B.D., minister of MacVicar Memorial Church, Montreal. The table was unveiled by Mrs. Arthur Edwards and Mrs. C. A. Turner, the President and Vice-President of the Ladies' Aid. The baskets of roses in the church were the gift of Mrs. Etta Bright in memory of her late husband and her son, Captain John Bright, who was killed in action just a few months after his father's

passing.

In the course of a memorial tribute based upon the passage, "And he showed me a upon the passage, And he showed he a pure river of water, clear as crystal, proceeding out of the throne of God and of the Lamb". (Revelation 22:1:), Mr. Bell said, "There is nothing surprising in the circumstance that the New Jerusalem in John's vision was a city built upon a river. Most of the world's great cities have been so built. The surprising thing is the place from which the river of John's vision took its rise. The world's rivers take their rise from springs far up amongst the hills. This river took its rise in a Throne. There is a truth here which we are all familiar with. It is this, that, if we would trace any kind of influence or inspiration to its source, we find it in a throne. We find its character governed by the occupant of the throne.

We are thinking to-day of one whose influence is with us still. His influence was a cleansing, refreshing, fructifying influence. He brought coolness and rest to those who suffered from the burden and the heat of the day. The dispirited, meeting with him and looking at him, went away as a fresh and more hopeful beginning. Where, did that influence take its rise? Where, but in the Throne of God and the Lamb, at which Alfred Bright made his continual obeisance, and by which he was controlled.

We remember so many things about him to-day and we pay homage to the loyal Ambassador of God, who spent his strength in the service of his Church, to the Preacher of the Word, whose joy was to open to us the Scriptures as he journeyed with us on the way, and to the beloved Pastor with the great heart, who never wearied in welldoing for us and ours. He exercised his great gift of preaching to persuade men and women that the Lord Jesus Christ alone and women that the Lord Jesus Christ alone had the right to sit upon the throne of their lives. He did do what he was commissioned to do, to preach Christ as Lord. He preached Him in all His beauty and winsomeness and there are men and women in this city and throughout this Dominion who did crown Jesus Christ in their own lives as a result of his ministry."

The service was broadcast over the local

station.

MRS. LOUIS H. FOWLER

Word has just been received of the death Mora has just been received of the death of Mrs. Louis H. Fowler, wife of Rev. Louis H. Fowler of Westminster Presbyterian Church, Sault Ste. Marie, Ontario. The end came suddenly April 14th. The funeral service was held in Westminster Church and interment took place at Warkworth. Ontario. Further reference to this worth, Ontario. Further reference to this will be made in the June issue.

REV. W. T. CRANS

Rev. W. T. Cranston was b
East, Ontario, where he recei
School education. He took his
studies in the city of Guelph and
tered GM University and grad
Theo from the Presbyterian of Mont A. He was called to Temple
Delaware in London Presbytery in 1. J.
From there he was called to Sixteen and
Nelson in Hamilton Presbytery and finally
to Tottenham, Beeton and Schomberg in
Barrie Presbytery in 1926. In 1909 he
married Edith Copeland of Collingwood. He
is survived by his wife, a daughter, Mary,
Mrs. Lilleland of Kimberley, B.C.; and three
sons, Robert Alexander of Toronto; William
in active service overseas; and Allan in
training at Camp Borden. He died in Alliston Memorial Hospital, Mar. 26, 1945, in his
71st year. The funeral service was conducted by Rev. J. R. Greig, Moderator of
Barrie Presbytery, and Rev. Dr. N. R. D.
Sinclair, the Clerk, assisted by Rev. Geo.
Purchase of the United Church, Tottenham.
Interment was in Bolton Cemetery.

Mr. Cranston was an earnest and faithful preacher and pastor, much beloved by his parishioners and by his fellow-presbyters. In spite of failing health he carried on his work, but finally retired in Nov. 1944. The Presbytery of Barrie joins with the Tottenham parish in expressing sympathy to Mrs. Cranston and the family, and also in paying tribute to his memory.

Rev. R. A. Cranston, now living retired in Toronto, is a brother.

REV. WILLIAM MacINTYRE, D.D.

Dr. MacIntyre was a Canadian by birth, an honor graduate in Arts from Queen's University, and in theology from Queen's Theological College, Kingston, Ontario. After a few years in the ministry of The Presbyterian Church in Canada he was called to Ogdensburg, New York. His ministry in Ogdensburg extended over thirty years.

Dr. MacIntyre was a preacher of distinction and a faithful pastor. He suffered a serious attack of influenza early in the year. Although greatly weakened by this illness he preached the concluding sermon in a series of expositions of The Lord's Prayer just before being taken to hospital early in March. He passed away on Sunday, March 25th.

Dr. MacIntyre through his thirty years ministry in Ogdensburg was esteemed by citizens of all walks of life as one of the city's noblest characters and finest citizens. His gracious influence was very far-reaching.

MRS. G. LLOYD EVANS

After a period of failing health Mrs. G. Lloyd Evans, wife of Rev. G. Lloyd Evans, formerly of Jarvis, Ontario, died in Toronto General Hospital on March 26th in her 71st year. Mrs. Evans took a deep and most active interest in the work of the Church. She was especially interested in unday School and Young People's work and for many years was teacher of the Young Ladies' Bible Class. The W.M.S. also claimed her attention and she had very acceptably filled the office of President of both the Huntsville and Jarvis, Ontario, Auxiliaries of the W.M.S.

The funeral took place from Morningside Church, Toronto, with Rev. Edgar Foreman conducting the service and interment was made in Sanctuary Park, Weston, Ontario. Six fellow students of her son, Rev. D. T. Evans, acted as pall bearers.

Mrs. Evans is survived by her husband, three daughters, Mrs. Bronwen Old of Ipswich, England; Mrs. C. G. Parish of Weston; and Mrs. W. R. Hopkins of Winnipeg; also two sons, Griffith John in the Armed Forces, and Rev. Dillwyn T. of Norwood, Man.

BRITISH AND FOREIGN BIBLE SOCIETY

New Appointments

The British and Foreign Bible Society in Canada and Newfoundland announces the appointment of the following Secretaries to work in the Montreal and Quebec Auxiliaries: Capt. Rev. M. W. Booth, B.A., B.D., presently minister of Arvida United Church, P.Q., and Group Capt. Rev. John McNab, M.A., B.D., Command Chaplain of the R.C.A.F. Both appointments have been made with the full concurrence of the Boards of the Montreal and Quebec Auxiliaries.

Mr. Booth has had a fine career in the United Church of Canada. He is well equipped in every way for the work to which he has been appointed. He has served as a part time Chaplain with the Canadian Army, and is at present serving as padre for the Air Force Unit in Bagotville, P.Q. Mr. Booth will have charge of the work in the City and Island of Montreal, and certain adjacent branches. He is a graduate in Arts of Victoria University, Toronto, and has a B.D. from Union Seminary, New York.

Group Captain Rev. John McNab has been a Command Chaplain of the R,C.A.F., and had a great part in shaping the Chaplaincy Department of that branch of the service. He is a graduate of Queen's University, and also of Columbia. He will have charge of many branches in the Montreal Auxiliary, and all the branches in the Quebec Auxiliary.

MISS

Contributed by Rev. E. H. Johnson, B.Sc.,

THE BOARD OF MISSIONS IN ANNUAL SESSION

ATE on the afternoon of Friday, March 23rd the General Board of Mission completed a heavy schedule of busine, and was dismissed with prayer by the Chairman, Dr. Robert Johnston of Ottawa. It had met as usual in the hall of St. Andrew's Church, Toronto, beginning on Tuesday evening, March 20th.

The increased volume of business was a healthy indication of expanding activities on all the Church's mission fields at home and overseas. Extra time was required for discussion of new ventures in mission work for which the Board has no recent precedent. The whole spirit of the meetings was one of optimism for on every hand reports indicated progress.

The Treasurer of the Church was able to announce that 1944 budget revenue had increased more than 10% over 1943, reaching about \$357,000. This news was of special interest to the Mission Board, as the largest spending board in the Church, using almost 70% of total expenditure.

Expenditure estimates for 1946 are down to \$246,433.00 as against \$250,000 for the previous year. This is due to two causes, (1) a shortage of men to fill vacancies both at home and overseas and (2) a move toat nome and overseas and (2) a move to-wards self support among congregations which had been drawing Mission Board grants. The Board was delighted to learn that 9 charges had given over Mission Board grants entirely. They are Harvey Station, N.B.; Scotstown, Que.; Arnprior and Dewars, Ontario; St. David's, Hamil-ton; Alma Street, London, and North Street, St. Thomas; Neepawa and Minne-dosa, Man.; Tisdale, Sask.: Melfort, Sask.: dosa, Man.; Tisdale, Sask.; Melfort, Sask.; St. Andrew's, Edmonton.

Reports from Synods, from non-Anglo-Saxon work, from institutions all brought evidence of strong activity and advance.

Considerable time was given to a discussion of the use of radio for the purposes of our Church. A Radio Committee of the General Board of Missions had been studying the matter through the year and made reports and recommendations.

To push the work more vigorously in the coming year a Radio Committee was set up

by the following action:

That a standing Radio Committee be appointed which shall be a sub-committee of this Board, to have under its care the use of radio and its extension. In particular it shall

(a) investigate the possibilities of a national Presbyterian program;

(b) encourage and extend the use of local broadcasts, and recommend

y for Missionary Education

ncial assistance to approved apcants. committee shall meet s' Mc ually ling the meetings of the vos and

*xecutive

The personnel of this committee is as follows: Rev. A. G. Macpherson, Convener; Rev. C. Ritchie Bell, Rev. J. B. Skene, Rev. J. St. Clair Jeans, Rev. John Hardwick, Mr. Clarence M. Pitts, Mrs. A. W. Pae and Mrs. J. A. Tucker.

In preparation for the postwar period, when Canada expects a large increase in immigration, the Board has appointed a Superintendent of Immigration. This man will have supervision over port work in all parts of Canada in order that the work may be thoroughly surveyed and unified.

The importance of giving our people full information about the Church's mission work at home and abroad was emphasized and estimates for Missionary Education and Visual Education were increased slightly to provide for adequate office assistance.

For summer fields 86 appointments were made as against 91 in 1943. Of these 6 were young women. Due to shortage of workers 42 separate congregations and mission fields which asked for help were left without appointments.

Generous time was given to discussion of overseas mission work.

The Board rejoiced to have letters from Rev. and Mrs. Wm. G. Davis of the Manchuria Mission who were released by the American Army near Manila after being interned for two years. They were both seriously weakened from under-nourishment and severe bouts of beriberi but are getting the best of care in American Army hospitals. Their letters were bright with the unembittered spirit of those who have gladly accepted hardship and faced death for Christ's sake.

A special resolution was prepared in regard to the passing of our veteran missionary of the Bhil field, Rev. John Buchanan, D.D., who died on January 30th, 1945. Dr. Buchanan left his property at Toran Mal to the mission.

The matter of organization of work in the Bhil mission which has been under discussion for almost a year was settled by a careful resolution calling for a joint council on the field and closer co-operation between the General Board of Missions and the Missionary Society in Women's actions from Canada.

The Jhansi mission reported a good year, again urging in the strongest terms the need for more men workers.

The Board was gratified to learn that our congregations responded generously to the



REV. EDWARD BRAGG.

1944 China-India Famine Relief appeal, contributing more than \$30,000.

As war in the Pacific moves on with area after area being released there is a growing hope that Formosa may soon be liberated. This raises the question of our relation to the Church in Formosa with which our missionaries have already served. The probability of the later, but not remote liberation of Manchuria raised the similar question of our relation to the Church there. It was felt by the Board that we should be ready to supply such help as these Churches may desire but that any approach we may make to them should be made in co-operation with the other major mission boards serving in the same areas. It was decided that the Board should approach the Presbyterian Church in England with regard to work in Formosa and the Presbyterian Church in Ireland and the Church of Scotland in regard to work in Manchuria, suggesting that future work in these areas should be undertaken jointly.

The report from British Guiana indicated progress on all fronts. The first pastors are being ordained. The Board is recommending to the Assembly that the British Guiana mission be given permission to set up a Presbytery. The 50th year of mission work is to be celebrated in July of this year. In order to develop more highly trained workers two young men are to come to Canada or to the United States for special University and theological studies. The

British Guiana Church has badly needed East Indian leaders with adequate training.

The Board agreed to take a part in the financing of the Christian Medical College at Vellore, India, to bring it up to requirements of Madras Presidency and make it a great interdenominational Christian Medical College for India. It was agreed to give \$1,000 to current budget and \$10,000 payable over four years to capital needs.

A further hearing was given to the project (of the Foreign Missions Conference of North America) for setting up a mission to the Indians in the high Andes, one of the most neglected peoples on earth. Rev. Earl Merrick of the Canadian Baptist mission in Bolivia addressed the Board giving valuable information. It was decided that no action could be taken at present but that we should keep in touch with developments in this work.

About Missionaries Rev. C. L. Wood —returns from India

Early in March Rev. C. L. Wood and his family arrived in North America for a furlough which had been delayed almost a year because of difficulty in getting passage from India. The Woods have been serving as missionaries in the Bhil field where they were resident at Jobat. They plan to settle for their furlough period in Montreal where they have relatives. Mr. Wood will be available for speaking itineraries from the beginning of May. The Church welcomes back these servants who return from years of service under uncertain and trying conditions and looks forward eagerly to hearing their report.

Dr. Wm. R. Quinn —returns to India

At the meeting of the General Board of Missions it was decided that Dr. Wm. R. Quinn would return to India as soon as possible. Mrs. Quinn and their daughter Ruth will remain in Canada. Dr. Quinn is now beginning the long series of preparations—inoculations, passports, passage—necessary for travel to the Far East.

Rev. Edward Bragg
—early furlough for health

For health reasons Rev. Edward Bragg of British Guiana has been granted early furlough and expects to leave the field in early May. Mr. Bragg came to us from the English Wesleyan Methodist Church and has been serving as field missionary in the county of Essequibo.

A PRAYER

Heavenly Father in the struggle and tragedy of life, help me to remember that light always conquers darkness; that Thou wilt not fail or forsake me, no matter how long or dark the night. Give me faith and courage, steadiness and strength for Jesus sake. Amen.

THE BRITISH AND FOREIGN BIBLE SOCIETY

The Executive of the British and Foreign Bible Society in Canada and Newfoundland, met in the Upper Canada Bible House, 14 College Street, Toronto, on Thursday, March 22nd, 1945.

On the previous day gatherings of representatives from the Eastern and Western Auxiliaries met separately to consider spe-

cial problems.

Rev. W. H. Smith, D.D., British Columbia, presided at the Executive in the unavoidable absence of the President, Mr. Sidney

T. Smith, Winnipeg.

It was reported Canada and Newfoundland had been credited by the parent Society with \$300,000, the largest sum ever sent from these lands. It was pointed out, however, that large and generous as this gift was, it would be more than swallowed up to meet the cost of postwar Scripture supplies for Europe alone.

A copy of the Scriptures, suitably inscribed, was presented to Principal John McNicol, one of the Vice Presidents, in recognition of his long and faithful services.

The circulation for the year stood at 327,539, including 74,890 to the Armed and Auxiliary forces and 687 to prison and internment camps, making a total war issue of 716,550 Presentation New Testaments; 34,295 volumes to prison and internment camps and 4,100 Scriptures in waterproof envelopes for life-saving craft.

At the luncheon in the Central Y.M.C.A., President H. J. Cody presided and the guest of honor and special speaker was Prof. E. F. Scott of Knox College, Toronto. He was introduced by Rev. Prof. John Dow of Emmanuel College, and was thanked by Provost F. H. Cosgrave of Trinity College.

A resolution of good will was extended to President H. J. Cody, Provost F. H. Cosgrave and Principal John McNicol on their impending retirements.

Principal A. H. O'Neill of Huron gracefully expressed the sentiments of all present to these three beloved friends.

The devotional half hour was conducted by Rev. A. A. Fulton, acting District Secretary for Montreal and Quebec Auxiliaries and minister-elect of St. Enoch's Church, Belfast.

REV. J. B. CROPPER, D.D.

A cable reached the office of the General Board of Missions on Monday, April 9th, from Rev. John Elder of the British Guiana staff, the message was to the effect that Rev. J. B. Cropper, D.D., had died suddenly the previous evening while conducting the service in the New Amsterdam church of the Church of Scotland. Dr. Cropper had been in charge of this work since the withdrawal some months ago of Rev. George Nicol.

KNOX COLLEGE and

THE PRESBYTERIAN COL-LEGE, MONTREAL CONVOCATION

THE 101st Annual Convocation of Knox College was held jointly with the 78th Convocation of The Presbyterian College, Montreal, in Knox College Chapel on the evening of April 10th with the largest attendance in recent years. Presiding in turn were Professor W. W. Bryden, D.D., Acting-Principal of Knox College, and Principal Emeritus D. J. Fraser, D.D., LL.D., of The Presbyterian College, Rev. J. B. Rhodes, M.A., B.D., Vice-Principal of The Toronto Bible College, read the Scripture

lesson and led in prayer.

Dr. W. W. Bryden, in his statement concerning the work of the past year, spoke of the pleasant relations existing between the staffs and students of the two Colleges, and paid tribute to the two men who had lectured in the New Testament and Old Testament departments, respectively, Professor Emeritus E. F. Scott, D.D., of Union Seminary, New York, and Rev. Paul L. Meacham, Th.D., a graduate of McCormick Presbyterian Seminary, Chicago. Dr. Bryden reported 41 students in the three classes in Knox College (not including the Montreal College), and stated that this was the largest enrolment in Knox College since 1925. He emphasized the need for a much larger number of volunteers for the ministry and placed the responsibility for leading young men to respond to God's call on the pastors of our congregations rather than on the professors of our colleges. He hoped that men would not enter the ministry with unworthy motives.

Dr. Bryden also pointed out that the quality of the students is far more important than mere numbers. Our Church needs ministers who are: (1) men with the root of the matter in them, men of faith, and (2) highly educated men, and Knox College is proud of the academic distinctions won by its graduates in the last ten years in the University of Toronto Graduate School and in other highly accredited institutions. Six have received the Ph.D. degree from a university, three have received the S.T.M. of Union Seminary, New York; as well as M.A.'s from the University of Toronto too numerous to be remembered. Sixteen of the students in theology in Knox College the past session have been studying for the M.A. degree and two for the Ph.D. Dr. Bryden spoke of the high regard in which Knox men are held by professors in the University of Toronto. He also said that ministers should be primarily servants of God, and knowledge wedded with faith is

a power for good.

During the past year word had come of one student for the ministry, F/O Herbert G. Christie of Toronto, having been killed in action, and Dr. Bryden said that a message of sympathy had been sent to his parents. He had been in 2nd year Arts prior to his enlistment in the R.C.A.F.

The following Knox College Scholarships and Prizes were awarded, Professor D. W. Hay, M.A., speaking appropriately, and telling how happy he was to be a professor

in Knox Colege.

Special Scholarships and Prizes

Prince of Wales Prize, \$50, P. B. Reid, R. M. Boswell Scholarship, \$50, D. G.

Seaton.

John Watson Prize, \$20, J. C. Robson,

Smith Scholarship, \$45, A. L. Farris, B.A. Bryden Prize, \$25, J. C. Hay, B.A. Gordon Mortimer Clark Scholarship,

\$125, A. L. Farris, B.A. Barbara Ogilvie Gray Scholarship, \$60, D. G. Seaton.

D. A. Mackenzie, Board of Missions Scholarship, \$65, A. L. Farris, B.A.

Scholarships in Competitive Examinations

Third Year Bonar-Burns Scholarship, \$60, A. L.

Farris, B.A. Élizabeth Scott Scholarship, \$60, Louis

Shein, M.A.

George Sheriff Morrice Scholarship, \$50,

D. L. Crocker, B.A. Heron Scholarship, \$50, J. C. Hay, B.A.

Goldie Scholarship, \$30, A. W. Currie,

Cheyne Scholarship, \$25, W. R. Bell, B.A. Jane M. Hislop No. 2 Scholarship, \$20, C. D. Henderson, B.A.

Second Year

R. H. Thornton Memorial Scholarship, \$100, J. C. Robson, B.A.

Loghrin Scholarship, \$50, I. R. Carroll,

Jane Mortimer Scholarship, \$50, F. N. Young, B.A. J. A. Cameron Scholarship, \$50, T. W.

Brett, B.A. Fisher No. 2 Scholarship, \$50, D. R. Sin-

clair, B.A.

John K. Hislop No. 2 Scholarship, \$20, R. S. Johnston.

Jane M. Hislop No. 1 Scholarship, \$20, J. D. Jack, B.A.

First Year

Eastman Scholarship, \$50, G. W. C. Brett, B.A.

Gillies Scholarship, \$50, Wm. Lawson. Mrs. Morrice Scholarship, \$50, W. J.

Moorhead, B.A. Fisher No. 1 Scholarship, \$50, Alex. Orr,

M.A. Boyd Scholarship, \$25, E. G. Moore, B.A.

William Beattie Scholarship, \$25, G. A. Lowe, B.A.

Dunbar No. 1 Scholarship, \$25, G. L. Hamill, B.A.

Dunbar No. 2 Scholarship, \$25, O. G.

Locke, B.A.

John K. Hislop No. 1 Scholarship, \$20, Geo. B. Cunningham, B.A.

After the awarding of scholarships, diplomas were granted to the Knox College graduating class. Their names and the places to which they have been appointed as Ordained Missionaries are, as follows:

W. R. Bell, B.A., Melfort, Sask.; W. E. Black, B.A., Melbourne, Que.; D. L. Crocker, B.A., Port Alberni, B.C.; A. W. Currie, B.A., Rosetown, Sask.; J. R. Duke, B.A., Oxford, N.S.; A. L. Farris, B.A., Trail, B.C.; R. T. Hall, B.A., Geraldton, Ont.; J. C. Hay, B.A., Leaside, Ont.; C. D. Henderson, B.A., Murray Harbour North, P.E.L.; J. G. MacGilliyray, B.A., Eckyille, Ont.; M. A. Mark, B.A., Rocky Mountain House, Alta.; W. E. P. Rumball, Englehart, Ont.; R. T. Self, B.A., Armstrong and Vernon, B.C.; Louis Shein, M.A., Ontario.

The degree of Bachelor of Divinity was conferred upon Park Charles Dungan Farris.

conferred upon Rev. Charles Duncan Farris, B.A., of Ilderton, Ont.; the presentation address being made by Rev. Alexander Mc-Lean of Willowdale, Ont.

Besides the graduating class, the following students were enrolled in Knox College

for the 1944-45 session:-

Second Year

D. Anderson, B.A.; T. W. Brett, B.A.; I. R. Carroll, B.A.; J. D. Jack, B.A.; R. S. Johnston; W. K. Palmer, B.A.; P. B. Reid, B.A.; Wm. Reid, B.A.; J. C. Robson, B.A.; D. R. Sinclair, B.A.; E. N. Young, B.A.

First Year

A. Aicken, B.A.; W. C. Bothwell; G. W. C. Brett, B.A.; Geo. B. Cunningham, B.A.; Gordon A. Cunningham, B.A.; G. L. Hamill, B.A.; G. A. Johnston, B.A.; Wm. Lawson; O. G. Locke, B.A.; G. A. Lowe, B.A.; E. G. Moore, B.A.; W. J. Moorhead, B.A.; Alex. Orr, M.A.; J. M. Pollock, B.A.; D. G. Seaton; B. van Mossel, B.A.

Graduating Exercises of The Presbyterian
College, Montreal
The Principal Emeritus, Rev. D. J.

Fraser, D.D., LL.D., presided at this convocation, with the acting Registrar, Rev. Professor F. Scott Mackenzie, Th.D., D.D., D.C.L., presenting the graduating class for diplomas.

The Scholarships and Diplomas presented

were as follows:-

Prizes and Scholarships

(Students presented by Rev. Paul L. Meacham, Th.D.)

The MacVicar Memorial Church Prize for Scripture reading and sermon delivery,

Earl F. Smith.
The Joseph Anderson Prize, English Bible, Harold W. Grove, B.A.

The Dr. Kelly Scholarship, Andrew H. McKenzie, B.A.

The Dr. Barclay Scholarship, Lawrence Yates, B.A.

E. Yates, B.A.
The St. Paul's Church Scholarship,
George E. Dobie, B.A.

The Peter Redpath Scholarship, D. Glenn Campbell, B.A.

The Robert Munro Scholarship, D. Glenn

Campbell, B.A.

The George S. Morrice Scholarship, Eldridge P. Aikens, B.A.

(Students presented by Dr. Mackenzie). George E. Dobie, B.A.; Irvine R. McKee, B.A.; Andrew H. McKenzie, B.A.; Charles Wesley Quinn; Lawrence E. Yates, B.A.

Graduate Scholarships and Medals

The Daniel Penman Scholarship and Calvin Gold Medal, Andrew H. McKenzie, B.A. The Robert and Dora Forsyth Scholar-

ship and Calvin Gold Medal, Lawrence E. Yates, B.A.

Degree of Bachelor of Divinity

Andrew H. McKenzie, B.A., and Lawrence E. Yates, B.A.

The graduating class have been appointed as Ordained Missionaries as fol-

lows:

G. E. Dobie, B.A., Indian Head, Sask.; I. R. McKee, B.A., Carberry, Man.; A. H. McKenzie, B.A., Port Elgin and Sackville, N.B.; C. W. Quinn, Musquodoboit Harbour, N.S.; and L. E. Yates, B.A., who will take further studies.

The students enrolled during the 1944-45

session were:

Second Year

E. P. Aikens, B.A.; D. G. Campbell, B.A.; J. H. Marshall; M. D. McNabb, B.A.; N. Robertson.

First Year

H. W. Grove, B.A.; Wm. Isaac; J. D. MacKay, B.A.; Earl F. Smith.

Special

Chas. MacDonald.

After the diplomas had been presented to the graduating class, Dr. F. Scott Mackenzie reported on the work of the past session. He spoke of the courtesy shown to them by the staff and students of Knox College and of the admirable spirit and delightful fellowship that had made the past year such a happy one. He also spoke appreciatively of the lectures given to all the students of both Colleges by Rev. A. A. Lowther on Missions and to both graduating classes by Rev. E. A. Thomson on Religious Education.

In awarding two Calvin Gold Medals and two Post-graduate Fellowships to Andrew Hugh McKenzie, B.A., and Lawrence Edward Yates, B.A., Dr. Mackenzie stated that this had never been done before in the history of The Presbyterian College, Montreal. He congratulated these men on their high academic attainments.

Dr. D. J. Fraser also spoke of the wonderful hospitality of Knox College and said that while it was impossible to predict the General Assembly's action, they might be back in Montreal next fall. Dr. Bryden stated that the classes in Beginners' Greek stated that the classes in beginners Greek and Hebrew had been taught by Rev. Lyle Bristol and Rev. W. T. McCree, respectively, and thanked them for their services. Dr. Bryden then introduced the special speaker, Professor R. J. McCracken, M.A., B.D., of McMaster University, who addressed the graduating classes. His sermon was an invariant to all

was an inspiration to all.

Remarking that this occasion was one which made history in the personal lives of those leaving the College, he suggested four wishes which those present would covet for

the new ministers.

In the first place, a strong, clear, and continuing sense of vocation was required. a sense which could only be discovered by dependence upon God. This would give a strength greater than their own and free them from the dangers of professionalism. Then a positive message was needed, not a Gospel by hearsay, but one given and proved in the crucible of personal experience. So directly, so individually, would this come from Christ, so much would it be a part of oneself that it would have the personal note and the personality would be all aglow and aflame with redemptive power. Thirdly, the minister must have the pastoral instinct. No minister who despises and disparages practical work can fulfil his vocation truly. Be a conscientious pastor ask God to give you a passion for the souls of your fellows. Finally, there must be spirituality of mind and heart, a likeness to the head of the Church, our Lord Jesus Christ. The personal quality is the major factor introducing spiritual power. As Carlyle said, "In the teaching of religion, the first, last, and indeed the only thing is to find a man who has religion". So in the years before you we covet for you in ever increasing measure that you may be conformed to the likeness of Jesus Christ.

After the singing of the closing hymn,
Zion's King Shall Reign Victorious, Dr. D.

J. Fraser, pronounced the benediction.

At Yalta in the Crimea "the big three" left no doubts in the minds of the enemy that neither the spirit of Junker militarism, nor any of the Nazi concepts of race superiority shall ever again raise their ugly heads.

Canada has played a glorious role, in helping make possible their pronouncement that Victory is inevitable.

As a token of your faith and your will to speed the finish—buy more Victory Bonds than ever before.

KNOX COLLEGE ALUMNI CONFERENCE

Due to the war the Knox College Alumni Association has not held its annual spring conference for some years. The executive, however, made arrangements this year for lectures on April 9-10 in Knox College. A fine representation of members was in attendance to listen to the excellent lectures provided.

Rev. Prof. R. J. McCracken of McMaster University, Hamilton, spoke at the Monday afternoon session while Rev. Prof. D. W. Hay of Knox College addressed the gathering on Tuesday morning. Dr. W. W. Bryden, Acting-Principal, said of Prof. Mc-Cracken that as a theologian he takes second place to none in Canada at the present time. His subject, "The New Interest in an Adequate Theology", revealed a wide breadth of scholarship, closely-knit logic, deftness of language, and deep earnestness of purpose.

Rev. Prof. D. W. Hay, newly inducted professor at Knox, spoke at the Tuesday morning session upon the subject, "The Christian Critique of non-Christian Religions". One of the older graduates said that in years to come The Presbyterian Church would, as a result of Prof. Hay's tuition, be blessed with good preaching. Rev. Dr. J. B. Paulin and Rev. Dr. J. S. Glen acted as referees of the discussion periods, while Rev. Wm. Weir moved the vote of thanks to Prof. McCracken and Rev. Chas. Boyle thanked Prof. Hay. May there be more of such meetings and lectures!

A luncheon at Haddon Hall followed when the graduating class of this year was entertained. Mr. R. Self, one of this year's graduates, introduced each member and gave his destination after graduation. Rev. W. M. Mackay spoke of the valuable work performed on the mission fields by former graduates and commented on the fact that the Church was quickly becoming a Church manned by younger men.

Some of the older graduates were welcomed. Rev. Dr. A. L. Budge, it was discovered, had graduated from Knox College 50 years ago that day, April 10th. He has a record of which he can be very proud for he is held in universal respect and loved by all, old and young. Two other distinguished older graduates of Knox in attendance were Rev. Dr. N. R. D. Sinclair and Rev. R. A. Cranston, both 44 years away from their Alma Mater.

Over all of these meetings the President, Rev. C. J. MacKay of Victoria Church, Toronto, presided. Other members of the Association's executive are: Hon. President, Rev. A. C. Stewart; Vice-President, Rev. R. A. Cranston; Secretary, Rev. T. G. M. Bryan; Treasurer, Rev. S. Johnston.

The next meeting will take the form of

a dinner during Assembly week.

Chaplaincy Service

RELEASE OF CHAPLAINS

The Assembly's Committee on Chaplaincy Service considers that the following statement of policy with reference to the release of Chaplains from the CA.S.P. should be printed in The Record for the information and guidance of the Church.

Department of National Defence, Chaplain Service, Ottawa, Canada.

Dear Dr. MacNamara:

Re: Release of Chaplains

Please permit us to attempt a statement of the Army policy with regard to the matter of the release of Chaplains during the period of the war. We are quite free to say that it is not a policy of release, but of retention in the Service as far as may be possible. We all enlisted for the duration of the war and for His Majesty's pleasure thereafter. In the Permanent Force a man enlists for a term of years. This is not the case in the Active Army. While none of us anticipated that the war would continue so long, the principle still holds good.

We differ from the other two Services in the fact that we have four hundred Chaplains in the Army, about two hundred and seventy-five of whom are overseas. This is a much larger number than both of the other Services together. Furthermore, the R.C.A.F. is in the favorable position of having to establish a policy of bringing Chaplains home after two years, whether they wish to come or not, in order to give other men a chance for overseas duty at all.

Every fit young man in the Army Chaplain Service is urgently needed and we need a steady flow of young ministers into the Service. This does not need to be an immediate large intake, but we should have from all denominations five or six Chaplains each month.

When Chaplains are wounded or ill they are hospitalized and if necessary released from the Service just as other Service personnel are. If we can keep up a satisfactory reinforcement stream Senior Chaplains will be much more encouraged to recommend rest periods, or return to the United Kingdom for duty for their Chaplains. You may have noticed from the Press that this is being recommended by certain groups as a general policy for all of the Army. When it becomes a Government policy, we will certainly make use of it for Chaplains. Until that time Chaplains are soldiers, and not entitled to any special privileges.

The policy has now been announced that personnel returning to Canada on Rotation Leave will only resume their overseas appointments at their own request. This almost amounts to a policy of return and release from the service, although it applies strictly on the basis of first in first out and takes the preference of the soldier into consideration. This applies to Chaplains as to all other soldiers.

As you know, it is part of our policy that men may be released from the Service if there is urgent need for their services in Canada. We will continue to deal with each such case on its individual merits. In such cases the recommendation of the Denominational Committee will receive consideration and, subject to the wishes of the Chaplain himself, and the exigencies of the Service—in the view of the Principal Chaplain and the Principal Chaplain Overseas -the Chaplain will be returned to Canada for release.

Our Exchange Policy should be mentioned at the same time. We are now sending all fit young Chaplains to the United Kingdom as rapidly as possible. It is intended that for these, men older in years (not necessarily of longer service) shall be returned to Canada for duty. Thus far only circ Chaplains. six Chaplains have been returned on this policy as the Principal Chaplain Overseas has needed practically all that we have sent to complete his establishment. We believe, however, that we will soon have further results from this policy. long period the general effect should be that the oldest Chaplains and men unfit for overseas service will be doing the work in Canada. It will further mean that Chaplains in the next age bracket, most of whom will have seen Service in the front line, will be manning the hospitals and reinforcement posts in the United Kingdom. The younger and more vigorous men will be in the battle areas.

I hope that this statement will be found useful in your discussion. If on any point it is not found clear, we will be glad to do what is possible toward further clarifying the situation.

With very warm thanks for your continued co-operation and support,

> Truly yours, Walter T. Steven, H/Major, for Principal Chaplain (P).

Letter to Dr. Rochester

RCAF Reykjavik (S) Iceland (C) c/oG.P.O., Montreal, Que.

Dear Dr. Rochester,

I thought you would like to hear something of how we spent Easter in Iceland. Easter morning dawned bright and sunny; the early patrols roared off to work and the rest of the camp began to stir. The cooks had co-operated by providing a breakfast replete with hot-cross buns. S/L

Jim Thompson, operations chief, had cut the flying schedule to the "maximum minimum" so most of the lads were free for the services of the day. The first service was at 9.00 a.m. in the station chapel but most of the fellows were waiting for the 11.00 a.m. service in the theatre. We had mimeographed a special program of the service and Sgt. Stan Paxton had adorned it with artistic sketchings of our Nissen huts, northern lights, and a cross athwart the sky. Dental Capt. Ab. Fife was in charge of the music, which included the stirring Easter hymns. Y.M.C.A. Director Jim Follwell had decorated the theatre appropriately and we had secured some flowers from a hot-house up in the hills. It cost us over 75 kroner (over \$12) for a few tulips but the sight of fresh flowers on the Communion Table was a welcome sight in treeless Iceland. The lads joined in with a spirit and zest that was typical of our Christian Easter feeling of triumph of Christ over the power of sin, Satan, and death. The service was followed by a Communion service to which over 100 remained.

Easter Sunday evening was a show of Christian unity and witness of the armed We had secured the forces in Iceland. Lakeside Cathedral from the Lutheran Church and it was packed with men from the United Kingdom, United States, and Canada. Five chaplains took part in the service: Padres King and Meadows of the Church of England; Padre Edgar of the Presbyterian Church in Ireland; Pastor Arni Cigurdson of the Icelandic State Lutheran Church, and myself representing Canada. It was a splendid service and the message of Padre Meadows was evangelical and evangelistic. After this service, Padre Edgar and myself conducted Communion for the other denominations.

> Sincerely, F. A. Lawrence, S/L, Sqd. Chaplain.

Word has been received that H/Capt. D. P. Rowland has been awarded "Mentioned in Despatches" and that H/Major N. W. Murray who is returning to Canada on the exchange policy has been awarded "Mentioned in Despatches".

He was better to me than all my hopes, He was better than all my fears; He made a bridge of my broken works, And a rainbow of my tears.

The billows that guarded my sea-girt path Carried my Lord on their crest; When I dwell on the days of my wilderness

I can lean on His love for the rest.

Children and Youth

COURAGE

O you know the meaning of the word courage? Some people think that courage means not to be afraid. Other people think it means doing things without thinking about what will happen to you if you do.

if you do.
Both of these views of courage are wrong. A person does not show courage if he does a dangerous thing—knowing it is dangerous—and is not afraid of the results. Such a person is foolhardy rather than courageous. A person has courage if he does a dangerous thing, knowing it is dangerous and is afraid of the results.

There are many times each day when you have to make up your mind about certain things. Usually you will find there are two things you can do about it, but you must choose only one. When you make up your mind what is best to do, and you do your duty regardless of what may result—then you have courage. You may think that being afraid of the probable results of standing by your decision is lack of courage. This is not true.

Let me tell you a story about Marshall Ney which explains what I mean. Michael Ney, Duke of Elchingen, was a Marshall of France. He was a trusted general and advisor of the great Napoleon. Next to Napoleon he was, perhaps, the most heroic figure of the time. Even his worst enemy thought of him as a courageous soldier. Just before a big battle he felt his knees trembling. He looked down at them and said, "Shaking, are you? Well you would shake a lot more if you only knew where I am going to take you in the next half hour".

Marshall Ney knew only too well the probable outcome of the battle. He was afraid; but he placed his duty before his fear and advanced. He had courage. When you are afraid remember Marshall Ney.

The foolish rush into danger unaware of the probable cost. The courageous person does his duty and stands for the right even when disaster seems almost certain to follow.—(From "On the Beam", courtesy Y.M.C.A.)

MARITIME P.Y.P.S. Easter Message from Rev. F. G. Purnell, Fairville, N.B.

Dear Fellow Young People:

I have been asked to send a brief Easter message to our P.Y.P.S. throughout the Maritimes, and I do so most gladly. But first, I should like to ask, Supposing there were no Easter? Had never been an Easter? What then? Ever thought about that? Easter comes and goes again, just as spring follows winter, but do we fully appreciate its coming? What, after all,

does Easter mean? Does it mean all that it should mean to us? Would the world be any better or worse if there were no Easter? Would there be more joy or more sadness, more light or more darkness, more liberty or more slavery, more hope or more hopelessness, more death or more life?

We must, indeed, confess that things would be very different in this world of ours if there were no Easter. Our religion would be meaningless, our churches would be Christless, our hearts would be joyless and our lives would be hopeless. But thanks be to God, Easter does mean something to us. It opens doors to us. It gives us a glimpse of glory. It is just this that brought Jesus Christ into the world and He came to bring light and life forevermore. He died that we might be forgiven, He died to make us good; that we might go at last to heaven, saved by His precious blood. Yes, He died, but He rose again, and has become the first fruits of them that slept. I think of the many homes which again at this Easter tide will have suffered the loss of husbands, sons, brothers, through the scourge of war across the seas. May the dawn of Easter, the recognition of the Resurrection of Christ from the dead, bring to all such homes fresh courage, renewed hope and a deeper faith, and to each and all of us, a more sincere appreciation of God's love and God's care.

BIBLE STUDY TESTS

At this season of the year many of our Sunday Schools are ordering copies of the Bible Study Tests, obtainable free of charge from the Board of S.S. and Y.P.S., Room 809, 100 Adelaide St., W., Toronto 1. These are based upon the lessons of the six months' period October, 1944, to March, 1945. These enable the teacher to discover the progress of the pupil and to assess the value of his own method of presentation. Both pupil and teacher learn much from such a test. Certificates are provided for presentation to successful pupils. In 1944 upward of one thousand pupils obtained a certificate, which marked a great advance over 1943, and we look for an even greater increase in 1945. These tests are not designed to be difficult but are intended to assist Sunday Schools in the very important work of Christian education.

CHURCH OF THE AIR BROADCAST

Sunday, May 20th—4.30 p.m.-5.00 p.m.— Rev. Norman Kennedy, First Church,

Regina, Sask.
Sunday, June 17th—4.30 p.m.-5.00 p.m.—
Rev. C. L. Cowan, St. Andrew's, Hamilton, Ont.

Sunday, July 15th—4.30 p.m.-5.00 p.m.— Rev. Dilwyn Evans, Norwood Presbyterian Church, Winnipeg, Man.

Our Church Calendar

Vacancies

Alberton and West Point, P.E.I., Mod., Rev. Charles Carnegy, Summerside, P.E.I.

Amos, Dromore, Normanby, Ont., Mod., Rev. Peter W. MacInnes, P.O. Box 43, Durham, Ont.

Appin and Melbourne, Ont., Mod., Rev. Arthur C. Young, Glencoe, Ont.

Auburn, Blythe and Smith's Hill, Ont., Mod., Rev. A. H. Wilson, Whitechurch, Ont.

Banff, Alta., Mod., Rev. R. J. Burton, 803 13th St. E., Calgary, Alta.

Barney's River and Marshy Hope, N.S., Mod., Rev. A. E. Morrison, 139 Almont Ave., New Glasgow, N.S.

Bluevale & Eadies, Ont., Rev. Donald B. Cram, Teeswater, Ont.

Boularderie, N.S., Mod., Rev. F. Clarke Evans, Sydney Mines, N.S.

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Inductions

Rev. A. Gordon Faraday, B.A., Knox, Halifax, N.S., March 22, 1945. Rev. H. G. Marsh, B.A., Fort Erie, Ont.,

April 6, 1945. Rev. R. S. Quigley, Ph.D., Baddeck & Middle River, N.S., March 29, 1945.

Deaths in the Ministry

Rev. W. T. Cranston, Tottenham, Ont., March 26th, 1945.

Rev. J. B. Cropper, D.D., Georgetown, British Guinana, April 8th, 1945.

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LESSON—MAY 13

The Tragedy of the Northern Kingdom I Kings 12.26-28; 16.30-33; 19:13b, 14; II Kings 17:6, 7.

Golden Text: Whatsoever a man soweth, that shall he also reap.—Galatians 6:7.

LESSON-MAY 20

The Defeat of the Southern Kingdom Jeremiah 38:1-13.

Golden Text: Be not overcome of evil, but overcome evil with good.—Romans 12:21.

LESSON—MAY 27 A New Start For the Jews

Nehemiah 8:1-4a, 5-6, 8, 12; 9:1-3.

Golden Text: Ye shall seek me, and find me, when ye shall search for me with all your heart.—Jeremiah 29:13.

LESSON-JUNE 3

Between the Testaments

Malachi 3:1-3; 16, 17; Luke 1:68, 72, 77, 78; Galatians 4:4, 5.

Golden Text: Behold I send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, will suddenly come to his temple.—Malachi 3:1.

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Earth has no sorrow that heaven cannot heal.

Hold on to your old religion and your old friends.

Happiness is reflective, like the light of heaven.

The end of each day promises a better morning.

Honesty and sense—that is the life in this world.

Our knowledge is our power, and God our strength.

What man knows should find expression in what he does.

Love is the road to God; for love, endless love, is Himself.

No one ever lost his way to heaven who took a friend along.

Life is a pure flame, and we live by an invisible sun within us.

We can all be heroes in our virtues, in our homes, in our lives.

There's a Divinity that shapes our ends, rough-hew them as we will.

Laws are not masters but servants, and he rules them who obeys them.

God shuts occasionally one door, in order to open a hundred other doors.

Humility—that low, sweet root from which all heavenly virtues shoot.

God has never ceased to be the one true aim of all right human aspiration.

I find doing the will of God leaves me no time for disputing about His plans.

So live with men as if God saw you; so speak with God as if men heard you.

When a man finds no peace within himself, it is useless to seek it elsewhere.

Every thought which genius and piety throw into the world alters the world.

The sunshine of life is made up of very little beams, that are bright all the time.

He is not only idle who does nothing, but he is idle who might be better employed.

The heart is deceitful above all things, and desperately wicked; who can know it?

We mistake the gratuitous blessings of heaven for the fruits of our own industry.

Justice is the firm and continuous desire to render to everyone that which is his due.

Happiness is neither within us nor without us, it is the union of ourselves with God.

Humanity is never so beautiful as when praying for forgiveness, or else forgiving another.

Only things to eat and drink and wear are high in price. Happiness is at the same old figure.

Hope is like the sun, which as we journey towards it, casts the shadow of our burden behind us.

O God, impress upon me the value of time, and give regulation to all my thoughts and to all my movements.

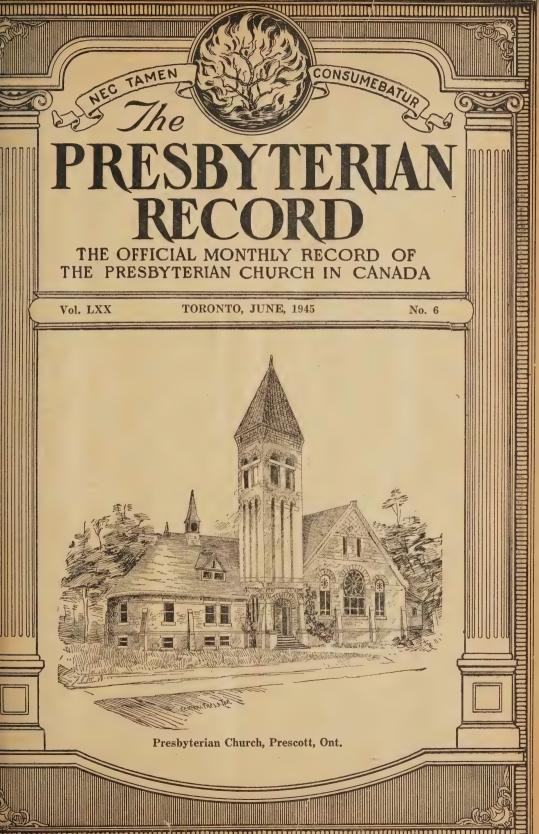
None but God can satisfy the longings of an immortal soul; that as the heart was made for Him, so He only can fill it.

God gives every bird its food, but He does not throw it into the nest. He does not unearth the good that the earth contains, but He puts it in our way, and gives us the means of getting it ourselves.

Teach me, My God and King, In all things Thee to see; And what I do in anything. To do it as for Thee.

I do not ask for mighty words
To leave the crowd impressed,
But grant my life may ring so true
My neighbor may be blessed.

Gratitude consists in a watchful, minute attention to the particulars of our state, and to the multitude of God's gifts, taken one by one. It fills us with a consciousness that God loves and cares for us, even to the least event and smallest need of life... Every gift has its return of praise. It awakens an unceasing daily converse with our Father, He speaking to us by the descent of blessings, we to Him by the ascent of thanksgiving.



Budget Receipts

To April 30, 1945			
Summary	1945 Allocation	1944	1945
Maritimes Montreal and Ottawa Toronto and Kingston Hamilton and London Manitoba Saskatchewan Alberta	95,000.00 184,000.00 136,000.00 10,000.00 8,000.00	\$ 2,565.49 9,857.49 19,250.05 11,213.21 891.29 752.54	\$ 2,233.91 10,092.13 18,531.51 12,391.59 953.01 664.26
Alberta British Columbia	12,600.00	871.97 1,211.26	1,071.82
Sundry	\$497,600.00	\$46,613.30 232.16	\$47,286.32
		\$46,845.46	\$47,550.46

THE LORD'S DAY

From its inception The Lord's Day Alliance has necessarily been concerned with the task of safeguarding Sunday as our National Weekly Day of Rest. The success realized in that direction through the years has brought to countless numbers of Canadians the freedom and privileges of this day of rest. Its benefit to mind and body is very generally recognized, and never more widely than at this time.

But the conditions under which we are called to live to-day, and which face us in the immediate future, call for more than this. Important as these physical needs of human life are, and will continue to be, it is not the whole of life to provide for building and maintaining healthy human bodies, and the material needs of our social relations. The vital place that spiritual values have in the building of life, and the contribution that our non-commercial Sunday is intended to make in providing opportunities for Christian worship, culture and service call for increased emphasis.

"The truth is that the institution of the Christian Sabbath arose from the spiritual desires and needs of the early Christians. It has persisted down through the centuries because it has been a means of grace; it has met the spiritual needs of the Christian community. Because of its rest from labor, its opportunities for spiritual culture, its emphasis on the fact that man does not live by bread alone, it has a unique, a supreme value, and must be pre-

served at all costs".

-Extracted from the Annual Report of The Lord's Day Alliance of Canada in Annual Meeting. President, Rev. Peter A. Dunn, M.A., B.D., Hamilton, Ont.

CHURCH OF THE AIR CORRECTION

Rev. C. L. Cowan of Hamilton will conduct the Broadcast at 4.30 p.m., Sunday, June 3rd, not on June 17th, as at first intimated.

PRESBYTERIAN CHURCH STANDS BY HISTORIC TENETS

A speech made at the recent meeting of the Synod of Toronto and Kingston, and associated with the presentation of the report of the Synod's Committee on Evangelism, Church Life and Work, has been widely interpreted as an unnecessary laudation of Communist ideas. A section of the daily press commenting on this speech appropriately enough asks: Has the Kirk reversed itself?

With reference to this, the Moderator of the Synod declares:—No, sir, the Presbyterian Kirk has no need nor notion of forsaking its historic message of a Christian Gospel that is still the power of God unto salvation, and the only power given unto men that can change human nature and

save the world.

It has been said of Presbyterians that they are ready in their own good time to prove all things, but they are strongly bent on holding fast that which is good. It was a Presbyterian who once said of a certain religious pronouncement, that which is new in it is not true, and that which is true is not new.

The caption of the foregoing expresses the position and attitude of The Presbyterian Church.

This is my Father's world, I rest me in the thought Of rocks and trees, of skies and seas, His hand the wonders wrought.
This is my Father's world,
He shines in all that's fair,
In the rustling grass I hear Him pass, He speaks to me everywhere.

ASSEMBLY SUNDAY BROADCAST

On June 10th a Special Broadcast will be given over C.B.L., 2.30-3.00 p.m., E.D.S.T., by Dr. W. A. Cameron, assisted by the Choir of the Hungarian Church in Toronto.

The Presbyterian Record

VOL. LXX

TORONTO, JUNE, 1945

No. 6

Editorial

THANKS BE TO GOD WHICH GIVETH US THE VICTORY.

THE guns are silent in Europe. Germany has been vanquished. The world breathes freer. The Beast that turned Europe into a shambles, and made the seas a place of terror has been overthrown and slain.

Canada with her sister Nations of the British Commonwealth, her gallant Allies, and free peoples the world over, rightly allowed herself a brief period of rejoicing for the deliverance vouchsafed to her own peoples and those of other lands. But distinctly greater and more impressive than her rejoicing in the ordinary sense, was her humble and reverent thanksgiving to Almighty God:—

Praise ye the Lord. Praise God in his sanctuary: praise him in the firmament

of his power.

Praise him for his mighty acts: praise him according to his excellent greatness.

Praise him with the sound of the trumpet: praise him with the psaltery and harp.

Praise him with the timbrel and dance: praise him with stringed instruments and organs.

Praise him upon the loud cymbals; praise him upon the high sounding cymbals. Let every thing that hath breath praise the *Lord*; Praise ye the *Lord*.

Eagerly Await Return

We shall now await eagerly the triumphant return of those who have survived the horrors of war. To assist with their re-establishment in civilian life that they may take their rightful places in the world of tomorrow is a duty and a privilege which Canada will not be slow to recognize. Here an especial responsibility is given to the Church. Let there never be occasion for saying that government agencies and service organizations gave themselves so generously to assisting our returning men and women, while the Church failed to bestir itself. Perhaps the most immediate service the Church can render in this respect is summed up in the word Fellowship. Let there be in every parish, with the minister, a competent group of men and women, chosen because of their fitness and interest, and specially charged with responsibility for finding and contacting the discharged veterans, extending to them a cordial welcome, assuring them of a place within the fellowship of the Church, and intelligently and sympathetically advising them in their return to civilian life. In many cases the returned man, while under hospitalization and awaiting discharge, may be contacted at one or other of the eight National Departmental Hospital Centers, a real friendship established and the process of rehabilitation in Church and society facilitated.

Must Defeat Japan

The end of warfare in Europe is not the end of the war. We have yet to deal with the Japanese, a determined and cruel foe. To this we shall turn with the utmost resolve, and with all our resources prosecute the war in the far East until it has also been won. At the same time we must and shall continue to bind up the wounds, and to dry the tears of stricken Europe, to repair the desolations.

Must Build a Better World

The struggle for enduring peace and security for all mankind, however, must go on long after the guns cease firing. The work of righteousness shall be peace, and the effect of righteousness quietness and assurance forever, saith the Lord. The one great obstacle in the way of a just and durable peace lies in unregenerate humanity. The Church must awake to her Godgiven power and province, the miracle of re-making men and women. Ye shall receive power after that the Holy Spirit has come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and Samaria, and unto the uttermost parts of the earth.

Revival indeed comes from God, and cannot be worked up by man. But it can be promoted in the God-given ways, as has been proved again and again. The great revivals that have blessed the world were in every case born out of earnest prayer on the part of God's people, people of vision, who discerned the need, who believed in God, and were consecrated to Him

in Jesus Christ.

"We are living, we are dwelling
In a grand and awful time;
In an age, on ages telling,
To be living is sublime."

"On! Let all your soul within you For the truth's sake go abroad! Strike! Let every nerve and sinew Tell on ages Tell for God!"

THE GENERAL ASSEMBLY

HE Seventy-first General Assembly of The Presbyterian Church in Canada will open in Knox Church, Toronto, at 8 o'clock, on Wednesday Wednesday evening, June 6th, pursuant to appointment by the 1944 Assembly which met in the same church and city.

Knox has been the "locale" for many sittings of the General Assembly. It was here that the first General Assembly of the Canada Presbyterian Church met in 1870. The Synod of the Canada Presbyterian Church, from which derived the 1870 General Assembly, held many of its sittings in the old Knox Church from as early as 1844.

Knox Church is admirably suited

for the purposes and business of the Assembly. The acoustics are excellent. It has ample office space and committee rooms and is centrally located.

On Wednesday evening Rev. A. C. Stewart, M.A., who has given devoted and efficient service through his and enterest service through his moderatorial term, under the difficult and anxious conditions of wartime, will lay down his robes of office.

Interest on the opening evening centres on the Moderator's sermon, and the election of a successor. A celebration of the Sacrament of Holy Communion is given in the morning of the first day. Thereafter the Assembly proceeds to business.

ASSEMBLY MISSIONS NIGHTS

Programs of special interest are again being prepared for presenting Canadian and overseas mission work.

Home Missions Night, Thursday, June 7th, 8-10 p.m.

Theme: Make Canada Thine Own

Music will be provided by a Canadian Christian of Hungarian descent, a girl violinist of outstanding ability.

A kodachrome moving picture of the work of a student missionary.

An interview presentation of the needs of the west.

A comprehensive statement about our home mission work.

Foreign Missions Night, Friday, June 8th, 8-10 p.m.

Theme: For the Healing of the Nations

A gifted Negro Christian soloist will introduce some of the finer spirituals.

A comprehensive statement about our overseas work.

Missionaries on furlough will be introduced.

Missionary forum on the theme of the evening with three missionaries participating.

Miss Edith Magee of the Jhansi Mission, India.

Rev. James Dickson of British Guiana.

Rev. C. L. Wood of the Bhil Field, India.

These programs are tentative and subject to minor changes, but both evenings promise to be full of interest and profit. They are open to the public.

PLAN TO ATTEND

Home Missions Night, Thursday, June 7th. Foreign Missions Night, Friday, June 8th.

THE SYNODS

SYNOD OF HAMILTON AND LONDON

THE Synod met in Knox Church, Stratford, April 30, 1945, at 8 p.m. Public worship was conducted by Rev. Charles S. Oke, the retiring Moderator, assisted by Rev. Norman MacKay of Mitchell, Moderator of the Presbytery of Stratford. In his sermon the Moderator made an earnest appeal for a more aggressive evangelism which would arouse in our people a greater zeal for the spread of the Gospel.

A hearty welcome was accorded the Synod by the worthy Mayor of Stratford, J. Waldo Monteith, and gretings were extended by Mr. G. N. Edwards, Inspector of Public Schools, and Rev. S. M. Roadhouse, President of the local Ministerial Association

After the Synod was constituted, having expressed regret that illness had prevented the Clerk, Rev. Austin L. Budge, from being present the Moderator requested the court to appoint Rev. S. Moore Gordon as temporary Clerk, and this was agreed.

Rev. Peter A. Dunn, M.A., B.D., of Hamilton, was elected to serve as Moderator for this year, and after he had taken the chair a vote of thanks was given the retiring Moderator for his services and fine sermon.

Owing to the absence of Rev. T. E. Kennedy of Southampton because of anxiety over the report that a second son was missing overseas, Rev. Donald Mac-Innes served as acting Convener of the Business Committee, and submitted resolutions which included recommendations that letters of sympathy be sent to members absent because of illness or bereavement.

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The Second Sederunt was begun Tuesday morning with the Sacrament of The Lord's Supper at 9.30 o'clock. The Moderator conducted this service, and was assisted by Rev. H. B. Ketchen, D.D., former Moderator of the General Assembly, and Messrs. J. T. Armstrong, J. C. Brown, A. Findlay, P. J. MacEwen, C. E. MacLean, J. A. McLaughlin, A. K. Ramsay, A. M. Ross, Henry Strang and J. H. Wilson, elders.

This was succeeded by a Memorial Service for ministers and elders, conducted by Rev. W. A. J. Graham. The names of three ministers and twenty elders who had passed to their reward were read, with testimonials as submitted.

The report of the Committee on General Interests was presented by Rev. T. Owen Hughes, B.A., Convener, who gave the watchword for the Committee, "Our Church Must Carry On". Rev. Dr. Wm. Barclay, as a representative of the Board of Administration, gave a cheering report about the financial position of our Church this year inasmuch as legacies had been received which assisted in wiping out the

Church debt. Rev. Thomas J. Watson, B.A., B.D., gave additional information of a cheering nature.

Following a splendid luncheon provided by the ladies of Knox Church, an inspiring M.A., Professor of Systematic Theology, Knox College, Toronto. The title of the address was:—"A Padre with the Troops". Professor Hay, by way of introduction, expressed his warm appreciation of Knox College standards and architectural beauty. He revealed that officers and men had shown a surprising appreciation of the spiritual message given as he sought to meet their need of God. He had found General Montgomery a great religious en-thusiast whose influence over men was pro-Ministers were advised to be found. prepared to give assistance to men whose faith may have been unsettled by the war by teaching them recovery through faith in Christ. After Rev. Scott Fulton, D.D., had expressed the appreciation of those present for the helpful address, Rev. Dr. Barclay announced that more Chaplains are needed as we face the part that we are to take in the Pacific War.

Devotions at the opening of the Third Sederunt were led by Rev. John Hart, B.D., of Port Elgin, and the court was constituted. The Business Committee having outlined the order of business the Report on the Roll was submitted by Rev. John Pollock, B.A., and adopted.

The report of the Committee on Remits provoked considerable discussion, especially when reference was made to the Pension Board Recommendation. This report was presented by Rev. S. M. Scott, B.D., Convener, and when adopted revealed that Synod left it to the various Presbyteries to forward their decisions to the Clerk of the General Assembly.

Rev. A. D. Sutherland, B.A., Convener of the Committee on Evangelism, Church Life and Work, reported that during the past year special Evangelistic services had been held within the Synod including St. Andrew's Church, Strathroy; St. Andrew's Church, Sarnia; Knox Church, St. Thomas; and St. Andrew's Church, Welland. The Convener found that these efforts had been very beneficial to the spiritual life of these congregations, and that lives had been rededicated to God and new converts gained. Rev. John Honeyman, B.A., who had conducted the services at Welland, seconded the motion to adopt the report. Rev. C. L. Cowan, B.D., reported that services stressing Evangelism had been held also at Brampton and St. Catharines with encouraging results. Rev. A. MacIver emphasized other means of Evangelism, and Rev. H. M. Coulter, B.A., Th.B., added thoughts regarding the work of the Holy Spirit in pastoral Evangelism. The discussion of the report was adjourned and concluded with

the adoption of the report at the Sixth Sederunt.

The Pension Board Report was presented by Rev. E. G. Thompson, M.A., Convener, who revealed that good progress had been made the past two years in the effort to enlist the support of every congregation. Mr. J. C. Brown seconded the motion to adopt the report, and showed how the Pension Fund had increased. The discussion which followed was adjourned until the Sixth Sederunt when its adoption was worded thus:—Moved that this Synod, "Adopt the Pension Fund Report and dissociate itself from the description of the Pension Fund used by one member; namely, 'ungodly and unlawful'".

The Tuesday evening session of Synod was highly inspirational. The Scripture lesson was read by Rev. C. S. Oke, and prayer was offered by Rev. K. G. McMillan, B.A. After the Moderator had constituted the court with prayer, Rev. A. C. Stewart, M.A., of Midland, Moderator of the General Assembly, brought greetings from the General Assembly and spoke about the influence of prayer upon his work the past year. When dealing with his subject, "The Need of the Presbyterian Church in Canada," the Moderator made this significant statement: "After careful thought, Canada is slipping into paganism". This reveals a real need for the establishment of the standards of our Church in Canada where the people are hungry for the Gospel. Emphasis was given to the need of the vigor of young men in the ministry while the young men need the counsel of the older ministers of experience. The appeal was made that Presbyterians give themselves unreservedly to Christ who said, And I, if I be lifted up from the earth, will draw all men unto Me. John 12: 32.

The Report of the S.S. and Y.P.S. Committee was presented by Rev. R. Stewart, Convener, who revealed that in general the increases are greater and more encouraging than last year. S.S. contributions increased 25% but givings to Missions only increased 3%. It was agreed that this report be concluded after Rev. E. A. Thomson, B.A., had spoken. The court was addressed by the Secretary of the Board of S.S. and Y.P.S., Wednesday morning, and explanation was made of the new Presbyterian Uniform Lesson Series. After Rev. Dr. Barelay had expressed thanks to Mr. Thomson for information given the report was adopted with a recommendation that we reaffirm the resolution passed last year that we continue the teaching of religion in the public schools.

It was our privilege Tuesday evening to hear Professor David W. Hay give a second address. This time his subject was, "The Church and Community". He presented constructive ways of filling up "Gaps" in our thinking about the Church which is itself a community within the world community.

The Fifth Sederunt was constituted with prayer after Mr. J. C. Brown had read the Scripture lesson, Wednesday morning. The election of the new Clerk of Synod then took place, and Rev. J. K. West, B.D., of Alma Street Church, St. Thomas, was unanimously elected to succeed Rev. Austin L. Budge, M.A., D.D., whose resignation because of ill health had been accepted. It was voted that Mr. West begin his duties November 1, 1945.

The Perrie Memorial Camp report was given by Rev. James S. Roe, B.Th., Convener, and seconded by the Treasurer, Rev. C. H. MacDonald, who stated that the Camp now had a credit balance of \$174.26. The report was heartily adopted.

When time came for consideration of the Board of Missions report, Rev. C. H. Mac-Donald, Convener, called upon Rev. W. A. Cameron, D.D., Secretary of the General Board, to give an address on the work of the Board. Dr. Cameron spoke about available mission literature, and informed us that requests by Presbyteries for workers could not all be met since there was a shortage of workers totalling more than forty. Twelve congregations have come up to self-support recently. Because of the curtailment of work in Formosa, Japan, and Manchuria, due to the war; because of a shortage of workers at home; and because previously augmented congregations having become self-supporting, the whole allocation to missions had not been expended. Work in India is going forward, and new work has been undertaken in Sarnia by a student and at Sudbury by a deaconess. The Moderator expressed the grateful thanks of the court to Dr. Cameron for his informative address.

Mrs. A. Scobbie of Stratford, a member of the Provincial Board of the Women's Missionary Society, reported a successful year for the W.M.S., and then gave a reading on Discipline in the Army which was greatly appreciated. All members of the Synod agreed heartily to the vote of thanks that was called for by the Moderator.

The Board of Missions Report with its recommendations as submitted by Rev. C. H. MacDonald was adopted at the afternoon session. The Convener urged that the booklets prepared by Rev. E. H. Johnson, B.Th., on the Budget and the Church's Mission be used as extensively as possible throughout the Synod.

Rev. W. B. Macodrum, B.A., Convener of the Record and Publications submitted resolutions commending the Presbyterian Publications for the excellent Sabbath School materials supplied, for the fine display of literature at Synod and recommended a greater use of *The Presbyterian*

Record, and Every Day. The report as adopted included a motion that a letter of sympathy be sent by the Clerk to Rev. W.

M. Rochester, D.D., who is seriously ill.

The Sixth Sederunt Wednesday afternoon required the attention of all present to matters of considerable detail including the reports of several Committees and a brief statement by the Moderator to the effect that the past session of Knox College had been a very happy one through Professor W. W. Bryden's excellent work, and because of the fine way in which Professor David W. Hay had fitted into a situation where co-operation by all made for success.

A series of resolutions was adopted, and an invitation by Rev. S. M. Scott, B.A., B.D., of Knox Church, Kincardine, to hold the next Synod there was accepted. The Synod closed with the Benediction by the

Moderator.

SYNOD OF TORONTO AND KINGSTON

HE Synod of Toronto and Kingston met on May 1st, 2nd, and 3rd, in the beautiful, comparatively new, Rogers Memorial Church, Toronto. The quality of the reports and of the debate attained a high standard although due to war conditions attendance of both ministers and

people was not large.

The sessions opened with a simple, dignified and impressive service of worship conducted by the minister of the church, Rev. J. Milroy, M.A., assisted by the church Choir. The sermon, from Psalm 85:6, was preached by the retiring Moderator, Rev. E. Foreman. At the close of the service, Mr. Foreman called upon the Court to nominate and elect a Moderator for the ensuing year. Two names were placed before the Court: Rev. R. G. McKay of Woodbridge, and Rev. George Rowland of Port Hope. Mr. Rowland requested that his name be withdrawn and this name be withdrawn, and this being granted, Mr. McKay was duly conducted from the Court, suitably robed and presented as the new Moderator. Shortly after, the Mayor of Toronto, Mr. R. H. Saunders, honored the Synod by his presence. He welcomed the delegates to the city and as an elder of a sister denomination spoke with some feeling about the problem of juvenile delinquency. He suggested that a solution of this grave condition would be church attendance on the part of the parents.

On Wednesday morning, May 2nd, the sederunt was opened with a solemn service of communion. The visiting elders distributed the elements, the Moderator and Mr. Milroy officiating. The annual Synodical Memorial Service succeeded, led by Rev. Dr. N. R. D. Sinclair. Prof. D. W. Hay of Knox College then delivered an entertainty address. The subject of the outstanding address upon the subject, Church and Community. This lecture proved to be such an inspiring and

reasoned support of the Church that I should wish that it could be printed in its entirety for The Record. It would strengthen our conviction in these times. Prof. Hay, while not limiting the Word of God's freedom, said that "outside the Church there is no ordinary means of salvation". He stated that people only find their real nature and true being in the community of the Church. The Church is a "colony of heaven", in Moffatt's excellent translation, and that a world broken by sin must be remade by the Church in which man will find a new society created by the redeeming blood of Christ. by the redeeming blood of Christ.

This positive, reasoned, Scriptural message brought a heartening note to the

In the afternoon, the Committee to

Strike Standing Committees selected the following to act as Conveners:

Business—Rev. J. F. Wedderburn; Budget

Rev. J. P. MacLeod; Missions—Rev. C. J.

MacKay; Historical—Rev. E. Foreman;
Church Life and Work—Rev. Dr. J. S.

Clerk Possions, Pay Dr. J. Lindsay: Sun-Glen; Pensions-Rev. Dr. J. Lindsay; Sunday Schools and Young People-Rev. J. L. Burgess; Boundaries — Rev. Dr. R. Stewart. These, as well as most of the members of the committee, were approved. Rev. F. Lawson's report on Evangelism,

Church Life and Work followed. He dealt with some problems of modern society with which the Christian Church ought to be effectively concerned. There were several areas of life which he discussed in turn— Radio, Church Extension, Chaplaincies, Young People, Social Legislation. He deplored the increasing use of liquor.

On Wednesday evening, the Moderator of the General Assembly, Rev. A. C. Stewart, M.A., preached to the Synod. He said that he had been greatly heartened to discover so many young men of high calibre entering upon the ministry, but at the same time he was alarmed because of the growing paganism in Canada. Great areas of the country, he discovered, were becoming unchurched in so far as any of the regular communions were concerned. Then he declared, "I am sure that if elders and ministers and people would be true to the teachings and doctrines and principles of government of The Presbyterian Church in Canada, and be true to Jesus Christ, the Head of the Church, then great areas are waiting for our Church."

Thursday morning proved to be anything but the dull session one might fear from the closing minutes of a Church Court. It was enlivened first of all by the clear and energetic speech of Rev. E. A. Thomson, Secretary of Sabbath Schools. He outlined the new Presbyterian Uniform Series of Sunday School Lessons and Lesson Aids. Need of smaller, as well as of larger schools, and of all classes of students, had been carefully considered in preparing this series. The lessons were designed to give

to each scholar an adequate knowledge of

all sections of the Bible.

At last the subject of Biblical Education in the Schools of Ontario was introduced. This proved to be one of the most keenly debated issues and revealed how thoroughly the matter had been considered. The younger members in particular showed their keen interest and ability in this debate. Rev. A. S. McLean submitted a motion endorsing the action of Ontario's Government in introducing religious instruction into the schools. Rev. D. Oswald sponsored an amendment suggesting that the text books on religious education be revised with a view to giving them greater Biblical content. Dr. Barr introduced an amendment to the amendment incorporating both the amendment and the original motion and this passed unanimously.

Over all sessions, the new Moderator, Rev. R. G. McKay, presided with dignity, good humor and great tact. He adjourned the Court to meet next year in Davenport

Road Church, Toronto.

1946 PRESBYTERIAN MISSIONARY CALENDER

Presbyterians will be glad to know that they will have a Presbyterian Church Missionary Calendar for the year 1946. It is already under preparation. It will take the form of a Scripture Text Calendar with a yerse of Scripture for each day of the year, and a beautiful picture in full colour, or black and white, opposite the calendar for each month. The calendar will also contain pictures and information of the Church's widespread work in Canada and abroad.

It is planned to sell it at 35 cents a single copy, or one dollar for three copies. Larger quantities will be obtainable at a considerable reduction for groups and classes and clubs who wish to sell them.

The calendar is being prepared by a committee representing the General Board of Missions, the Board of Sabbath Schools and Young People's Societies, and the Women's Missionary Society (W.D.).

It will be available for distribution in the

early autumn.

The late Dr. Deems relates that one of God's faithful stewards once said to him: "I sat down a night or two ago, and calculated the increase of a dollar at compound interest, and found that, in less than two hundred and forty years it amounted to more than two and a half millions of dollars. And I asked myself whether God would not make a dollar laid up for Him grow as rapidly as it does by the laws of trade". Give!

GLEANINGS

From Here and There

CHURCH EDITORS AND PUBLISHERS ANNUAL CONFERENCE

The Associated Church Press held its Annual Conference in Philadelphia recently. The outgoing officers, who have served for two years, presented a program of unusual interest and variety.

Dr. Melhorn, Editor of the "Lutheran", published in Philadelphia, is retiring after twenty-five years' service. Dr. Melhorn, who is a famous wit, spoke on "Laying Down the Pen." He quoted Dr. James R. Joy, long editor of the Christian Advocate, who upon his retirement declared that he was not being retired but just "retreaded."

Dr. Melhorn declared that a survey of all church papers in the United States revealed at least ten million readers, and that the papers represented in the Associated Church Press had one million readers. He quoted the editor of the Philadelphia paper with the largest evening circulation as saying that the people that the church press reached were the people that he would like above all others to be the readers of his own paper.

An Interesting Labor Leader

John G. Ramsay of Columbus, Ohio, public relations director of the United Steel Workers of America and a prominent C.I.O. official, made a strong presentation of the ideals of organized labor. He is an active member of a Presbyterian church and spoke from within organized religion rather than from without. He said that the men of organized labor needed the church, that many were homesick for the church, and that the labor movement ought not to be their single interest and ought not to be their religion. He urged greater understanding of and sympathy for organized labor by ministers and churches.

Dr. Walter Sikes, professor of philosophy at Berea College and temporarily serving the Friends Service Committee, discussed "Editors and Peacetime Military Training." In the discussion that followed Dr. Daniel A. Poling said that he was a strong believer in peacetime training, but that he had never heard a more impartial, objective, informing contribution to the subject than that of Dr. Sikes. Dr. Sikes himself is against peacetime conscription, largely on religious grounds, but he gave succinctly the arguments on both sides.

He considered fairly the argument that a year of training would be (a) good discipline; (b) a check on physical defects; (c) a stimulus to patriotism; (d) an impulse toward democracy; and (e) a safeguard against sudden attack.

Religion on Every Battle Front

Dr. Daniel A. Poling, editor of the Christian Herald, pastor of a large Baptist church in Philadelphia, author and army chaplain, spoke on "News from the Front." The news he brought was that religion among the soldiers was more widespread and vital than most people thought, that the chaplains of every faith were doing "a magnificent job," and that in the hell of war was being welded a significant unity among Catholics, Jews and Protestants.

Dr. Warnshuis Back From Europe

Dr. A. L. Warnshuis recently made an extensive tour in Europe as a representative of the Federal Council, the Overseas Committee on Relief and Reconstruction of the Reformed Church of North America, and various church groups. He made clear the fact that the Churches of Europe were determined to work together in the job of reconstruction. In the rebuilding of Europe the vital forces will not be intellectual or radical labor, they will be religious.

Magnificent Britain

Dr. Warnshuis was three weeks in England. A million buildings have been rendered unusable or have been destroyed. Four thousand churches have been destroyed. Fourteen thousand parish buildings also are gone. The English are not asking help to rebuild. Instead, they are raising a million pounds to rebuild the churches of the Continent.

Back to the Old-Fashioned Paper

It took the most modern type of newspaperman on one of the most modern of weeklies, which deals in millions where the church papers deal in single dollars, to tell the editors that they ought to go back to the church papers of their great-grandfathers; not to the blanket sheet but to the poetry column, the young people's page, the ladies' miscellany, the story column, and all the rest of it.

"Check up on the format. It probably can be improved. Take the advice of great printers. They will be glad to help. Study how to handle your names. The cheapest, poorest clerk should not be put in charge

of the mailing list.

"Put the editorials in the middle, or at the back, and a live news story in the front. Have a young people's department packed full of things they will read. Have a woman's department. Think what the women mean to the church.

"Every church paper should have an active board of consultants, twenty lay and

twenty members."

Message of Sympathy Sent to Dr. Rochester

A message of sympathy was sent to Dr. W. M. Rochester of the Presbyterian Record, Toronto, in his illness.

Dr. Rochester always enjoyed attendance at the Annual Conference of the Associated Church Press and on many occasions made valuable contributions to the Conference The Presbyterian Record deliberations. Committee appreciates the message of sympathy to Dr. Rochester.

New Officers

New officers were elected as follows: President, Dr. T. Otto Nall, managing editor of the Christian Advocate, Chicago; vice-president, Dr. A. J. Wilson, editor-in-chief of the United Church Observer, Toronto, Canada; secretary-treasurer, Homer M. King, editor of the Protestant Voice, Fort Wayne, Indiana.

DISTINGUISHED VISITORS

distinguished churchmen from abroad will visit Canada early in June. The one is Rev. Dr. W. A. Visser 't Hooft, General Secretary of the World Council of Churches. The other distinguished visitor is Right Rev. Dr. G. K. A. Bell, Bishop of Chichester, England. As well as being an influential figure in the Church of England, Dr. Bell has been an active leader in the Universal Christian Council for Life and Work, and became its President in 1932.

The Presbyterian Church in Canada joins with other Canadian Churches in extending a cordial welcome to these distinguished churchmen. Both Dr. Visser 't Hooft and Dr. Bell are coming to Canada under the auspices of the Canadian Council

of Churches.

FAMILY WORSHIP NEED STRESSED Greater emphasis on the Bible and on

Greater emphasis on the Bible and on family worship must be stressed by Boys' Work groups in Canada, Donald L. Fleming said in an address to the Annual Meeting of the National Boys' Work Board.

Mr. Fleming said the degree of Bible literacy is low and declared that greater attention must be directed to instructing the teen-are youngsters in matters of work the teen-age youngsters in matters of worship. Boys' Work must also be directed toward strengthening of the family.

The Church, he said, is in need of "Christian salesmanship". It carries on many activities for which it receives no credit, he added. Mr. Fleming said that materialism will offer the greatest competition to the program of Boys' Work groups after

By instruction of the General Assembly, a very excellent guide for family worship and private devotions—"EVERY DAY"—
is published quarterly by a special committee of Assembly. It contains a designated portion of Scripture, with a brief exposition and prayer for each day of the year. The booklet, being in quarterly form, is convenient. The cost is only 40c for the year. The address is "EVERY DAY", 165 Elizabeth St., Toronto 2, Ont.

PRESBYTERIAN CHURCH

OF ENGLAND
The following letters referring to the great loss suffered by The Presbyterian Church of England through the sudden and tragic deaths of Rev. W. T. Elmslie, General Secretary; and other valued leaders, will be read with interest and deep sym-These reached Dr. Rochester only the day before his sudden illness.

> The Presbyterian Church of England, 134 George St., Marylebone, London, W.1 26 February, 1943.

Rev. Dr. W. M. Rochester, The Presbyterian Church in Canada,

My dear Rochester,

Here is a copy of the last letter which Elmslie signed. The original is tattered and torn and is being preserved with reverence. You will understand that we are in great distress and considerable confusion, but through the wise activity of our Moderator, a temporary office was opened on Wednesday morning, 14th February, the former House having been wrecked on Friday afternoon, 9th February.

We lost not only Elmslie, but as you already know, Douglas James our Foreign

Mission Secretary; Mr. Stubbs, the Assistant to the General Secretary; Mr. Wright, the Financial Secretary; and Mr. Morris, the Chief Clerk; leaving not one man who was acquainted with the internal working of the office. We also lost a very large number of papers and records, though I am glad to say we have found more than we originally expected.

Meanwhile, I have been asked to become Acting General Secretary, and as I have a large group of willing helpers, I have accepted the responsibility. It will last until the Assembly meets in May, and may possibly last a little longer.

Yours very sincerely, S. W. Carruthers.

86 Tavistock Place. London, W.C.1, 9th February, 1945.

Rev. Dr. W. M. Rochester, The Presbyterian Church in Canada,

Dear Dr. Rochester,

I have now been able to distribute the whole of the most generous gift sent to me by you from an anonymous donor in The Presbyterian Church in Canada. will remember that the gift amounted in our currency to £225.11.9d, and that, according to your letter of November 1st, it was to be used-

(1) Partly for "Continental pastors who have congregations in this country, for use at their discretion from time to time to assist needy people in their

(2) Partly "for the purpose of assisting

theological students of the Continental Churches who are, or will be, studying over here owing to the destruction of the theological colleges in their own countries".

duly approached all the continental pastors mentioned in my letter of 21st September, namely; "Swiss, French, German, Norwegian, and perhaps Swedish and Finnish chaplains". The Dutch, as I knew, were not in need of such help, and I found on enquiry that the same was true of the Swiss, Norwegians and Swedes.

Eventually I distributed the following

Rev. F. Christol (Fr.) for distribution £20 Rev. H. Migot (Fr.) for two ladies £10 Rev. H. Migot (Fr.) for his own use Rev. T. Harjunpaa (Fin.) for own use £5 £20 Rev. F. Jenssen (Dan.) for distribution £10 Rev. F. Jenssen (Dan.) for own use £10 Rev. Dr. J. Riegar (Ger.) for dist. £45

£120

You will readily understand how it comes to be that the Germans, though anti-Nazi, are in the greatest need. In regard to the gifts to pastors for their own use, perhaps I should say that I found them very hesitant about accepting these gifts, but very grateful for them. In some cases, they had ample funds for assisting their compatriots, but they themselves had been overlooked. I made very careful enquiries in various quarters in regard to this matter.

The balance of the gift, viz: £103.11.9d. I have handed over to a fund that is under the supervision of our own Assembly's Committee on Intercourse with Other Churches at Home and Abroad for the purpose of assisting continental theological students to take theological courses in this country. We have been gradually accumulating a sum (which is still too small) for this purpose during the war, as we know that there will be many who will desire to avail themselves of it. I may add that I and others have been trying to stimulate all denominations in this country to make similar provision and there is good hope that we may be able to do something substantial altogether, providing that our own colleges can find accommodation during the somewhat congested period that we expect after demobilization.

I hope that the donor, to whom we are all most grateful, will feel that the money has been distributed on lines that he would approve, and I enclose a number of letters of information and of thanks.

All kind regards and good wishes, Yours very sincerely, Wm. T. Elmslie.

Among Protestant chaplains recently sent overseas by the R.C.A.F. are two of our Presbyterian padres, Squadron Leader Scarth Macdonnell and Squadron Leader DeCourcy H. Rayner.

Among the Churches



KNOX CHURCH, ACTON, ONT.

Acton, Ont.

Knox Church celebrates its 100th anniversary on June 3rd. This congregation was organized in 1845 in the little Sunday School which was founded by John Burns. Rev. W. C. Burns preached the first sermon and Rev. John McLachlan was the first minister. Professor D. W. Hay of Knox College will be the preacher for the special services. Lunch will be served at noon. Services will be held at 11.00 a.m., 3.00 p.m., and 7.00 p.m.

Prescott, Ont.

On Sunday and Monday, April 22nd and 23rd, the Presbyterian Church, Rev. M. W. 23rd, the Presbyterian Church, Rev. M. W. Heslip, minister, commemorated the 125th anniversary of the founding of the congregation and the settlement of the first minister, Rev. Robert Boyd, in 1821. One year later the first church, a small frame building, was formally dedicated. Dr. Boyd served this congregation for forty-three years. The second church building was a beautiful stone structure. This church and the adjoining manse were totally destroyed the adjoining manse were totally destroyed by fire in 1892. Fourteen months later the present church was opened, completely furnished. Mr. Heslip, who was inducted as minister of this historic congregation in 1938, is the twelfth minister in the church's 125 years of unbroken history.

The preachers at the Sunday celebration of the 125th anniversary were Rev. Henry Cousens of Brockville, and the Moderator of the General Assembly, Rev. A. C. Stewart.

On Monday evening, under the auspices of the W.M.S., a brief review of their long history was given by Mr. Heslip, and the Moderator, with his stories of God's guidance as he journeyed across Canada, captivated a large audience.

Greetings were received from neighboring congregations, refreshments were served and a happy social hour followed.

Dixonville, Alta.

Sunday, April 29th, was a unique day in

the history of this mission field.

A service was held at Chinook Valley in the morning when two adults were received into the Church and communion was dispensed.

At Dixonville at 3.00 p.m., after Sunday School, which had an attendance of 25, a congregation of 50 gathered. One child was baptized, eight adults were received into the Church on profession of faith, three elders were ordained, and communion dispensed. Miss A. Hincks, deaconess; and Mrs. R. S. Stevens acted as elders while Dr. R. S. Stevens of Brownvale conducted the service. This reorganization became necessary because of the growth of the work under the efficient leadership of Miss Hincks.

Wallace, N.S.

This congregation mourns the loss of Capt. William Reid who died recently at the advanced age of 86 years. For many years Capt. Reid was well known in shipping circles along the coasts. Twenty-five years ago he was ordained an elder in St. Matthew's Church and performed faithfully the duties of that high office until failing health prevented this service.

Surviving are one son, George; and a daughter, Mrs. Waugh.

Baddeck & Middle River, N.S.

These congregations which have been without a minister for some time were happily settled with the induction of Rev. R. S. Quigley, Ph.D., on March 29th. Generous expressions of appreciation were extended to Rev. A. D. MacKinnon, who had been interim-moderator, and to Rev. S. J. Macarthur, supply minister during the past year. Dr. Quigley begins his ministry in these very loyal congregations under the happiest auspices.

Puce, Ont.

At a recent meeting the Presbytery of Chatham had the pleasure of congratulating the congregation of St. Andrew's on ing the congregation of St. Andrew's on attaining the status of a self-sustaining charge. For a number of years Puce had been connected with St. Andrew's, Essex, but being a suburb of Windsor and with every prospect of further growth in the status of a self-sustaining charge. strength and numbers, it makes a splendid compact parish. The interim-moderator is Rev. Robert Lyttle, 60 Thompson Blvd., Windsor, Ont.

Ravenna, Ont.

On April 24th Banks Presbyterian congregation suffered a loss in the death of a beloved elder, Robert MacEwen, who passed away in his 85th year. Mr. Mac-Ewen was born in Gartocharn, Dunbartonshire, Scotland, and came to Canada in He brought his certificate from the United Presbyterian Church in Scotland and became a member of Banks Church shortly after he settled at Ravenna. He first served the congregation as a member of the Managing Board, and twenty-five years ago was elected an elder. He was a faithful elder and beloved by every one in the community. The service at the house and church was conducted by Rev. J. R. Greig of First Presbyterian Church, Collingwood, who was assisted by Rev. Mr. Buchanan of Ravenna United Church.

Glencoe, Ont.

The Session and congregation experienced a double loss recently in the passing of two elders; Mr. Robert B. McKellar and Mr. Ernest Frank Letherby. Following is an extract of the Minutes of Session with

respect to these two good men:

respect to these two good men:

This Session records its deep sense of loss in the passing of a much loved and faithful brother, the late E. Frank Letherby. Before coming to the Glencoe congregation Mr. Letherby had been in the eldership at Rutherford in the Sarnia Presbytery. He was a faithful and conscientious member, regular in his attendance at all diets of worship and very rarely if ever missing from a meeting of Session. As was his custom, he was in his usual place in the Lord's House on his last Sabbath on in the Lord's House on his last Sabbath on this earth, death coming very suddenly in the late afternoon of the following Saturday. We can give no better eulogy than to say, "He did what he could".

This Session records its deep sense of

loss in the passing of our Senior Elder, the late Robert B. McKellar. In early manhood he was elected to the office of Ruling Elder and the Session records show his untiring zeal. To those of us who were associated with him in the church and Session we realize our loss of a true friend and wise counselor. Well versed in Church law and procedure, Mr. McKellar was always listened to with respect and interest. His unswerving loyalty to his convictions and his office was always an encouragement and help to his brother members in their deliberations. During his late protracted illness he always had the work of the Church and his Master uppermost in his

thoughts.

Port Carling, Ont.

On Tuesday evening April 17th the Presbytery of Barrie met in the Port Carling church to ordain Mr. J. R. Duke to the ministry. The Moderator, Rev. J. R. Greig, presided. Rev. J. A. Ross of Creemore

preached the sermon and Rev. Dr. N. R. D. Sinclair of Allandale narrated the stens. Rev. R. H. Armstrong of Bracebridge gave the address to the ordinee. The service was closed with Rev. J. R. Duke pronouncing the Benediction.

Following the service the congregation and friends gathered in the Sunday School room and enjoyed a social hour. The ladies of the congregation served tea. A short program was presided over by the Moderator of Presbytery when addresses were given, Mr. H. J. Carr, representative elder, expressing the good wishes of the congregation to Mr. Duke in his chosen work. He then on behalf of the congregation presented Mr. Duke with a gift. Dr. Sinclair brought greetings from the Moderator of the General Assembly to the congregation that another member of the Sunday School and congregation had taken up the work of the Church; to Mr. and Mrs. Duke, that another son had gone out from the home to serve the Master; and his prayer, that God's blessing would be upon Reay in whatever field he was called to serve. Rev. H. E. Moorehouse brought congratulations from the United Church; Mrs. Cameron Milner from the United Church; Mrs. Cameron Milner from the Anglican Church. Rev. S. M. Beech, a former minister of the United Church, Port Carling, and Mr. Blair brought their good wishes. Rev. T. A. Duke expressed his thanks to the people of Port Carling for their kindly interest in his work since his ordination two years ago.

Vancouver, B.C.

Robertson Church, Rev. G. Sydney Barber, minister; suffered considerable damage by fire early in the year. Immediate steps were taken to restore the damaged parts of the building. Restoration was completed by March 16th and a special service of thanksgiving held. Messages of congratulations were received from ministers of neighboring churches.

New Westminster, B.C.

Wing Commander Rev. E. C. McCullagh, Senior Chaplain (P) of Western Air Command, was the preacher at the morning service at St. Andrew's, of which Rev. Thomas Murphy is minister, at the celebration of the 83rd anniversary of the founding of Presbyterianism in British Columbia. McCullagh gave an inspiring and helpful message and was enthusiastically received by a large congregation. The evening service was given over to the choir which contributed an excellent 'out-of-the-ordinary' anniversary service of sacred music.

The congregation rejoices in the success

and progress of past years and the bright prospects of the future. The Treasurer stated that the 1944 revenue had been the best in 25 years, that there was no mortgage indebtedness, that the minister's stipend had been increased and that givings to the Budget of the Church had been greatly augmented. The Session's report showed a very substantial increase in communicant membership and there had been a large number of baptisms.

Mount Royal, Que.
On Sunday, May 6th, at the service held
in the Town Hall, the two first elders of
this new congregation were ordained. Rev.
W. Stanford Reid, Moderator, presided, and
was assisted by Rev. C. Ritchie Bell, Moderator of the Presbytery of Montreal.
Messrs. T. Harold Cummings and Howard
Richardson are the new elders.

This service marked the end of the first half year of activity of the Presbyterian Church, Town of Mount Royal. On November 4th, 1944, the first service was held with an attendance of 38, and within six months a congregation of some thirty-three members and forty-five adherents has been

established.

The movement to organize a congregation began through the work of Rev. W. Stanford Reid, minister of Fairmount Taylor Church, and four Presbyterian residents, Messrs. T. H. Cummings, J. A. Simpson, George Wilkie, and Dr. J. W. Morton. After services had been held for a few Sundays to see if there was a sufficient response, application was made to Presbytery for authorization to proceed to the organization of a congregation. This was granted in February, the congregation being placed under the care of the Session of Fairmount Taylor Church.

At the first communion service, thirty-three were received into the membership of the congregation. Since that time a Board of Management, a Women's Association and a Sunday School have been organized. An every-member-canvass for the local congregation's expenses and also for the Budget has been held with the result that the congregation plans to be self-supporting from the beginning, and to call a minister at an early date. Plans are also being formulated for the purchase of a lot and the erection of a building as soon as feasible.

On March 21st, a social evening was held for the members and friends of the congregation at which over seventy-five were present. On Sunday, April 28th, at the close of the service Mr. T. H. Cummings, on behalf of the congregation, presented Dr. Reid with a cheque in token of the appreciation of the members; and Mrs. S. M. Jamieson, President of the Women's Association, presented Mrs. Reid with a bouquet

of roses.

The congregation is enthusiastic about the great opportunity which is theirs, believing that before long they will be one of the strongest churches in the Presbytery.

Nashville, Ont.
This community was greatly saddened by the sudden death on April 14th of Norman

Bernath, in his 49th year. Mr. Bernath was one of the most favorably known and highly respected citizens. Born and raised on the homestead where he resided all his life, he was a very successful farmer. He gave most generously of his time and talent to the church. For many years he was a member of the Board of Management and in 1938 was elected an elder to fill the vacancy due to the death of his father. Recently he was appointed Clerk of Session. He was also Superintendent of the Sunday School and a member of the Choir.

The funeral service was conducted at his home by Rev. F. G. Fowler, assisted by Rev. Gordon K. Agar of Harriston and Rev. R. G. McKay of Woodbridge, Interment took place in the family plot in Nash-

ville Cemetery.

Surviving are his mother, four sisters; Jean, who resided with him; Mrs. W. B. McClure, Toronto; Mrs. Norman Black, Nashville; Mrs. John Hamilton, Colgan; and two brothers, Everton of Nashville; and Leighton, at present serving with the U.S. forces in the Philippines.

Prescott, Ont.

Brockville Presbytery was much inspired by the recent visit of the Moderator, Rev. A. C. Stewart, M.A. On Friday, April 20th, he met with Winchester and neighboring congregations, and on Sunday morning, April 22nd, he was in First Church Brockville while the minister, Rev. Henry Cousens was speaker in Prescott. In the evening the Moderator spoke to a large congregation in Prescott where they were celebrating their 125th anniversary.

Inspirational messages from the pulpit, special music by the Choir under the direction of Miss Beth Watts, organist and choir leader, and large congregations marked the 100th anniversary of St. Andrew's Presbyterian Church congregation. Rev. Albert Carr occupied the pulpit at the morning service. He gave a short message to the children on Sharing. He chose a portion of Deuteronomy 8 as a basis for the sermon—And thou shalt remember all the way which the Lord Thy God led thee.

Congratulating the congregation on reaching another year in its work for the Master, he expressed his pleasure on being invited to conduct the morning service. The Choir sang the anthem, Holy Spirit, Faithful Guide, and was assisted at both services by Mr. Frank Booth and Mr. John Hazell. At the evening service Mrs. Robert Wark of St. Paul's Presbyterian Church, Ingersoll, contributed two solos, The Lord's Prayer, and How Lovely Are Thy Dwellings, accompanied at the organ by Carl Wittig of Ingersoll.

Wittig of Ingersoll.

Rev. Dr. H. H. Turner, minister of St.
Paul's Presbyterian Church, Ingersoll, and

interim-moderator of St. Andrew's congregation, assisted in the evening service. After congratulating the congregation on its anniversary, he introduced Rev. A. C. Stewart, M.A., of Midland, Moderator of the General Assembly. He stated that the Moderator had accomplished a vast amount of work across Canada since his appointment last June. Mr. Stewart related many experiences in visiting new churches for dedication services across Canada.

A reception and social hour was held at the close of the service, when the Ladies' Aid served refreshments. The St. Andrew's Presbyterian Church congregation from Windham Centre attended the evening ser-

Toronto, Ont.

Nurses attended divine service at St. Andrew's Church, marking the occasion of a national memorial and rededication for the nursing profession. Many nursing sisters from overseas joined in the services.

"Florence Nightingale embodied all the qualifications a nurse should have, especially the genuine liking for people of all kinds," Rev. Dr. Stuart C. Parker said.

MRS, PETER FERGUSON MacSWEEN

Old Kildonan Church mourns the loss by death of Flora MacInnes MacSween, wife of Rev. Peter Ferguson MacSween.

Mrs. MacSween was born in Strontian, Argyleshire, Scotland. She was educated in Kelvinside High School and was trained for the work of missions in Glasgow Bible Training Institute. She was married in 1909 and in 1919 came to Canada with her husband to engage in the work of the Church in the western provinces. Together they carried on, ministering successfully in Alberta and Saskatchewan. In 1936 they came to Old Kildonan. Two sons are now engaged in the ministry; Alex, at Prince Rupert, B.C.; and Ian, at Sylvan Lake, Alta.

Mrs. MacSween was a loyal worker in every Church activity. She was gentle and loveable and in return was loved by all and her death is mourned by many friends in the west and especially in the Old Kildonan parish.

The funeral service was held on May 5th in the old church and was conducted by Rev. Gordon Maclean of First Presbyterian Church, Winnipeg.

MRS. LOUIS H. FOWLER

Mrs. Louis H. Fowler, the former Norma Madeleine Black, was born in Warkworth, Ontario, the only child of Mrs. George Dawe and the late Dr. George Isaac Black. She was married in 1930 to Rev. Louis H. Fowler, then minister of the Old Stone Church, Lancaster, Ont. In 1935 Mr. Fow-ler was called to Renfrew and in 1942 to Westminster Church, Sault Ste. Marie.

Mrs. Fowler had been in apparently good health and was enjoying the visit of her people who had arrived April 10th to spend a short vacation at Westminster Manse. She was taken ill Saturday evening, April 14th, and passed away quietly two hours later from a second cerebral hemorrhage.

A brief service at the Manse was conducted by Rt. Rev. W. L. Wright, Lord Bishop of Algoma. The funeral service in Westminster Church was conducted by Rev. Wallace Wadland of St. Paul's Church and Rev. A. G. Donald at St. Andrew's United Church. Interment was in Warkworth, where a service was held in St. Andrew's Church conducted by Rev. C. A. Mullin and Rev. H. G. Lester. Mrs. Fowler is survived by her husband, her mother, and one daughter, Lois Jean Fowler.

BOOKS

Rev. Principal Donald MacLean, D.D. By Rev. G. N. M. Collins, B.D., with foreword by D. Martyn Lloyd Jones, M.D., M.R.C.P. Published by Lindsay & Co., Ltd., 17 Blackfriars Street, Edinburgh,

Scotland. Price 5/-

A delightful biography of a great man, for many years Professor of Church History in the Free Church College, Edinburgh, and later Principal. The historical background and the incidents related from an interesting period in the life of the Scottish Church, make this brief biography interesting and informative reading. It will also be welcome as a memorial of a distinguished Free Churchman.

The Westminster Dictionary of the Bible

By John D. Davis (Revised and re-written by Henry Snyder Gehman). Published by The Westminster Press, Philadelphia,

U.S.A. Price \$3.50.

An accurate, thorough, and authoritative work. It being self-pronouncing enhances its usefulness to the average reader of the Bible. We confidently commend this work to Sabbath School teachers, and students of the Bible.

The Westminster Historical Atlas to the Bible

Edited by George Ernest Wright and Floyd Vivian Filson. Published by The

Westminster Press. Price \$3.50.

This Atlas is entirely new. It contains 114 pages, with eight entire pages of indexes. The maps are of unusual beauty and accuracy, photographically reproduced by half-tone engravings. Any place men-tioned in the Bible can be located readily, and for quick reference the index of subjects will guide the reader at once to the

topic in which he is interested. Every Sabbath School should have the valuable volume available to teachers.

Life After Death

By J. M. Shaw, M.A., D.D. Price \$2.00 Published by The Ryerson Press, Toronto.

This is a timely and helpful presentation of the Christian view of the Future Life by the scholarly Principal of Queen's Theological College, Kingston.

Manuel du Culte Public et du Culte de Famille

A French Protestant Church service book in which there is also a service for family use. This book has been prepared by the French Protestant ministers of the Province of Quebec and the French Work Inter-Church Committee. The Inter-Board Committee of the W.M.S. Canada has met the entire cost of the book. It may be ordered from Imprimerie Regnault Enregistree, 480 rue Lagauchetiere Ouest, Montreal. The price is \$1.25 for the abridged edition, and 25 cents for the one for family use.

ily use.

This effort in French Protestant Literature, especially for Canada, but also for other countries where French is spoken, is a worthwhile venture. Copies of this excellently prepared Manuel make very appropriate and delightful gifts to French speaking Protestant friends, or isolated

French Protestant families.

Where Are We in Religion?
By Joseph Fort Newton. Published by
The Macmillans in Canada: Price \$2.00.

This is a group of spiritual studies with a variety of theme but with a verity of faith and point of view binding them together.

Faith For These Times

By Rev. Willard Brewing, B.D., D.D. Published by Collins, 70 Bond St., Toronto.

Price \$2.00.

This is a volume of thoughtful and timely sermons. "The Bible is a text book on strength," we read. "Religion is not a haven to winter in, but a harbor to sail from."

We have space only for the listing of these:

Personal Crisis

By Carl Heath Kopf. Published by The Macmillans in Canada. Price \$2.25.

The Bible Speaks to Our Day
By George Barclay. Published by The
Westminster Press, Philadelphia, U.S.A.
Price \$1.00.

The Old Testament in the Christian Church By H. F. D. Sparks. Published by The Macmillans in Canada. Price \$2.00.

DR. BUCHANAN - AN APPRECIATION

By Dr. Thomas Draper, Vellore, India

"The strength of the bearers of burdens is decayed, and there is much rubbish; so that we are not able to build the wall."—Neh. 4:10.

AM writing these lines in a railway carriage as I travel from the land of the Bhils back to my own station in South India. Opportunity has just been given to me to pay a visit to my old station. So rather more than a week back I found myself seated on a motor bus which makes the 50-mile trip daily from the rail head at Dohad to Alirajpur, Central India. Entering into conversation with the Mohammedan driver, I asked about the various friends known to me in bygone years. This man had not heard of the death of Dr. Buchanan; all he knew was that he had lived in Alirajpur till quite recently and that now he had gone, as he thought, to Indore. To finish my journey to Jobat, a mission car met me, and it was from Cyril (one of the Christian community) that I first got the sad news that Dr. Buchanan had died quite recently. about thirty years I had known him! My first visit to the Phil first visit to the Bhil country had taken me down that same Alirajpur road, but the journey was then done by tonga. I asked my companion on that occasion, "Is there any mission work being done down at the end of that road?" I was then of the opinion that that could hardly be, as we ourselves seemed to have reached the very edge of civilization. He told me there was a Jungle Tribes Mission, and that the missionaries were Canadians. In my mind I figured two young and no doubt ignorant, but my reasoning was sound. Only those in love with the primitive life and primitive peoples could have remained buried in those solitudes. I believe it was about the year 1898 that Dr. Buchanan, returning from his first furlough, opened the Mission Station of Amkhut. If I am correct, then the work there had been in existence some 16 years before I first met him. My station was Anand, Gujerat, a mission hospital there. Dr. Buchanan was introduced to me and I learned from him that his business was to find some Gujerati carpenters for his building work in the Bhil country. From that time onwards I liked and admired him, and he took a liking for me. He must have done so, for later on he asked me to spend a fortnight in Toran Mal, "where", he said, "you will have a grand time with our young people—we run a Summer Bible School." Characteristically, he gave me a detailed outline of the route I should have to travel to reach the hill station. There was the northern approach through Alirajpur, and then across the Narbadda river, with a final 15-mile stretch of hill climbing; then the southern route, by train to the mouth of the Tapti

river, and up the Tapti Valley railway into West Khandesh, with again a long stretch of rough riding and hill climbing, this time from the south. In later years I got to know the geography of Toran Mal at first hand. Toran Mal, indeed, came to mean so much to me that afterwards when I established a Nursing Home in Karachi I gave to it the name of "Toran Mal"! Often I was asked, "What is the meaning of the name you have given to your Nursing Home, and why have you given it? But it is of Dr. Buchanan and not of myself that I wish to speak. In 1927 Dr. Buchanan asked me if I would consider working with the Canadian Presbyterian Mission as medical missionary in charge of the Jobat Hospital. I was not long in deciding that I would, for, as I have said, I admired Dr. Buchanan. His faith, his courage, his rough exterior, and his warm heart, all made their appeal to me. It was the man, rather than the mission, that I joined, for at that time none of the other missionaries were known to me. I think I see him now -He is up in that mountain retreat, mounted on a young and impatient horse, with his crutch across the pommel of his saddle, for it was after his accident in Toronto. Not many men, I think, at his age would have ridden that horse on those jungle paths with a crutch as a riding stock. To-day (this time by a bridge) I crossed a stream where once we spent a whole night together. He came to me after dusk, "I want you to come Amkhut. Mrs. Buchanan has had a bad turn." I said, "We are just having dinner; stay and have some." "No", he replied, "we can eat at the other end, let us get away now." After seven miles or more on the road the sand in the bed of that bridgeless stream willed it otherwise; we were firmly held, and no amount of persuasion would bring any of the Bhils to our help. None of our own people were near at hand, and before help came from Jobat it was early morning, and breakfast time before we reached Amkhut. Dr. Buchanan was anxious, I knew, but he kept to himself his fears, and Mrs. Buchanan was somewhat better than when he had left her the afternoon before. To-day, too, I have re-visited Amkhut. In May, 1935, I spent many hours with him there as Mrs. Buchanan drew near to that river which held no terrors for her. Like the pilgrim in the immortal story, she found good ground beneath the swelling flood and also like him, she saw the light on the other side.

From such incidents as these that go to make up even now the everyday life of missionaries among the primitive peoples and off the beaten track of modern progress, you will learn how much I was looking forward to seeing him again. I had last met him in the autumn of 1941; he was then the strong man and I was the invalid not expected to recover. At that

time also he was sympathetic and cheery. He would have rejoiced, I know, to see me once again in India, fit and strong. It was once again in India, it and strong. It was not to see the "Burra Doctor" Sahib again. From Miss McConnell and Miss MacMurchy, I learned of his illness, of his wonderful spirit, of his care for the souls of the people, of his latter days, and of his final triumph. From latter Largement, the set of Mr. McDoreld's them I learned, too, of Mr. McDonald's death away in Canada. Too few now are the number of my fellow-pilgrims through the wilderness of this world, but two more are added to the Church of the first-born; they have now joined that great cloud of witnesses who, having witnessed on earth a good confession, call loudly to us who remain to carry on in that same faith and trust, and to witness as they did to the power of Jesus in every land and under every circumstance. The text I began with seems peculiarly fitted to this land and our jungle tribes. "There is much rubbish!" That is so, as seen by the natural eye, but by the eye of faith there is also seen the by the eye of faith there is also seen the precious stones. One other met the despondent words of those days by his splendid rallying call—"The work is great and large, and we are separated . . ., one far from another." That is what Dr. Buchanan would say to us here and you over there. Look at the great work, see the precious stones, remove the rubbish of animism and heathenism. The living temple of Christ's Church is not yet complete, nor shall it he Church is not yet complete, nor shall it be till those others of the Bhils yet to be called are gathered in. And now I count it a privilege to have been given this opportunity to add my personal testimony to that of many who have been inspired by the one of whom I have written. His labor of love, work of faith, and patience of hope have been seen by many along the Valley of the Narbadda, that great stretch of jungle which lies between the Northern Vindhiyas and the Southern Satpuras.

ONTARIO PROVINCIAL W.M.S.

Mrs. J. R. Hill, Ottawa, Press Secretary

THE 31st Annual Meeting of the Ontario Provincial W.M.S. was held in Calvin Church, Toronto, April 9th-12th. Mrs. H. C. McKellar presided.

On Monday evening a Board meeting was held and in her opening remarks, Mrs. McKellar likened Presbyterial Presidents to the Apostle Paul inasmuch as he, too, went about encouraging, helping, and at times admonishing. Mrs. D. Strachan presented the Peace Thanksgiving Fund after which the President introduced the three guests from Quebec: Mrs. W. E. Baker, 1st Vice-President, Quebec Provincial; Mrs. C. A. Turner, Quebec Presbyterial; and Mrs. Charles Johnson, Montreal Presbyterial. These guests were warmly welcomed.

The meetings opened Tuesday morning. After the singing of the National Anthem, a devotional service was led by Miss Frieda Matthews. Greetings were brought by Mrs. R. Moynan, President of Toronto Presbyterial; Rev. J. R. Sanderson, Moderator of Toronto Presbytery; and Rev. E. Foreman of the Synod of Toronto and Kingston.

In loving remembrance of the late Dr. James Buchanan of India, and the late Dr. Jessie MacBean, China, the paraphrase, How bright these glorious spirits shine was

Miss Harriet Parsons of the Wartime Prices and Trade Board in a brief address stated that the battle against inflation is work for all women, pointing out that, in addition to the outlay of money, inflation creates unfair values, unrest, insecurity,

and destroys the fruit of thrift.

A quickened tempo in service, organization, and givings was shown in the reports presented, practically every department showing increases. The financial report was the best in many years; each of the 24 Presbyterials had exceeded or reached its allocation. Total givings showed an increase of \$3,520 over 1943 and in addition to the total of \$121,598 received \$5,501 was given to the Supply Department. The 1945 allocation of \$118,350 was accepted.

One session was devoted to Young Women's Auxiliaries and Girls' Organizations. Members of Calvin group assisted in the devotional period led by Mrs. Angus MacKay, Mrs. J. A. Newstead, and Miss Isabel Hunter. Mrs. D. Allan emphasized our duty to our teen-age girls. Givings increased 51%.

For Y.W.C.A., Mrs. C. H. McDougall reported increases in every department, and called attention to a conference to be held in May—the 25th anniversary—when emphasis will be laid on Leadership Training.

Mrs. C. Robertson reported good work in connection with Mission Bands, now known as Children's Department.

Mrs. Arthur Cherry spoke on Christian literature, using slides to illustrate her

address.

Miss L. K. Pelton spoke three mornings and answered questions on "Focus on Presbyterials", presenting carefully thought out plans and suggestions that would be helpful to all groups. She stressed careful preparation, insist on Program Committee, note any weakness and plan to avoid it.

Helen Morton reported for the World Christian Student Movement and said that all through the war contact has been maintained with students, especially in the Latin countries, with special thought to leadership training.

Mrs. Daniel Strachan pointed out, in an address which outlined the various activities of the W.M.S., that every member shares in this great enterprise, and that the women have measured up in a wonder-

ful way. The Peace Thanksgiving Fund has caught the imagination of the women and has reached substantial proportions. Saskatchewan is on its feet after their difficult days and, at a recent Provincial, voluntarily increased their allocation by \$250. Concentration on youth needs has resulted in camps being established in Alberta, Saskatchewan, Manitoba, Ontario, and Quebec. To all of these supplies and substantial aid have been given. The Children's Center in Vancouver is being enlarged. Increased grants have been made theological books for overseas chaplains. Grants to Elmwood (Winnipeg) have put this church on a sound basis. Plans are afoot for a Girls' Home in Toronto. Port work will keep step with immigration. Grants have been made to bombed churches in Britain. The W.M.S. is co-operating with other Churches in the All-India Medical College at Vellore by a grant of \$2,000 to Capital Acount and \$500 per year for maintenance. In Church work that will develop after the war the W.M.S. will be ready to do its share.

Professor D. W. Hay of Knox College was the speaker at a public meeting on Wednesday evening. Introduced by Rev. J. Wasson, he delivered a stirring message on, To whom does Christianity belong?, pointing out that Christianity went east before coming west, and Christianity in Britain and English speaking countries is the result of foreign missions. "The Christian religion does not belong to the west, it belongs to the world, and a Church that has lost its belief in the need of expansion is a Church which has lost its belief in the Gospel". Professor Hay also said that mission work does not, as some people believe. belong to the women.

An Honorary Membership Certificate was presented to Mrs. K. B. Schroeder, formerly Corresponding Secretary, now on Council Executive, Mrs. J. R. Hill, and Mrs. H. C. McKellar, the two deans of the Provincial, taking part in this.

Mrs. W. E. Baker of Quebec Provincial installed the officers. Mrs. H. C. McKellar was re-elected and gave the closing mes-

Each session of the meetings was opened by a worship service and solos were given by Mrs. Russell Skitch, Miss E. Fergus, and Mrs. J. M. Burnett, with Miss Ruth Wilson at the organ.

A special vote of thanks was given to the ladies of Calvin Church in appreciation of the splendid meals served which added greatly to the convenience of the delegates.

An invitation to hold the Annual Meeting in London in 1946 was accepted.

The closing hymn, Spirit of God descend upon my heart, was followed by prayer.

THE BURMA ROAD

An Account of a Journey in November, 1941 From Letters by

Dr. J. O. Farquhar Macrae, Chengtu

FTER long delays we were glad to get away from Rangoon at last and started on our 2500 mile journey in our truck—a 2-ton International with a cab to seat four and a tarpaulin-covered back loaded with baggage. At first the road was good and ran for miles through rain-sodden rice fields with houses on piles in the water. We had to turn off the road before Mandalay because of floods and take a mountain road—our first bit of climbing—which wound and twisted up for 4000 feet to Kalaw, a summer Hill Resort, and from there went on up and down through jungle, rice fields, mountains, and high plains to Lashio, the railway terminus where the real "Burma Yunnan Highway" begins. The first 140 miles to the border is very good, and it was repaired very extensively while the road was closed in 1940. It starts at some 1700 feet, climbs to over 5000 feet, and drops a little to Wanting at the border. Between there and Kunming, 600 miles, the road rises to 8860 feet and is never below 2784 feet, this lowest point being at the Salween Bridge. There are nine climbs of over 1000 feet, two more of over 2000 feet, two more of over 3000 feet, and one of over 4000 feet. Beyond Kunming the road goes on 700 miles to Chungking and another 300 to Chengtu.

The scenery is magnificent. Great craggy peaks, range after range, are to be seen, at first high above the road and then as it climbs they seem to drop below and behind. Often one goes over a high range and then the road snakes down to and across a plain every foot of which is covered by fields with little villages here and there. From the top of the Salween valley the road drops 4600 feet in 25 miles, gives a sort of convulsive shudder as it creeps along a bit blasted out of overhanging cliff and down to the bridge—a very creaky suspension bridge which takes hundreds of heavy lorries a day. At many places one sees the centuries-old pack road, which Marco Polo saw, paved with rough cobbles and trains of pack animals still strung out along the hillside on it. Near Hsiakwan both roads and a river scramble through a mountain pass side by side. The pass has an old fort guarding it and the river tumbles under a rock bridge.

The road itself is amazing; one goes across the general direction of the rivers and so is constantly climbing up and over ranges and then dropping away down into the valley, twisting and writhing down the hillside round hairpin bends, some so sharp that one has to reverse to get round. Passing other lorries, one often has only some couple of feet of clearance; the edge of the road is none too firm and below is a slope

that would not stop a lorry for hundreds of feet. Between Lashio and Kunming we counted over 180 abandoned lorries. Some were in "lorry cemeteries" and others had crashed far down the mountain sides.

Along this road go all the heavy supplies for an army of three million and a popu-lation of one hundred million in West China. Several hundred lorries a day bump along over surfaces that are often so bad that a speed of six m.p.h. is as much as the springs will stand. The standard of living is appalling, road manners are non-existent, and of the four trucks that hit us, three did so while we were parked and the other, which had no brakes, tried to pass us on a blind corner and smashed into us. There is a quite unbelievable mixture of incredible inefficiency and amazing initiative in tackling problems with a lack of tools and materials which would daunt any other country. Every year the road is subjected to deluges of monsoon rain which bring thousands of tons of the hillside crashing down onto it. Both the Salween and Mekong bridges have been bombed over and over again and at last destroyed; but a ferry system was got going and the bridges repaired with very little delay (and remember that they are each some thousand or so miles from supply factories). Another bombed bridge has been replaced by a pontoon one—precarious but adequate. In still another place the Chinese have replied by building two bridges. These instances illustrate the bridges. These instances illustrate the spirit which I am confident will beat Japan.

In the mountain sections of Yunnan there is a terrible incidence of goitre. In the worst bit I do not remember seeing a single local inhabitant of more than 30 or 40 who did not have a really huge lumpy colloid goitre. On the plains between the mountains one hardly saw any. This problem is now being dealt with by the Chinese Government. Another of the curses of the road is malaria, which is very prevalent in the subtertian (the worst) form near the Burmese end. At the C.M.S. Hospital in Kunming about 80 per cent. of the patients are malaria cases from the road. Many of the cases are cerebral and are brought in comatose and nearly dead.

On the brigand-free sections of the road we camped many of the nights in the open; elsewhere we slept at inns where the accommodation varied from very dirty to nearly clean and the price from 2½d. to 2s. each! We usually had a Chinese meal in the middle of the day and our own food at other times.

Kunming—where we spent a fortnight as one of the party got malaria—is a terribly bombed city. The houses are very flimsy and I should say that quite half of them have been destroyed at one time or another. Shelters are very poor, the water supply very inadequate, and there is no proper fire-

fighting equipment. Raids are quite different here from those at home: they are usually in daylight and very short. The population get two warnings and have plenty of time to pour out into the countryside round Rickshaws and carts and huge crowds press along the streets and stream through the narrow city gates. Lorries have to get out at the preliminary warning if at all and drive out in shoals to the country, where they park under trees. On a clear day normally about thirty bombers come over, circle round, drop their bombs and fly off. They hardly ever encounter any fighter opposition and may have to face only two or three anti-aircraft guns.
Chungking, which has had a frightful

battering-much worse than Kunming-is a little better off for defence and has what is perhaps the best air-raid shelter system in the world. It is built on many steep rocky hills and these are riddled with shelters cut into the solid rock. Raiding there is a very seasonal affair, but last August (1941) they had five days and nights of continuous bombing. The damage there makes Birm-ingham or Glasgow seem to have had only the slightest of destruction; but yet, like London and Liverpool and many other

places, Chungking is carrying on.

Here in Chengtu there is a large foreign community, including the staffs of four community, including the staffs of four evacuee universities as well as the local one. The cost of living is terrific. A few of our prices may be of interest; any of the following cost not less than £1 each: one gallon of petrol; 20 or 30 cigarettes; one pound of baking soda; one pound of raisins; ten pounds of sugar; five or six feet of foreign khaki cloth (cotton); one electric light bulb. A British bicycle costs about £150; a wireless set (value £8 or £10) about £150; a wireless set (value £8 or £10) is about £120 odd here. Even cheap local food is expensive—rice is 3d. or 4d. a bound, potatoes the same, flour 1s. to 1s. 5d. per pound; milk 9d. or 10d. per pint; cheese, if you can get it, is about £1 per pound! These prices are all substantially correct at the official current rate of ex-

China is a great country to be working for these days; in courage, in calmness, in initiative and in many other ways she has much to teach the Western World. All that you read in the press about her unity and the self-sacrifice of her people is true of some sections and of some people. At the same time there is a considerable preponderance of graft, incompetence, featherering one's own nest, and so on. No one who did not know China in the old days can have any idea of the immense task which still faces the Generalissimo and his government or of the immense amount they have achieved. The problem is partly educational, partly economic, partly organizational, but I am more convinced than ever that what China (and every other country) needs individually, socially, and nationally, is a Christian way of life.—Life and Work.

SOCIETY FORMED FOR THE STUDY OF THEOLOGY

At a meeting of ministers held recently a new organization, The Trinitarian Theological Society (in Canada), came into The Constitution provides for "the study, discussion, and dissemination of trinitarian theology"; and membership "shall be open to all Church men in Canada who share the conviction that the problems facing the Church are fundamentally theological in nature".

Provision is made for affiliation of the Society with other organizations of a similar nature, and contact has already been established with the "Reconciliation Through Christ Communion" in the United States. It is expected that an association of the same kind will be possible with the "Scottish Church Theology Society" in Scotland, for a mutual exchange of papers and information.

A medium for expression has been found in the quarterly magazine, Crisis Christ-ology, the Spring edition of which has just come off the press, and which includes articles and expositions by Canadian writ-

Further information regarding the Society may be obtained from the Secretary, Rev. Chas. C. Cochrane, Georgetown, On-

EMPLOYERS AND EMPLOYED

Christianity's first clear utterance is aptly conveyed in the terms of that remonstrance spoken by the great law-giver of Israel to the two Hebrews whom he found fighting: "Sirs, ye are brethren; why do ye wrong one to another." That employers and workmen are members of one family, vitally and indissolubly bound together, and that controversy and strife between them is not only injurious but unnatural, is the fact which it emphasizes. The Divine Fatherhood implies the human brotherhood, and the "new com-mandment" of Christ covers all the rela-tions of human life. Not merely to the Church, but to the human race as well, does the Apostle's metaphor of the body apply:
"Ye are members one of another." And it
would be just as rational for the right hand and the left hand to fly at each other, and beat and bruise each other till the one or the other was disabled, as it is for the employer and the employed to fall into contenployer and the employed to fail into contention and controversy. This great truth of the absolute unity of human interests, which involves the impossibility that any social class should rise by depressing another class, which implies that if one member of the social organism suffers all the other members must suffer with it, is the foundation stone of Christian social science. . . . This law of the unity of human interests is not true because God taught it: He taught it because it is true.

FORMER STUDENT AT MARITIME HOME FOR GIRLS Truro, Nova Scotia GRADUATE NURSE

One dreary fall day in 1931 there arrived at the "home" a girl of eleven, the illegitimate daughter of a worthless mother with whom she was to have no further contact.

It was not long before Mary, as we shall call her, found a place in the hearts of all and although only in Grade II she was soon getting ahead and evidenced a desire to carry out the wishes of her teachers.

A member of the staff asked permission to take Mary into her home as a younger sister and never was a wiser choice made for all concerned. Mary remained in the home for two years when she showed evidence of rebellion and it was decided she should return "home" for talks and advice with "mother". After a month she was sent back to her situation to be the cause of no further anxiety. Now that she has reached her maturity she looks back with gratitude and thankfulness to the people who so magnanimously opened their hearts to her and received her as a younger sister in the family. They deeply loved her but not with a softness which made her feel she had been abused. Theirs was a strong, firm love which brought her safely through her adolescent period.

Mary learned sufficient music to play the organ at the country church and when ready for Grade XII went to live with her foster sister. On completing High School she entered a good School for Nurses and graduated last year. She is now on the staff of the hospital and her adopted sister recently wrote:

Happiness goes out from the heart before it comes in. It never by any chance stays at home. You can harvest it for the common good, but you cannot store it for your individual use. You can lend it, but you cannot borrow it. You can earn it but you cannot buy it. You can spend it, but you cannot accumulate it.

TESTIMONY TO MEDICAL MISSIONS

Among the most interesting and significant gatherings held in Toronto recently was a dinner meeting of medical doctors at the Granite Club. Among the eighty doctors present were many of the most outstanding members of the profession.

The speakers on the occasion were two eminent members of the profession. One was Dr. Penfield, the well-known and eminent surgeon of Montreal who recently visited China on an important medical mission. He told the story of what he himself had seen and bore testimony to the value of the medical mission work of the Churches as it had impressed him. He stressed the high class of work being done and the large contribution to post-war China in particular being made by the medical missionary in the training of nurses and doctors.

The second speaker was Dr. Edward Hume of New York, the Director of the Christian Medical Council for Overseas Work, through which Council the Foreign Mission Boards of North America co-operate in relation to their medical work. He told of the humble beginnings of medical work in China and of its remarkable growth and influence. The expressions of appreciation given at the close of the meeting evidenced the remarkable interest that had been aroused.

Message from Miss Ruth Buchanan to the Moderator of the General Assembly, Rev. C. A. Stewart, M.A.

> Alirajpur, via Dohad, C. India, April 16, 1945.

Dear Mr. Stewart,

Thank you so much for your letter of Feb. 3rd received this week. Father's last week on earth was so full of "wonder, love and praise" that I feel God permitted him to see the dawning while he was still with us— and in His goodness let us see him "crowned with joy". It was only a foretaste, I know; but what his "abundant entrance" must have been surely surpassed "all that we can ask or think". Our inheritance is his beloved work and the courage and faith and vision that never failed. The day he died he was making plans for his beloved Toran Mal. We need so much a farmer-missionary, a man of pioneering spirit and stout heart; a real "man's man" for this Highland country of glens and bens. And we need, too, extension work in our Medical Services—away out in the lonely places. All this country looks to us for help.

Thank you again,

Yours sincerely, Ruth Buchanan.

MISSIONS

Contributed by Rev. E. H. Johnson, B.Sc., B.Th., Secretary for Missionary Education

REPORT FROM INDIA

Excerpt from a paper prepared by Rev. Augustine Ralla Ram and Rev. Daniel Khozan Singh, two outstanding India Christians.

The Greatest Enterprise

In our estimation the missionary enterprise is literally the greatest enterprise that has been and shall be at work in the world since the day the Master of men told His disciples to go unto all the nations in all parts of the world to plead with them to be reconciled unto God.

The Invincible Solidarity of the Church

The Church all over the world, in whatever part it may be at work, is one Divinehuman fellowship and in days to come should specially witness to its invincible solidarity. The world around, whether in the East or in the West, should become conscious that we in this fellowship have become an actual demonstration of the spirit and of the Kingdom of God.

Should India Have Chinese and African

Missionaries?

We should realize that the Evil One has his strongholds everywhere and that we are called upon to wage a mortal combat against him as one united band of soldiers, making use of our resources with the whole of the world front before us. These resources have been given to us to choose the Soldiers of the Cross from all climes and countries irrespective of their accidental earthly connections to be placed in the sit-uations which demand the use of their talents and leadership. For instance, Chinese and African Missions of Fellowship and permanent workers from these origins in India may remove all superficial notions that Christianity is in any way allied with imperialism of the Western Powers.

Missionaries Needed for Decades to Come Messengers from the West make a special appeal to the downtrodden millions in our land, and many a western scholar has inspired Indian leaders to give thanks for Western writings. In solving the problems of our Church it seems to us that the sending of your messengers and resources is an essential need for many decades to come.

Has the West Lost Its First Love?

It appears to us at the same time that the West in many parts has lost its first love and many have shown indifference and coldness to the very things which have entered as foundations into the fabric of their lives. The great continent of Europe perhaps needs Eastern voices speaking amidst the nations the same word of old, "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the Lord's hand double for all her sins". The pagan-ism which surrounds us in all its ugliness in the East and the West should challenge us to united action and should lead us to close our ranks and realize that we stand in desperate need of acting as a united band of witnesses to God's grace in Christ

The Indian Church Wants Complete Self-

Government for India

From deliverances of authoritative bodies in the Church it can be safely concluded that the Church is in full sympathy with the national ambitions of our land and longs for immediate materialization of a completely free and self-governing India. It joins the nations in pleading with the West to renounce once and for all its imperialistic hold and exploitation of countries in the East and enter along with it in a world brotherhood of nations in which all nations may support each other in advancing the good of all mankind as one family of God.

Strategy for the Church in India

As the missionary work of the Church goes forward certain proposals strike us as worthy of immediate action which we

proceed to place before you:

(1) First of all, let us express our gratitude for all the generous help you have given in bringing into existence the Synodical Plans which are now at work in the Punjab and the United Provinces. These plans have merged the Mission in the Church and have given us all great satisfaction and delight and we make bold to say that our missionary brethren along with their Indian colleagues will reap great spiritual blessing in this happy arrangement of coming together as equals in the service of the King.

(2) We are sure that you rejoice with

us in the measure of Church unity which has come to us. It seems to us that in our land it is a matter of extreme urgency that the Church of Christ should speak and act as a united brotherhood. You will mourn with us over separatist groups that come from the West to flood our land. With the material resources at their disposal and because of liberty that of necessity has to be conceded to all, they come to make our task hard. We realize how difficult it is for you to restrain them from treating India as a dumping ground for all their fanciful sects but we plead that it become an important concern of the Federal Council of

(3) We believe with the late Dr. William Paton that all the Churches which are in full fellowship with one another even before organic union comes in all its fullness should begin to act as if they were already united. Such arrangements should be set on foot which will make it possible for all resources available to be utilized in the work of the Kingdom as a whole.

(4) The General Assembly of the United Church in Northern India has plans before it to strengthen the work of the Church as a whole in days to come. You will agree with us that strategic planning for days to come demands that our full strength should go to make the Church in India effective in every way possible, and that all that the Church in America should wish to do in the missionary sphere be so inti-mately related to the Church in India that the indigenous Church itself may become in every sense a reservoir of strength.

Suggestions to Sending Churches

We now wish to place before you in all humility a few suggestions in reference to the sending out of the personnel and resources from the country which in the very nature of the case is the home base

to vou:

(1) The great need in days to come is for those who will come as experts in various spheres of missionary activities and learning who will gladly place their knowledge and experience at the disposal of the Church in India in order to advance its own leadership. The people of any land will be won to Christ by its own leaders and the raising and development of the leadership is the need of the hour.

This does not mean that only experts will be needed. We need those who will join us as common workers of the Kingdom as preachers, teachers, doctors, industrialists and such like who will continue to be the demonstration of the ecumenic aspect of the life of the Church. We hope that to the end of time no Church in the East or West will ever hold that it has no need of the presence of the representatives

of the other.

(2) Desperate as some of the needs in Eastern countries are we represent the true Eastern opinion when we say that we do not need so much those that will come to us sent from exalted positions and reaching down to us in pity and compassion, but those that will realize that what the East needs is Christian brothers and sisters from the West who will be friends and fellows in the spirit of Ezekiel of old who said, "I sat where they sat." is hungry for friendship and fellowship and is extremely critical of charity from pedestals of superiority.

(3) In India the greatest of institutions from times of old has been the Ashram through which religious life has found its characteristic manifestation. We believe that it should be adopted and consecrated in the service of the Kingdom. We feel that Indian and non-Indian leaders as preachers, teachers, doctors, should live as equals in homes in a center where they may become the base of operations and serve districts and cities from such bases. Their equipment and training should draw them to each other in full fellowship so that they may plan their work together and help each other in carrying out these plans, all idea of master and servant, employer and employee being completely eliminated.

(4) May we suggest that from time to time trusted leaders from our country may be invited to take up temporary pastorates in North America and also serve as advisers to the boards as they face the needs and problems of the field beyond the seas. We do not say that it is essential that this arrangement be made, but in our estimation it will be a token of the realization of our common bonds in the service of the World Church.

PRESBYTERIAN MISSIONARY AND DEACONESS TRAINING SCHOOL

The closing exercises of the Presbyterian Missionary and Deaconess Training School were held in Knox College Chapel on Thursday evening, April 5th.

Rev. Joseph Wasson, Chairman of the Board, presided. Rev. J. M. Milroy conducted devotions; assisted by the Choir and Organist of Victoria Church, Toronto.

Mr. Wasson, in a brief address, stated that the session had been a very successful one. He expressed appreciation of the excellent services of Mrs. Ralston, Principal of the School.

In addition to the regular teaching staff, the School was privileged to have Pro-fessors Bryden and F. Scott Mackenzie. The School was grateful also for the special lectures given the girls in training by Rev. Dr. W. A. Cameron, Secretary of the General Board of Missions, and Rev. E. A. Thomson, Secretary of the Board of Sabbath Schools and Young People's Societies.

There were five in the graduating class: Miss Zena E. Cavana, Prince Albert, Sask.; Miss Sara M. Cameron, East River, St. Mary's, N.S.; Miss Muriel E. Judd, Toronto; Miss Catherine E. MacFarlane, Westville, N.S.; Miss Helen Nina Scott, B.A., Toronto.

There were three in the Second Year: Miss Bessie M. Halliwell, Springton, P.E.I.; Miss Mary M. Shaw, Moose Jaw, Sask.; Miss Evelyn B. Walker, Winchester

Springs, Ont.

The number in the First Year Course is the largest for some time: Miss Edith I. Anderson, Weyburn, Sask.; Miss Barbara J. Isaac, Stayner, Ont.; Miss A. Ruby Low, Sylvania, Sask.; Miss Estelle J. Mac-Causland, Tyne Valley, P.E.I.; Miss Margaret E. MacKenzie, Port Arthur, Ont.; Miss Catherine Watson, Watford, Ont.
The students of the three years were

presented with Leadership Training Certificates. Special prizes and scholarships were awarded to Miss Judd and Miss Scott of the Graduating Class, and to Miss Shaw and Miss Low of the Second and First Years, respectively. A special prize, given by a member of Calvin Church, was awarded to Miss Isaac for the Bible Reading Course. The President of the Deaconess Alumnae Association, Miss Louise Reith, presented the Alumnae scholarship to Miss Judd.

A special presentation was that of the gold deaconess pin to Miss Christina Moffat, in recognition of twenty-five years' service. In presenting the pin, Mrs. Ralston, Principal of the School, said that Miss Moffat seemed to her to be the ideal

congregational deaconess.

The graduation diplomas were presented

by the Chairman of the Board.

Professor D. W. Hay delivered the graduation address. He asked the girls about to go out to their work in the Church to ever keep before them Christ's words: Ye have not chosen me, but I have chosen you. The great reward of the work is found in Christ. The responsibility is His, and His, the power. Christ has chosen you and He will use you.

REV. J. B. CROPPER, D.D.

The following appreciation of the late Rev. J. B. Cropper, D.D., is from the pen of Rev. J. A. Scrimgeour, D.D., now Principal of the Theological College. San Fernando, Trinidad, B.W.I., who was for seventeen years a colleague of Dr. Cropper's in the work in British Guiana.

Rev. J. B. Cropper, D.D., always desired to "die in harness" and his wish was fulfilled for he died in the pulpit of All Saints Scots Church, New Amsterdam. It was in harmony with his life for above all he was a preacher of Christ and Him crucified. At almost eighty years of age he rejoiced in his acting appointment at All Saints and Mrs. Scrimgeour and I found him on our visit at Christmas his old self as we had known him in the fellowship of the Mission for fifteen years so happily spent in British Guiana. Once more he was enjoying a whirl of engagements with us. His interest in the industrial, social, and spiritual welfare of the East Indian people began in St. Lucia when in government employ he helped his father, then Protector of Immigrants in that Colony. Largely because of that interest he gave himself to the ministry, and spent three happy years at Dalhousie University and Pine Hill Seminary, taking a more than usually full course. He learned details of missionary methods when he acted for Rev. Dr. John Morton at Tunapuna in 1894 vacation.

In 1896 he was appointed to British Guiana by the Foreign Mission Board of the Maritime Synod and reopened the British Guiana Mission at Better Hope. The Cololy was soon his parish in those early

days and his life was given wholeheartedly to every type of uplift. His central passion centred around the Church and Christ as its Head but he was a man of broad interests. On my first visit to the Colony he repeated with approval a challenge by a missionary whom he had heard in his student days. Make yourself as indispensable as possible to your community as a representative of Jesus Christ. For several years he was seconded to develop East Indian settlements for the government. He was one of the first advocates of peasant rice planting on the front lands of the sugar estates. He was for many years a member of the Colony Board of Education. He was a strong advocate of Secondary Education and thought of the Berbice High School boys and girls as his children. In all such matters he held strong opinions—not always on the popular side — but as he thought would be best for the community.

He was a warm evangelist; an effective preacher in both English and Hindi; a thorough student but with the instincts of deep spiritual insight. The preachers enjoyed his leadership in the course he taught when the Theological classes were started in 1923 in Georgetown. He himself asked if he might take as his first course "Great Christian Words and Hindi Equivalents" and so he revelled in Justification, Sanctification, Redemption, etc., and related them to Hindi words, thus teaching Christian Doctrine and Comparative Religion as related subjects. These hours were among the great joys of his life.

As a colleague he was cooperative, giving his best to whatever decision was decided upon by Council even when he thought his own was the better method. A man of fine constitution, he was intense and selfforgetting, most happy when facing a packed program. Well do I recall my first evening meal in his home in 1912. He had been almost nine years without a furlough; and was so worn that he fell asleep at most inopportune moments, but as we sat talking he suddenly said, "Scrimgeour, you are here; we can share the work; we can do so much; I do not think I shall take my furlough, at least this year". It was typical. The work was first. The man was secondary.

He was a pioneer missionary—among the great missionaries of The Presbyterian Church in Canada. The late Rev. R. G. Fisher of Essequebo and myself shared his friendship and his fellowship in service for many years as the Church spread from the Pomeroon to the Corentyne and grew in numbers and influence. We knew his faults, or shall I say his peculiarities, as no others could—what strong pioneer did not reveal such at times—but we knew and honored his insight, his sincerity, his untiring consecration, his rich fellowship, and his humor which so often broke into hearty laughter.

Chaplaincy Service



This interesting snapshot, taken in one of the large cities of Belgium, was received from H/Capt. D. J. Gillies, chaplain, and shows Mr. Gillies, Rev. Mr. Pichot, his daughter, Rose Marie; and Gerry Wagner, Auxiliary Services Supervisor; standing before the Belgian Reformed Church of which Rev. Mr. Pichot is minister.

It was in this church that Capt. Gillies held his first Easter Service in Belgium. A communion service was held afterwards in which thirty-eight soldiers, including five

Americans, took part.

Rev Mr. Pichot is the only Protestant minister in this city and he has co-operated exceptionally well with us in arranging our services. He has shown great kindness and hospitality by opening his home as well as his church to our use. He refers to the day of liberation of this city by the Allies as the happiest day of his life.

PROMOTIONS ANNOUNCED BY DEFENCE HEADQUARTERS

Hon. Col. John Logan-Vencta of Ottawa, has been promoted to Acting Hon. Col. and appointed Principal Chaplain (P) at Canadian Military Headquarters in London, succeeding Hon. Col. W. T. R. Flemington, who recently retired. Col Logan-Vencta, minister of St. Giles', Ottawa, went overseas in July, 1941.

Hon. Capt. W. D. G. Hollingworth of Medicine Hat, Alta., has been promoted to the rank of Acting Hon. Major.

AWARDS

Word has just been received from the Chaplain Service, Department of National Defence, Ottawa, as follows: H/Capt. D. P. Rowland

has been

awarded the Military Cross.

H/Capt. N. F. Sharkey has awarded "Mentioned in Despatches".

GALLANT WORK OF CHAPLAINS ON FIGHTING FRONTS

"Behind their successes the soldiers thought there was someone looking after them—and it wasn't the General", Lt.-Col. J. Gordon Jones, O.B.E., deputy assistant principal Protestant chaplain for the Canadian Army, told the Ottawa Ministerial Association at a luncheon in Dominion United Church recently. First Baptist minister to be called into the Canadian chaplain services, Col. Jones was with the Canadian Corps in Britain, Sicily, Italy, Belgium and Holland.

"I'm not telling you that there is a great religious revival among the soldiers, be-cause there isn't. But the friends of re-ligion are many, the enemies few", said

Col. Jones.

"The chaplains are not putting off our boys with a cigarette", he remarked. He boys with a cigarette, he remarked. He gave what he considered were the three necessary qualities for a chaplain—a heart of steel for himself, a heart of love for his fellow-men and a heart of fire for God. Some of the chaplains who were in the invasion of Italy "walked until they fell in the interest and to throw away their equip. their tracks, had to throw away their equipment and sometimes their communion kits, slept on the rock and said they never knew how soft rocks could be".

"Our work as chaplains won't be finished as soon as the armistice sounds", said Col. Jones. "We shall have to get the boys back to their homes in the right way". He told how the chaplain services had planned forums for the men on their relations to their homes, jobs, community and church, so that they would be "rehabilitated" mentally and spiritually as well as physically. -Canadian Churches and the War.

H/Capt. J. W. Foote

The following letter has been sent to us— Ottawa, Ont., 9th May, 1945.

Dear Mrs. Foote:

Just a note to say that Major Steven and I rejoice with you at the good news about your husband.

Dr. Sheridan telephoned me on Sunday that Captain Foote had arrived safely in England. Laus Deo! We hope that it won't be long before he rejoins his family and

friends here in Canada.

In our Chaplains' Service we all feel that those three of our number, Captain Foote in Germany and the other two in the hands of the Japanese, have carried the banner of the Church under the most difficult cir-cumstances of all. We rejoice to feel that they have been a great blessing and help to our men in prison, and that many young Canadians will remember with deep grati-tude that some officers of the Church were with them in captivity

Most sincerely yours, C. G. Hepburn, H/Brig Principal Chaplain ()

Children and Youth

PRESBYTERIAN CAMPS-1945

Camp is a word that spells magic to the boys and girls who have already been there. It brings to their minds memories of life in the out-of-doors—bright blue skies, tall trees whispering in the soft breezes, the sound of lapping waters, the song of the birds, a glorious sunset, the smell of wood smoke. It brings to their minds the memory of happy days lived with old and new friends. It brings to their minds those times when, in a camp period of worship or Bible Study, they felt a new realization of the presence and power of Jesus Christ, and when they realized, perhaps for the first time, what true Christian living means. Camp is an experience that every old camper wants to enjoy again and that all others should try out for themselves.

From the very first whistle or bell that rouses the campers in the morning to the closing hymn and prayer at night, the camp day is filled with interesting events—worship, Bible study, interest and hobby groups, sports, swimming, hikes, campfires. At some of the camps this summer, special leadership training courses are being offered.

To carry out these programs many young men and women give gladly of their time and energy as leaders. Nurses, sports directors with life-saving ability, and group leaders are required for every camp.

During the summer of 1945 the camping program of our Presbyterian Church in Canada will be continued and enlarged. In British Columbia camps for girls and for boys will be held at White Rock. At Sylvan Lake in Alberta, there will be camps for girls, for boys, for young people, and for adults. In Saskatchewan there will be two camp sites in use—at Christopher Lake, Prince Albert and Saskatoon Presbyteries will have adult, boys' and girls' camps, and at Buena Vista, the Regina and Moose Jaw Presbyteries will have similar camps; there will also be a Summer School for Saskatchewan young people in Saskatoon. Manitoba will have a boys' and girls' and a young people's camp at Shoal Lake. Ontario will have full camp programs at several camps—Pumpkin Point (in Northern Ontario), Kintail (for the Synod of Hamilton and London), and Glen Mohr (for the Synod of Toronto and Kingston). A new site has been purchased for the Synod of Montreal and Ottawa at Lake St. Francis; and the Maritime Provinces will have a camp for young people.

Your minister will be able to give you further information as to the location and dates of these camps. Be sure to go to a Church camp in 1945.

CALGARY SABBATH SCHOOLS RALLY

On April 15th St. Andrew's Church was the scene of the most successful rally held in Calgary, when over 500 scholars, with their teachers and parents, from Grace, Knox, North Hill, St. Andrew's, and Hungarian Sabbath Schools met for their annual rally. The church was filled to overflowing. A hearty welcome to all was given by Mr. T. Roth of North Hill. A class of Chinese children under the leadership of Miss G. Trinder rendered most feelingly, God Is Everywhere and Greetings to All. "The Church of To-morrow" was the topic of Rev. A. J. Gowland's address, a most helpful and inspiring appeal to the boys and girls to follow in the Master's steps and prepare themselves for active service in our Church.

The hymn, Children of Jerusalem, was sung in Hungarian by that school with Mrs. Molnar at the piano. The Roll Call of schools was responded to by each school singing one verse of Dare to be a Daniel, St. Andrew's singing the chorus after each verse. Mr. Jesse Walker, Choir Director of St. Andrew's, most enthusiastically led the service of praise with Miss Thelma Torry at the organ. The offering is to be used for the Peace Thanksgiving Fund.

Greetings were received and read from Victoria, B.C., Sabbath School Association by the Secretary of the Calgary Sabbath School Association. Rev. M. G. Garabedian of North Hill congregation closed with the Benediction.

The officers of the Calgary Sabbath School Association are: Mr. T. Rath, President; Mr. J. Allison, Vice-President; Mr. G. Munro, Secretary-Treasurer; Mr. Jesse Walker, Leader of Praise; Miss Thelma Torry, Organist.

CANADIAN CHRISTIAN ENDEAVOR

Rev. C. Ritchie Bell of Montreal has been appointed President of the Canadian Christian Endeavor Union. J. W. Rae of Toronto was appointed Vice-President; Miss K. Bates of Montreal, Secretary; and Roger Harris of Sarnia, Ont., Treasurer.

Other officials appointed were: Thomas Rennie, Toronto, Honorary Chairman of the Finance Committee; Mr. Rae, Chairman of the Finance Committee; Kenneth Leckie, Sarnia, and George McQueen, Hamilton, Chairman and Vice-Chairman of the Extension and Promotion Committee; Basil Howell, Montreal, and Miss May Ritchie, Toronto, Chairman and Vice-Chairman of the Publications Committee.

The object of the Canadian Union is to make Christian Endeavor a vital force—evangelical, educational and ecumenical—in the Church life of our land and to strengthen the spiritual life of our Youth.

Our Church Calendar

Vacancies

Alberton and West Point, P.E.I., Mod., Rev.

Charles Carnegy, Summerside, P.E.I. Amos, Dromore, Normanby, Ont., Mod., Rev. Peter W. MacInnes, P.O. Box 43, Durham, Ont.

Appin and Melbourne, Ont., Mod., Rev. Arthur C. Young, Glencoe, Ont.

Auburn, Blyth and Smith's Hill, Ont., Mod., Rev. A. H. Wilson, Whitechurch, Ont.

Banff, Alta., Mod., Rev. R. J. Burton, 803

13th St. E., Calgary, Alta.
Barney's River and Marshy Hope, N.S.,
Mod., Rev. A. E. Morrison, 139 Almont
Ave., New Glasgow, N.S.

Bluevale and Belmore, Ont., Mod., Rev. Donald B. Cram, The Manse, Teeswater, Ont.

Boularderie, N.S., Mod., Rev. F. Clarke Evans, Sydney Mines, N.S. Bradford, Ont., Mod., Rev. N. R. D. Sin-clair, D.D., 59 William St., Barrie, Ont. Brigden, etc., Ont., Mod., Rev. R. J. Hay,

Petrolia, Ont.

Bristol, Que., Mod., Rev. Robert Johnston,

D.D., 25 Delaware Ave., Ottawa, Ont. Brookfield, etc., P.E.I., Mod., Rev. T. W. Goodwill, 162 Dorchester St., Charlottetown, P.E.I.

Buckingham, Que., Mod., Rev. A. B. Casselman, 22 Front St., Hull, Que.

Campbellton, N.B., Knox, Mod., Rev. Leland C. Jorgensen, Dalhousie, N.B.

Carluke and Binbrook, Ont., Mod., Rev. A. N. McMillan, Caledonia, Ont.

Centre Road and West Adelaide, Ont., Mod., Rev. W. B. Macodrum, Forest, Ont.

Chesterville and Dunbar, Ont., Mod., Rev. W. MacKinnon, Winchester, Ont.

Clifton, etc., P.E.I., Mod., Rev. James Mac-Gowan, Kensington, P.E.I. Drayton, Ont., Mod., Rev. Dr. K. Hunter

Palmer, Palmerston, Ont.

Duart and Turin, Ont., Mod., Rev. Dr. Scott Fulton, Chatham, Ont.

Dunleath and Stornoway, Sask., Mod., Rev. H. R. Horne, 144 Leopold, Regina, Sask.

Edmonton, Alta., Rupert St., Mod., Rev. Wm. Simons, 10921 83rd Ave., Edmonton, Alta.

Elmsdale and Nine Mile River, N.S., Mod., Rev. A. Gordon Faraday, 47 London St., Halifax, N.S.

Elora, Ont., Mod., Rev. W. A. Young, Fergus, Ont.

Essex, Ont., Mod., Rev. W. A. Williams, R.R. 1, Merlin, Ont.

Fenelon Falls and Glenarm, Ont., Mod., Rev. E. C. Robertson, Woodville, Ont., Glace Bay, N.S., Mod., Rev. Hugh Jack, Sydney, N.S.

Grand River, Framboise and Loch Lomond, N.S., Mod., Rev. Alexander A. Murray, D.D., Sydney, N.S. Halifax, N.S., St. David's, Mod., Rev. D. G. Ross, Windsor, N.S.

Hensall, Ont., Mod., Rev. Richard H. Williams, Seaforth, Ont.

Holstein, Ont., Mod., Rev. Peter W. Mac-Innes, P.O. Box 43, Durham, Ont. Janetville, Ont., Mod., Rev. Walter Patter-son, Millbrook, Ont.

Kars and Manotick, Ont., Mod., Rev. Jona-than Fletcher, Vernon, Ont. Lake Ainslie and Strathlorne, N.S., Mod.,

Rev. A. D. MacKinnon, Little Narrows, N.S.

London, Ont., Hamilton Road, Mod., Rev. John R. Waldie, 674 Highbury Ave., London, Ont.

Louisburg, N.S., Mod., Rev. F. Clarke Evans, Sydney Mines, N.S. Marshfield, etc., P.E.I., Mod., Rev. T. H. B. Somers, The Kirk House, Charlottetown, P.E.I.

Martintown and Williamstown, Ont., Mod., Rev. H. K. Gilmour, Maxville, Ont.

Mira Ferry and Catalone, N.S., Mod., Rev. F. Clarke Evans, Sydney Mines, N.S.

Moncton, N.B., St. Andrew's, Mod., Rev. F. G. Purnell, 9 Morris St., Fairville, N.B.

Montreal West, Que., Mod., Rev. Dr. Donald V. Wade, 1073 Valiquette St., Verdun, Que.

Moose Creek, Ont., Mod., Rev. M. N. Mc-Donald, Avonmore, Ont.

Mount Forest, Ont., Mod., Rev. A. T. Barr, Ph.D., Arthur, Ont.

North Bay, Ont., Mod., Rev. S. B. Coles, Magnetawan, Ont.

North Pelham, etc., Ont., Mod., Rev. A. D. Sutherland, 29 Bald St., Welland, Ont.

North Shore-North River of St. Ann's, Cape Breton, N.S., Mod., Rev. A. D. Mac-Kinnon, Little Narrows, N.S.

Norwich and Brookton, Ont., Mod., Rev. J. S. Wright, Simcoe, Ont.

Orangedale and River Denys, N.S., Mod., Rev. A. D. MacKinnon, Little Narrows,

Oshawa, Ont., Mod., Rev. A. A. Lowther, 1 Fenwick Ave., Toronto 6, Ont.

Pembroke, Ont., Mod., Rev. H. P. Baak, Cobden, Ont.

Picton, Ont., St. Andrew's, Mod., Rev. H. S. Graham, 308 Charles St., Belleville, Ont. Puce, Ont., St. Andrew's, Mod., Rev. Robert

Lyttle, 60 Thompson Blvd., Windsor, Ont. Richmond and Stittsville, Ont., Mod., Rev. Robert Good, 345 Bronson Ave., Ottawa, Ont.

Ridgetown and Blenheim, Ont., Mod., Rev. W. A. Williams, R.R. 1, Merlin, Ont.

Riverfield and Howick, Que., Mod., Rev. G. E. Bingham, Howick, Que.

St. Lambert, Que., Mod., Rev. C. Ritchie Bell, 357 De L'Epee Ave., Outremont, Que.

Sherbrooke, Goldenville and Stillwater, N.S., Mod., Rev. D. G. Archibald, East River, St. Mary's, N.S.

Tatamagouche, N.S., Mod., Rev. Joseph MacDonald, River John, N.S.

Thamesville and Kent Bridge, Ont., Mod., Rev. James Fleming, Wallaceburg, Ont.

Rev. James Fleming, Wallaceburg, Ont.

Thorburn and Sutherland's River, N.S.,

Mod., Rev. W. L. MacLellan, New Glasgow, N.S.

Tillsonburg and Windham Centre, Ont.,

Mod., Rev. H. H. Turner, Ingersoll, Ont.

Toronto, Ont., Dufferin St., Mod., Rev. D. McM. Kerr, 390 Perth Ave., Toronto,

Toronto, Ont., Knox, Mod., Rev. W. T. Mc-Cree, 116 Belsize Drive, Toronto 12, Ont. Toronto, Ont., Queen St. E., Mod., Rev. J. P. McLeod, 30 Benlamond Ave., Toronto, Ont.

Tottenham, Ont., Mod., Rev. G. C. Little, Alliston, Ont.

Tyne Valley, etc., P.E.I., Mod., Rev. Charles Carnegy, Summerside, P.E.I. Uptergrove, Esson and Willis, Ont., Mod.,

Rev. J. A. MacInnis, 28 Neywash St., Orillia, Ont.

Uxbridge and Quaker Hill, Ont., Mod., Rev.

J. A. MacMillan, Port Perry, Ont. Vancouver, B.C., Fairview, Mod., Rev. James Evans, 4129 W. 14th Ave., Vancouver, B.C.

Wainwright, Alta., Mod., Rev. H. D. Stewart, 11526 85th St., Edmonton, Alta. Watford, etc., Ont., Mod., Rev. John Honeyman, Strathroy, Ont.

Woodlands, etc., Ont., Mod., Rev. R. Millar, Finch, Ont.

Calls

Montague, P.E.I., to Rev. Randolph D. Mac-Lean, Moncton, N.B.

Inductions

Rev. C. M. Kerr, B.D., B.Sc., Ph.D., Melbourne and Richmond, Que., May 8, 1945. Rev. Wm. McRoberts, M.Th., Cooke's, Toronto, Ont., May 4th, 1945.

Note:—The congregations of Bluevale and Belmore in the Presbytery of Huron-Maitland, now form a self-sustaining charge as reorganized on May 17th.

CORRECTION

Reporting the proceedings of the meeting of the Synod of the Maritime Provinces in the April issue of the Record we stated that: "The Maritime Religious Educational Council was reported and the Synod associated itself with that body by the appointment of markets it is required. ment of members to its governing Board".

This, we are informed, is not correct. While there was a motion before the Synod to the effect that it should associate itself with the work of the Maritime Religious Education Council, and appoint representatives to its governing Board, an amendment "that the matter be laid over until next year", was carried, and became the action of the Synod.

PRESBYTERIAN UNIFORM S. S. LESSONS

LESSON—JUNE 10

The Ministry of Jesus Mark 1:14-15; Luke 4:16-21; Mark 8:27-31 Golden Text: Again therefore Jesus spake unto them saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.—John 8:12.

LESSON—JUNE 17 The Church Begins Its Work
Luke 24:44-47; Acts 4:1-4; 5:29-32
Golden Text: We must obey God rather than men.—Acts 5:29.

LESSON—JUNE 24

The New Church in the Pagan World I Timothy 6:3-5, 9-12; I Peter 4:12-14 Golden Text: Seek ye first the kingdom of God, and his righteousness.-Matthew 6:33. LESSON—JULY 1

God's Joy In Creation Genesis 1:1-5, 10-12, 16-18, 21-27, 31 Golden Text: God saw every thing that he had made, and, behold, it was very good.—Genesis 1:31.

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The Presbyterian Record

Editor: Rev. W. M. Rochester, B.A., D.D.

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Abide in me.

Be pleasant—it is contagious.

Faith honors God; God honors faith.

It is a sin to know good and not to do it.

No one is very holy that is not very kind.

A smooth sea never made a skilful mariner.

Life means to each what each makes it mean,

God often calls, but often we are not at home.

Don't speak of what you are going to do. Do it.

We cannot do our duty in this world by deputy.

Everybody should be busy; none should be a busybody.

Don't run down your neighbors. Run in and visit them.

Don't stumble over your defeat; step on it, and so reach higher.

Look at, think of, do, memorize, something beautiful each day.

Brave men do not boast or bluster. Deeds, not words, speak for such.

Life's best things take time. Character is not a creature of a day.

There is nothing that so refreshes tired nerves as communion with God.

Gather the crumbs of happiness and they will make you a loaf of contentment.

With Christ in the vessel, I smile at the storm.

Take every chance you can to be kind, because some day there will be no more chances.

Happiness is a perfume you cannot pour on others without getting a few drops yourself.

Tarry at the promise till God meets you there. He always returns by way of His promises.

Oh, that we might sing morning and evening, and let song touch song all the way through.

The world is full of willing people; some are willing to work, others are willing to let them.

What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.

There's a new plan for the postwar homes—knock down all the walls between members of the family.

Yesterday is dead; forget it. To-morrow does not exist; don't worry over it. To-day is here—use it.

Never, if you can help it, talk about people. There are plenty of things to talk about. Let people alone.

If you are ever to be strong in the Lord and the power of His might, your strength will be born in some storm.

He who makes a child happy now will make him happy twenty years hence by the memory of that kindness.

Cowardice asks, Is it safe? Expediency asks, It is polite? Vanity asks, Is it popular? But conscience asks, Is it right?

If your forebears have been upright, temperate, God-fearing men you are bound to recognize your privilege and live up to it.

It is not the function of religion to answer all questions, but to impart courage to go forward in the face of life's perplexities.

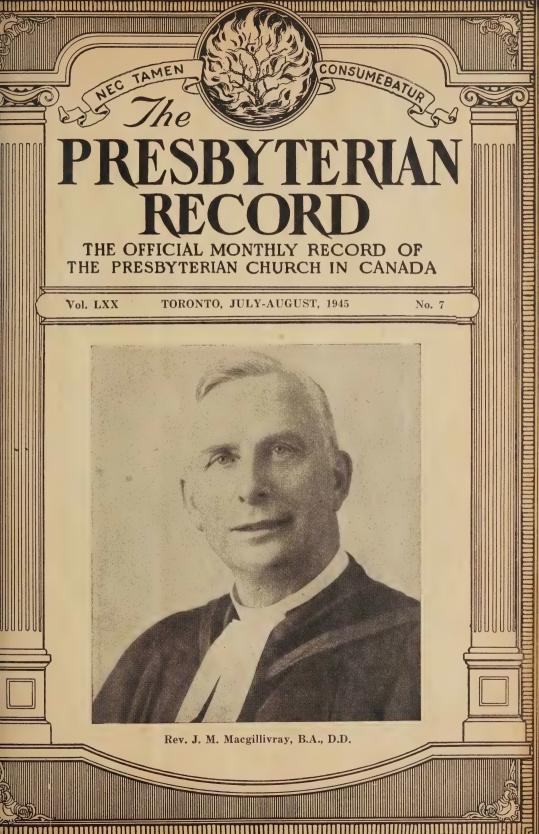
A book may be a perpetual companion. Friends come and go, but the book may beguile all experiences and enchant all hours.

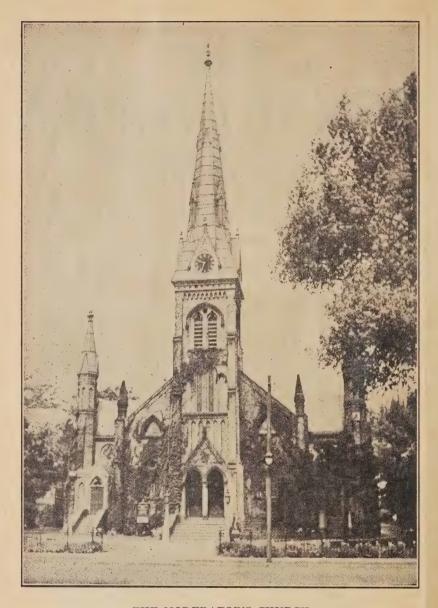
Remember that your work comes only moment by moment, and as surely as God calls you to work, he gives the strength to do it.

If we spent half as much time trying to overcome our faults as we do trying to hide them, they would have been cured long ago.

A week filled up with selfishness, and a Sabbath stuffed full of religious exercises, will make a good Pharisee, but a poor Christian.

Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil.





THE MODERATOR'S CHURCH

St. Andrew's Church, Sarnia, Ont., of which the Rev. J. M. Macgillivray, B.A., D.D., Moderator of the General Assembly, has been the minister since 1935, has enjoyed a succession of distinguished ministers.

To the leadership of the first minister, the Rev. William Macalister, a native of Glasgow, Scotland, Presbyterianism in that part of Ontario owes much. It was he who established Presbyterian services throughout a wide territory in which there are several flourishing congregations today. The Centennial of the formation of the St. Andrew's congregation was observed in the autumn of 1941.

The Presbyterian Record

VOL. LXX

TORONTO, JULY-AUGUST, 1945

No. 7

THE MODERATOR

Rev. J. M. Macgillivray, D.D., Sarnia, Ont.

Dr. Macgillivray was born near Picton, Ontario, and received his primary education in the Public and High Schools of Picton. He then entered the Picton Model School and obtained a Public School Teacher's Certificate. After teaching Public School for two years he entered Queen's University from which he graduated with the degree of B.A. (Honours). He immediately entered Queen's Theological College, graduating in 1910.

In September of that year he was called to Aylmer, Ont., and ordained by the Presbytery of London, and inducted into the parish of Aylmer and Springfield.

He was called to St. Andrew's Church, Petrolia, in August, 1914, a few days before the outbreak of World War I. His ministry in Petrolia was brief. He resigned in 1915 in order to enlist in the Chaplaincy Service. He was appointed Chaplain to the 149th Battalion C.E.F., and served throughout the entire period of the war in Canada, England, and France. On demobilization in 1919 he was called to Knox Church, St. Thomas.

In October, 1925, he accepted the call of Chalmers Church, Toronto. Here he brought his bride, the former Miss Eva Smith of St. Thomas, daughter of W. St. Thomas Smith, LL.D., a noted Canadian artist.

In 1929 he responded to an urgent appeal to accept the charge of Central Presbyterian Church, Vancouver. Dr. Macgillivray did outstanding work not only in Central Church, where a very difficult situation obtained at the time, but also throughout the city of Vancouver, and the Presbytery of Westminster. It was with great regret that Central Church congregation, and the Presbytery of Westminster, learned that Dr. Macgillivray's physician advised that his health was being impaired by climatic conditions on the Pacific coast, and that he should return to Ontario. He reluctantly returned to Ontario in 1935, and accepted a call from St. Andrew's Church, Sarnia.

Dr. Macgillivray received the degree of Doctor of Divinity (Honoris Causa) from Knox College, Toronto, in 1941.

Dr. Macgillivray comes to the Moderator's office with excellent qualifications. He has been Moderator of the Synod of British Columbia for a term while minister of Central Church, Vancouver; and later Moderator of the Synod of Hamilton and London. He has served on the General Board of Missions, and on the Board of Administration for several years; as well as on the Assembly's board of Sabbath Schools and Young People's Societies; and for the past four years on the Assembly's Chaplaincy Committee.

Dr. Macgillivray has already shown himself a competent Moderator of the General Assembly. While he protested that he was not a church lawyer, nor an expert on procedure, and never known to possess outstanding courage, yet he guided the Assembly with excellent skill, discernment and dignity. His rulings have been eminently fair. Ample time and opportunity were given members of Assembly to express themselves on all matters before the Assembly.

General Assembly Number Seventy-First General Assembly

HE 71st General Assembly of The Presbyterian Church in Canada convened in the historic Knox Church, Toronto, on Wednesday evening, the 7th of June. It was the sixth General Assembly under wartime conditions. There was evident, however, amongst both the members of Assembly, and the large congregation present for the formal opening, a sense of reliaf that the war in Europe had sense of relief that the war in Europe had come to an end. Thanksgiving to Almighty God for the deliverance vouchsafed was

the dominant note everywhere.

A keen consciousness that the end of the war in Europe is not the end of the war, however, and that a further and great responsibility rests upon our nation and Church to prosecute with all our resources the war in the Position and Church to prosecute with a prosecute with a prosecute with a prosecute with the prosecut the war in the Pacific and far East until it also has been won; was very evident both in the conversation of Commissioners and in the speeches before the Assembly. So too was the responsibility which rests upon the Church towards the rehabilitation of the stricken areas and people of Europe, and our kith and kin of the British Isles. The struggle for enduring peace and security, under God, for all mankind must

That the Church is keenly conscious of the debt it owes to, and the responsibility it must take towards the re-establishment in civilian life and society of our own re-turning men and women, and their depen-dents, was most gratifying. The Church assures our returning veterans of a cordial welcome, a place within the fellowship of the Church, and every possible assistance in

their return to civilian life.

Rev. A. C. Stewart, M.A., Moderator of the last General Assembly, conducted public worship and preached a sermon from the words: I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.—Romans 12: 1,2.

Mr. Stewart said that the chapter for which these verses form an introduction is a tonic for a spiritually anaemic world; he affirmed the need of mankind for the Scriptures which alone are able to make towards spiritual death, but God's Spirit through Christ saves. It is the duty of the Church to know the will of God and to adopt his plan for the world. Jesus

gave eternal principles, and then practical application, and the Church's work is to interpret and make effective these principles in every relationship of life.

Looking to the work of the Church in the future, the Moderator declared that never in the history of mankind has God given a greater challenge and privilege than this hour. We have been too timid, too lacking in aggressiveness, not sufficiently militant. We can only remedy these defects by obedience to the Word of God. In conclusion, it was pointed out that

In conclusion, it was pointed out that while we should thank God for the coming of a partial peace to the earth, we should not be unaware of the terrific problems which confront the world. The greatest necessity is to make religion a vital experience of life. The Old and New Testaments strongly advocate such personal religion, and the only manner in which it may be discovered is by personal proof in daily trial.

Thereafter he constituted the General Assembly in the name of the Lord Jesus Christ, the only King and Head of the

Church.

After a brief review of conditions in the Church-nation wide-as he had seen them during his moderatorial year, he intimated that in accordance with the law and procedure of the Church the time had come for the Assembly to appoint another Moderator

to preside over its deliberations.

Three names were placed in nomination:
Dr. J. M. Macgillivray, Dr. George H.
Donald, and Dr. M. Scott Fulton.

A vote being taken by ballot, it was announced as being in favor of Dr. Macgillivray. On motion of Dr. Donald and Dr.
Eulton the election was made was investigated. Fulton, the election was made unanimous. Dr. Macgillivray was then conducted to

the Moderator's chair by the mover and seconder of his election and, being received by the retiring Moderator, addressed the Assembly acknowledging the honor con-ferred upon him, and asking for the con-sideration and assistance of the Assembly in the conduct of the business and of his duties as Moderator.

The thanks of the Assembly were tendered Rev. A. C. Stewart for his services to the Church throughout the year, and for the sermon with which he opened the Assembly were tendered Rev. A. C. Stewart for his services sembly. He was thereafter, by motion, invited to sit and correspond. This was a new procedure which was heartily received. To make the services of the retiring Moderator, with his knowledge of the whole Church, freshly acquired, available to the Assembly, was seen at once to be very

valuable in the Assembly's deliberations.

Illness of Dr. Rochester

The Assembly heard with sorrow of the serious illness of Rev. Dr. W. M. Rochester, Editor of The Presbyterian Record. On motion of Rev. Dr. T. Wardlaw Taylor and Mr. C. M. Pitts, the Assembly recorded its sympathy and ordered that a message of sympathy be sent to Dr. Rochester, with assurance of the prayers of the Assembly in his behalf in his behalf.

In accordance with the established practice of the Assembly, a celebration of the Sacrament of the Lord's Supper was observed on Thursday morning. In this service the Moderator was assisted by the Rev. Dr. Frank Baird of Chipman, N.B., with elders from various Presbyteries serv-

ing.

Thereafter, the Assembly being constituted, and the report of the Committee on the Assembly proceeded Business received, the Assembly proceeded with the lengthy agenda before it.

Committee to Advise With the Moderator

Rev. Dr. J. W. MacNamara presented this report. It was agreed that the Moderator's itinerary for the coming year be limited to one of three sections of the Church, East, West, or Center, with the exception of any official duties which the Moderator might be called upon to carry out. In adopting this report, the Assembly was carrying out the advice of the retiring Moderator, and former Moderators. It was later announced that the Moderator of the 1945 General Assembly would visit congregations, and Synod meetings in the West in September and October and would go to British Guiana in November for the Diamond Jubilee celebrations of the Canadian Mission there.

General Board of Missions

An encouraging report was presented on behalf of this Board by the Chairman, Dr. Robert Johnston of Ottawa. In spite of the handicaps occasioned by the scarcity of men for home mission work in these war years, the work has gone forward and in some places outstanding progress has been made.

The report presented a review of the work being carried on in student and ordained mission fields and augmented charges across Canada and Newfoundland. Rev. H. J. Scott, minister of the augmented charge of Grand Falls, was the only settled minister of our Church in Newfoundland for a large part of the past year. This situation, however, has now changed. The Rev. Fred Sass, formerly of the Presby-terian Church, South Africa, who has been supplying the Queen's Road Church for a few months, was received by the General Assembly as a minister in regular standing in The Presbyterian Church in Canada. He will be regularly called by the Queen's Road congregation shortly. The St. Andrew's Church is extending a call to the Rev. David Lang, D.D., formerly of Pittsburg, U.S.A. These settlements are most gratifying not only to the membership of the Church in Newfoundland but to the General Board of Missions, and the whole Church.

The Board expressed its gratitude to the young men in the Maritime Synod who had voluntarily continued on the same fields after their year of appointment was completed. In the central part of the Church, signs of progress are evident also. The congregations at Scotstown, Quebec, and Arnprior, Ontario, have become self-sup-porting. Kirkland Lake in Northern Ontario has its own minister again. Leaside congregation, a Toronto suburb, has built a church and now has a graduate, Rev. J. C. Hay, as its minister. The field of Burns, Zorra and Tavistock has been reopened. The Board has come to the assistance of the Presbytery of Toronto in the appointment of an extension worker, Rev. J. B. Thomson. In the city of Ottawa, a new congregation, St. Stephen's, has been organized in a growing district. In the West too there has been much to hearten and signs of the Church becoming strong again from coast to coast. After ten years of faithful and arduous service in the Coleville district of Saskatchewan, Rev. John Brent has had the joy of seeing his charge become self-sustaining, including the cost of a student assistant in the summer. When Mr. Brent first took charge, the Board of Missions guaranteed the whole stipend of \$1400. Now there are six preaching points, and the minister who began his work there ten years ago still drives eighty miles every Sunday on all-dirt prairie roads and trails to conduct his three services. In addition, from the Coleville Church have gone four young people, trained and ready for full time service for the Master. In the Peace River district, Dr. R. S. Stevens, who is probably the oldest minister in full time service in our Church, serves the scattered Brownvale field where good progress is being made. In Alberta Rev. M. S. Blackburn, the missionary-at-large, visited every field in all Presbyteries, brought encouragement to the workers, and fresh information to the Board.

The Board also reported the following concerning our Church's work in lands beyond Canada:—Among the Bhil people whom he loved, Dr. John Buchanan, that great-hearted missionary, rests from his labours. He had gone to India in 1888, beginning his work at Ujjain. In 1896 he transferred to the Bhil country, making Amkhut the centre of a long and loving ministry to a people who responded to the kindness and patience of him who had come among them as their friend. He was one of the Church's most loyal and gifted servants. The Jhansi missionaries report a growing interest in the evangelistic message on the part of the people. While in some centres such as Baragaon, the opposition is still strong, other villages seem much more responsive. In British Guiana Bethel College graduated its first class of eight young men who have begun work, each in a separate congregation. The Council is asking the Assembly to permit the formation of a Presbytery in British Guiana, and to allow the Presbytery to take these graduates on trial for licensure. In spite of the restrictions on labour and material, five new schools have been erected during the past year. Religious instruction in the schools is being more systematically planned. Complete reports of the home and foreign mission work being carried on by our Church may be found in the reports printed with the General Assembly minutes.

Dr. Johnston also told of the progress being made in the fields of missionary and visual education under the direction of Rev. E. H. Johnson. Again last year our Church joined with the other Churches in support-ing Orphaned Missions. Our people re-sponded to the Inter-Church appeal on behalf of relief of famine distress in India and China by contributing over \$30,000. This year the Board is planning to join with other Canadian Churches in commemorating the Centenary of the beginnings of Mission work on the part of the Churches of Canada. Inter-Church teams will visit East and West. Study Books are being published. A pageant will be prepared, and in other ways this notable anniversary will be remembered. It was in 1845 that the Presbyterian Church of Nova Scotia appointed Rev. John Geddie a missionary to the South Pacific Islanders, this being the first Church in Canada to send a missionary to the heathen. As the regulations are now, an ordained missionary will receive \$1600 in his first year of ser-vice, which is the maximum for any ordained missionary serving by appointment of the Board. When he accepts a call to an augmented charge he will receive a maximum of \$1700. When an ordained missionary only received \$1400 for his first year there was an increase of \$100 a year until \$1600 was reached. The amendment provides for the \$1600 in the initial year. Dr. Cameron stated that the Board of Missions was making additional grants for travelling expenses in certain cases where the Presbyteries had made application for

In connection with recommendation No. 10, Rev. H. R. Pickup, the newly appointed Director of Rehabilitation and Immigration, addressed the Assembly, referring to the large number of new arrivals in Canada, and calling attention to the responsibility of the Church to welcome and encourage them. He advised the setting up of organizations in every Presbytery and congregation. Mr. Pickup's office will be in Montreal.

Dr. Robert Johnston told the General Assembly of the invitation that had come to Rev. E. H. Johnson from the General Assembly of the Church of Christ in China to become one of a commission of five being set up by that Church to plan for the rehabilitation of Church life in China. Mr. Johnson, who has served as a missionary in Manchuria, was choser to represent the Churches of North America along with three Chinese and one British commission member.

The General Assembly gave Mr. Johnson permission to speak with reference to the invitation, and heard of the challenge presented by this work to which he has been called. Dr. William Barclay of Hamilton, Dr. F. S. Morley of Calgary, and Dr. W. O. Mulligan of Westmount were among those who spoke in appreciation of Mr. Johnson's work and supporting the recommendation that he be permitted to return to China with our Church backing him. It was mentioned that this showed that The Presbyterian Church in Canada has men with ability and training who can sit with the men of any nation, and it was pointed out that this was a fine opportunity to show the world that our Church is interested in the world mission of the Christian Church; and when the time comes to reopen our mission work in the Orient we will have the advice of an expert already there.

In connection with the Board of Missions report it was agreed that the Board be granted permission to draw from the Home Mission Reserves a sum up to \$18,000 for the purpose of making a grant for the erection of a building in Montreal for the work of Tyndale House. Approval was also given to a resolution being placed in the Assembly minutes recording the loss sustained by the Church in the passing of Dr. John Buchanan, Dr. J. B. Cropper, and Rev. D. E. McDonald.

The recommendations of the Board of Missions as finally adopted after a few amendments are as follows:

1. That our Church be called upon to give thanks to God for what He has enabled us to do in the first hundred years of our missionary effort abroad.

2. That our people be urged to co-operate heartily with those of other Canadian Churches in observing in 1945-1946 the Centenary of Canadian Missions.

3. That we congratulate the Canadian Presbyterian Mission in British Guiana on being able to celebrate this year its Diamond Jubilee.

4. That the General Assembly heartily approve the setting up in British Guiana of an indigenous Presbytery. It is to be understood that in taking this action and as part of a defined policy the General Assembly proposes: (1) That this Church shall co-operate with the Presbytery thus to be established, furnishing it with ministerial assistance

and material support: (2) that, within its bounds and courts, the Presbytery shall accord to ordained missionaries, representative of this representative of this Church, all powers and privileges of their respec-tive offices, but (3) that such missionaries shall remain members of this Church and personally responsible to its courts alone.

5. That the General Assembly transmit with its approval the invitation of the British Guiana Mission Council to the Moderator of the Assembly to represent the Canadian Church at the observance of the Diamond Jubilee in British Guiana.

6. That the General Assembly approve of the request of the Laymen's Missionary Association that October 28th be observed throughout our congregations as Men and Missions Sunday.

7. That an appeal for the support of Orphaned Missions be made in all our Churches on Sunday, October 7th.

8. That the regulations of the General Board of Missions be so amended that the stipend of ordained missionaries be at the rate of \$1600 for the first year of service.

9. That the appointment by the General Board of Missions of a Director of Rehabilitation and Immigration for one

year be approved.

10. That congregations be urged to welcome and to assist returned service men and women to re-establish themselves as speedily as possible in civilian life and in the local Church, and that all Presbyteries and congregations set up reha-

bilitation committees.

11. That the General Assembly record its deep appreciation of the long and devoted service rendered to the Church by three veterans of overseas fields recently departed, Dr. John Buchanan of India, Dr. J. B. Cropper of British Guiana, and Rev D. E. McDonald of India.

12. That the General Assembly release Rev. E. H. Johnson from his present duties as Secretary of the Committee on Missionary Education for a period of two years, that he may accept the invitation of the General Assembly of the Church of Christ in China to serve as a member the Committee on Rehabilitation

being set up in China.

13. That the financial arrangements made necessary by such action be referred to the Foreign Missions Sub-Executive of the General Board of Missions.

14. That the caring for the work of Missionary Education during Mr. Johnson's absence be referred to the Foreign Missions Sub-Executive of the General Board of Missions.

With regard to recommendation No. 8, an increase in stipend from \$1400 to only \$1500 was recommended by the Board of Missions. But an amendment substituted \$1600, and this carried.

Rev. E. H. Johnson Unable to Go to China

A final medical consultation reveals that for reasons of family health Mr. Johnson will be unable to leave his family for this two-year period. As a result he will not go to China but will remain at his work in Canada.

Home Missions Night

As has been the practice for many years, Thursday evening of the first week was given to a review of Home Missions. Home Mission Night always draws a large congregation. This year the public attendance, along with Commissioners, completely filled the church.

Dr. Johnston, Chairman of the Board of Missions, presided. He spoke briefly of the need for men in the Church. The North and West in particular were in great need of

additional ministers.

Young ladies from the Hungarian Presbyterian Church, Toronto, in colorful national

costumes, acted as ushers.

The Rev. Victor Ford of Bermuda spoke of the work amongst the Portuguese on the Island. These people on arrival in Bermuda were entirely Roman Catholic. Sixty years ago one of their number commenced a study of the Bible, conversed with others, and eventually hundreds of his compatriots left the Roman Church. They made wonderful Christians, and one was at present preparing for the ministry.

Rev. Charles Steinmetz, minister of the Hungarian Church, Toronto, introduced two of his Sunday School pupils, very accomplished violinists, the Misses Elizabeth and Annie Rujzam, thirteen and twelve years of age, respectively. They delighted the audience with beautiful duets and solos.

Rev. E. H. Johnson, Secretary for Missionary Education, then led a panel discussion of the needs and opportunities of the Church in the West. Four young ministers from the Prairies described and presented the great opportunities of our Church for missionary work in the western provinces: Dr. K. Glazier of Brandon, Rev. E. Mackay of Tisdale, Rev. D. Stewart of Edmonton, Rev. D. Firth of Red Deer. Their composite discussion left in the minds of those present a picture of a vast territory, largely unreached. A religious census had discovered that there were 200,000 Presbyterians in this area, and yet only 14,000 recorded by the Church as Communicants. In the North there were significant developments in mining. There is a clamant need for ministers, young, active, enthusiastic. The Church is not unawake to its work, but lacks workers.

The Rev. Mr. Moorehouse of the United Church then gave his sound motion picture film, "John Sterling." This, done in beautiful technicolor, is the imaginative presentation of the work of a student missionary

in the West.

Foreign Missions Night

A large congregation was present again on Friday evening for Foreign Missions night.

Dr. Cameron, Secretary of the General Board of Missions, gave a most inspiring address on the work of the Church throughout the world. He deplored a religious isolationism which refused to believe in foreign missions. The world is sick, broken, almost dying, and the greatest task con-fronting man is the healing of the nations. The Church is undertaking the task of lifting the prostrate nations in three different ways.

In the first place the Church has a part in giving physical help. We have sent aid to China, India, and the prostrate nations of Europe. In South India we have cooperated with other Churches in the establishment of a Christian medical college. Then, the Church has a duty for the mental health of the world. We have been particularly active in this respect in the schools. In British Guiana, for example, we have day schools, two high schools, and a theological college. In giving spiritual health to the world, the Church has been most actively engaged in evangelistic work in all of its fields. Even now we are approaching other interested Presbyterian Churches with a view to the resumption of our work in Formosa and Manchuria when conditions permit.

The Rev. E. H. Johnson then introduced Mrs. Trotman, who sang some Negro spirituals, and led the congregation in the singing of a number of these simple and appealing melodies. A missionary forum next offered, consisting of Rev. C. L. Wood of India, Bhil field; Miss Edith Magee of Jhansi, India; and Rev. James Dickson of British Guiana.

Mr. Wood referred to the work of evangelism amongst the Bhils. These are a people rather suspicious of other peoples and the first task was to gain their friendship and confidence. The Bhils find it difficult to step out in simple faith, but the Gospel is proving in their lives to be truly God's power unto salvation. No other message is changing the Bhil but that Gospel. The Gospel enables him to step out from the fears with which he is beset, into new faith.

Miss Magee, Principal of the Girls' School at Jhansi, said that our school had more Christian girls than any other school of its kind in that section of India. She then spoke of the active Christian work in which the Jhansi Christians were engaged. the area were seven million people as yet unreached, but a great and effective work was being done among them by native Christians. The light is being scattered and the Christians are enduring every trial valiantly. This native Church is also a giving Church. The girls of the school had voluntarily denied themselves one meal a

week in order that they might be able to

help the poor.
Rev. Mr. Dickson, speaking about the work in British Guiana, paid tribute to the labours of missionaries in the past and particularly to the work of Rev. Dr. Cropper. It is easier to work amongst the non-Christians today because of the work done in days before. The Christian Church in British Guiana is growing rapidly, some of the churches having doubled their membership.

Mr. Dickson referred to his own particular work, which is to train men for Christian leadership. Men now are being given a better training than at any time in the past. Other encouraging developments were a growing group of elders and an increasing number of self-supporting churches.

A short but very informative question period followed this forum.

Committee on the Needs of the West

The report of this special committee appointed by the last Assembly was presented by Rev. A. G. Macpherson of Toronto in the absence of the Convener, Rev. J. Mac-Beath Miller of Edmonton. The report as amended was adopted as follows:

1. That the Committee be continued and present its report to the General As-

sembly in 1946.

2. That the General Assembly approve of the overtures of the Synods of Manitoba and Alberta to meet in Saskatoon for their regular meetings and at which time the three Synods of Manitoba, Sas-katchewan and Alberta would meet in conference on the needs of the West and that the additional travelling expense involved be met from the general funds of the Church (the Committee estimates that the amount will not exceed five hundred dollars). It is further recom-mended that the Committee on the Needs of the West be responsible for drawing up the agenda of the joint conference, in consultation with the Moderators and Clerks of the Prairie Synods. It is also recommended that the Synod of British Columbia be requested to send representatives to the conference of Western Synods. A Petition from the Synod of British Columbia in this connection was also adopted.

3. Re the Recruiting and Training of a

Western Ministry

(a) The The Committee recommends the establishment of a residence in Saskatoon for the housing of young men during their pre-Arts and Arts course, who are students for the ministry of our Church, and that the Church negotiate with the Women's Missionary Society, (W.D.), for the use of the building known as the Presbyterian Residence in Saskatoon. (It was reported that the W.M.S. has offered the use of this building for one year).

(b) That a suitable man be put in charge

of the residence, one with faculty standing.

- (c) That the General Assembly appoint a committee to supervise the work (such committee might be composed of the Committee on Colleges of the Synod of Saskatchewan, with the conveners of the Committee on Colleges of the Synods of Manitoba, Alberta and British Columbia).
- (d) This sub-section re subsidizing the residence was withdrawn.
- (e) That when space permitted, Presbyterian students who are not students for the ministry may be housed in the residence at a board rate to be arranged; that with further space available suitable non-Presbyterian admitted be including Senior High School students.

(f) That bursaries be provided for stu-

dents for the ministry.

- (g) That the General Assembly's Committee on Recruiting be responsible for recruiting young men for the ministry and with a view to making a beginning at the opening of the coming autumn term of the Univer-sity of Saskatchewan, and that the Committee seek the co-operation of Presbyteries in securing a complete list of those preparing for, or contemplating full-time service in the Church.
- (h) That in this project the Church looks forward to the establishment of a centre of Presbyterian theological training in Western Canada eventually.

4. Re Supervision:

(a) The Committee recommends the appointment of a Western Superintendent of Missions who will be under the direction of the Board of Missions but will work with the Mission Committees of the Synods of Mani-Saskatchewan and British Columbia.

(b) That the headquarters for the Western Superintendent of Missions be in Saskatoon and that an office be established there with the necessary

equipment and help.

Recommendations (c), (d), and (e), re the appointment of missionaries-atlarge within the Prairie Synods, or within given areas within the Synods, and also the work of the within Western Superintendent, were laid on the table. (It was felt that these were matters that should be dis-cussed at the Conference of the Western Synods before the Assembly makes a decision.

(f) That we recognize the need for work among children of Sunday School age and young people and refer this matter to the Board of S.S. and

Y.P.S. and the W.M.S. for careful consideration.

- (g) That recommendation 4 (a) Re appointment of a Western Superintendent of Missions, be sent down to Presbyteries to be considered, and the Presbyteries favouring such an appointment to submit their nominations.
- (h) That the General Board of Missions prepare a report defining the duties and powers of a Western Superintendent of Missions, and that copies of this be sent to the Western Synods to consider and report back to the Board.

5. Re Literature:

The Committee recommends that some existing department of the Church be expanded to provide literature for instruction and inspiration. (The matter of the use of radio is being dealt with by a committee of the Board of Missions).

Board of Administration

The Report of the Board of Administration was presented by the Chairman, Mr. H. P. Wanzer. This report revealed a most successful financial year, a fact which was set out in greater detail in the report of the Treasurer of the Church. The recom-mendations of the Board resulted in lengthy

The first recommendation that the Budget allocation be \$420,000 was by amendment made the same as last year, \$500,000. Nos. 2 and 3 requested Synods and Presbyteries to give careful consideration to Budget allocations within their bounds. Recommendation No. 4, which dealt with the future appointment and retirement of Church officials, occasioned lengthy discussion. Clarification of Church procedure was continually sought and several amendments were introduced. It asked that the initial appointment of any paid official shall be for three years. It was moved in amendment that all paid officials shall hold office at the pleasure of the General Assembly. vote being taken, the amendment prevailed.

In consideration of the recommendation that all paid officials retire at the age of seventy years, it was moved in amendment that the following words be added: "Not applicable to present paid officials." As amended this carried.

The General Assembly, however, may at its discretion employ any paid official be-yond the stipulated age of retirement when there is need of his exceptional services.

With respect to the "Foundation Fund", it was agreed that the Fund be kept open for further contributions, but that in the meantime no appeal on its behalf be made to the Church.

The Assembly accepted an allocation of \$43,000, suggested by the Canadian Council of Churches as the Presbyterian Church share of the total sum from the Churches

of Canada for "Aid to European Churches", to be raised over a period of three years.

The Assembly also approved the proposal to mark the close of the war in Europe by a Peace Thank-offering or Forward Movement Fund, and instructed the Board of Administration to arrange for the raising of this Fund in co-operation with similar committees appointed by other communions; the amount to be aimed at to be determined by the Board of Administration.

Budget and Stewardship Committee

The report of this committee was presented by the Convener, Rev. T. J. Watson of London. He spoke of the progress that had been made in educating the people of our congregations in Christian stewardship and paid tribute to the ministers and elders who had co-operated in this, but also lamented the fact that some ministers do not stress the importance of congregations

giving to Missions as well as to the local church. Mr. Watson commended the Budget booklets prepared by Rev. E. H. Johnson, 45,000 copies of the first one having been distributed without charge on request, and 40,000 of the other five having been purchased. The committee reported an encouraging increase in Budget contributions; but the Convener pointed out that we are still far from regaining the ground lost. (In 1928 our Church had 179,530 members, just 7,098 more than we have now, and gave \$525,198 to the Budget.) Mr. Watson appealed to every one in our Church to begin with a commitment of his or her own life to Christ and then bring a passion for Christ into every sphere of life.

The following summary of Budget receipts by Synods will show that there were increases in every Synod in 1944. In 1943 only two Synods increased their contribu-

tions.

Synods	Raised 1943	1944 Allocation	Raised 1944		Per Cent Raised
Maritime Provinces	\$ 25,170.28	\$ 38,000.00	\$ 28,003.22	\$ 9,996.78	
Montreal and Ottawa	58,300.42	95,000.00	65,012.31	29,987.69	68
Toronto and Kingston	119,611.92	184,000.00	128,738.82	55,261.18	70
Hamilton and London	81,417.75	136,000.00	87,997.03	48,002.97	65
Manitoba	6,686,40	10,000.00	7,872.65	2,127.35	79
Saskatchewan	5,440.79	8,000.00	6,447.98	1,552.02	81
Alberta	9,919.83	14,000.00	11,552.81	2,447.19	83
British Columbia	10,782.66	15,000.00	11,710.52	3,289,48	78
Total	\$317,330.05	\$500,000.00	\$347,335.34	\$152,664.66	69

The following recommendations of the Budget and Stewardship Committee were adopted by the Assembly, it being left to Presbyteries and Sessions to see that they are put into practice:

1. (a) That we continue to impress the membership of our Church with the advantages of making regular use of the duplex envelope as approved by the General Assembly, and that new families in congregations and young people who are now wage earners have the matter presented faithfully to them.

(b) That the Budget and Stewardship Committee be authorized to prepare a small pamphlet on "Christian Stewardship in Support of The Church's Work", the pamphlet to be suitable particularly for distribution to new members.

That Mission Treasurers be again reminded that they are expected to remit monthly, so far as this is possible, the budget givings of congregations.

3. That an "Every-Person Canvass" be commended to the Church as a method for promoting interest and support of the Church. Cards for use in this Canvass may be obtained, free of charge, from Rev. J. W. MacNamara, D.D.

- 4. That a determined effort be made this year to have all our congregations make use of the Budget booklets already referred to in this report.
- 5. That the Presbyterian Church in Canada join with other Christian denominations on this continent to observe 1946 as "Stewardship Enlistment Year": and that in connection with this observance congregations make full use of the Stewardship literature that is issued or sponsored by the Budget and Stewardship Committee.
- 6. (a) That at some time in the year our ministers deal specifically with Scriptural teaching be a ring on Christian responsibility in giving—the portion of income separated unto God and His work, and thus seek to bring all Church members to face their financial obligations to God in the light of such teaching and also of God's love and bounty to us.
 - (b) That in this connection the objectives of the "Stewardship Enlistment Year" be constantly brought before our people, viz., the stewardship of grace, life, faith, service, our Christian unity, and material possessions.

Treasurer's Report

Mr. E. W. McNeill, the Treasurer, said that the deficit had been wiped out in 1944, and in contrast to a year ago when had reported a bank overdraft of \$100,000 there is none today. The revenue for the 1944 financial year was \$412,539, of which \$342,291 was contributed to the Budget by congregations, \$59,527 was from legacies, and the balance from various sources. The expenditures for the year were \$290,425, leaving a surplus of \$122,-113. To this should be added a surplus of \$441 from The Presbyterian Record. Deductions were then made as follows: Addicontribution to Pension \$6,822; Foundation Fund Expenses \$29,234; Legacies allocated to Foundation Fund \$37,-Legacies allocated to Foundation Fund \$37,-227; Legacy allocated to Reserve for Post-War Emergency \$5,000. These deductions, totalling \$78,284, reduced the surplus for the year to \$44,271. The deficit had been \$125,316 at January 31st, 1944, and a loan of \$5,000 to The Presbyterian College, Montreal, was added to that. The surplus for 1944 of \$44,271 plus contributions to for 1944 of \$44,271 plus contributions to-wards the deficit of \$2,255 reduced the de-ficit to \$83,789 at January 31st, 1945. This deficit was then written off to the Capital Account. It was into this Capital Account that the Foundation Fund receipts of \$229,-844 had been paid. In addition, Mr. Mc-Neill reported that the balance sheet showed a net worth of \$1,810,099, an increase of \$288,263 in the year 1944. He said that this was the best financial position our Church had been in since 1925, but that it was no warrant to get extravagant, that it was no warrant to get extravagant, and hoped that our Church would continue the good work. Mr. McNeill spoke in appreciation of the services of Mr. F. C. Doran and the others in the Treasurer's office. Upon the motion of Dr. T. Wardlaw Taylor, seconded by Rev. C. Younger-Lewis, the thanks of the Assembly were conveyed to the Treasurer for his long and faithful to the Treasurer for his long and faithful service.

Church Extension Fund

Dr. MacNamara reported on this Fund together with the Church and Manse Fund. The Church and Manse Fund exists for

The Church and Manse Fund exists for the purpose of assisting congregations who require help to finance the erection or purchase of churches or manses. During the year receipts on account of principal on old loans amounted to \$10,024. Interest payments were \$594.00. From the sale of certain Church properties \$2,108.33 was received. It was pointed out that several applications for loans to assist with the erection of manse, made necessary because of lack of proper housing conditions, are before the Board at present. The Board, however, in dealing with these and similar applications is limited to the amount of money available through the repayment of old loans. Congregations owing to this fund were urged to make a definite effort

this year to reduce, or if possible pay in full old loans. The Church Extension Fund showed a credit balance of \$31,199.02 at the end of the year.

Dr. Ephraim Scott Benevolent Fund

The Fund was established by the late Dr. Ephraim Scott to relieve cases of distress and misfortune happening to ministers or their families. It received a bequest of \$5,000.00 during the year, from the estate of the late Ross Millar, M.D., of Ottawa. The capital of the fund now stands at \$78,391.92. Assistance was given to twenty-one applicants in the year. This Fund meets a real need in our Church for which no other source of help is available. It is earnestly commended to the beneficence of our people.

Trustee Board

The Trustee Board made its report to Assembly through Dr. MacNamara. This indicated the sale of a few Church properties as well as the sale of bonds matured and securities received or purchased during the year.

Report on the Proposed Faculty of Divinity

On Friday morning June 8th the Assembly called for the report of the Special Committee on the Proposal to set up a Faculty of Divinity in connection with McGill University. This was presented by the Convener, Dr. Wm. Barclay of Hamilton, who asked that the report be only read and received that morning and then considered after it had been printed in the minutes. After a part of the report had been read, Dr. S. Banks Nelson of Hamilton protested that it was not fair for Dr. Barclay to be giving a point by point rebuttal against Overture No. 17 anent this matter from the Presbytery of Hamilton when that overture had not yet been considered by the Assembly and at a time when no dis-cussion was allowed on either the committee's report or the overture. Accordingly a motion was approved that the report be received, taken as read, inserted in the minutes and made available by Monday. The report came up for consideration on Wednesday, when it was moved by Dr. William Barclay and seconded by Professor R. D. MacLennan of Montreal that the General Assembly indicate willingness to participate in the Proposed Theological Faculty at McGill for the five-year experimental period. This was the only recommendation of the special committee. moved in amendment by Dr. T. Wardlaw Taylor and seconded by Dr. S. Banks Nelson that the recommendation of the committee be laid aside and that the prayer of Overture No. 17 from the Presbytery of Hamilton be granted. The prayer of this over-ture, with one of the reasons given, read as follows: "And whereas, this whole ques-tion was referred to the Synods and Pres-byteries of The Presbyterian Church in

Canada by the General Assembly, 1943, for their consideration and report with the result that out of 4 Synods and 33 Presby-teries which responded, 2 Synods and 31 Presbyteries expressed distinct disapproval of the whole proposal; Therefore the Ven-erable, the General Assembly of The Pres-byterian Church in Canada is hereby respectfully overtured to close the whole matpectrully overtured to close the whole matter at its meeting, June, 1945." Speeches were made on behalf of the committee's recommendation by Dr. Barclay, Professor MacLennan, Dr. F. S. Morley, Mr. C. M. Pitts, Rev. A. G. Faraday, Dr. K. M. Glaziar Professor Leb Lind. ier, Professor John Hughes, and Rev. W. G. Maclean. In support of the amendment the speakers were Dr. S. Banks Nelson, Rev. D. J. Donaghue, Rev. E. S. Mackay, Rev. J. C. Grier, and Dr. T. Wardlaw Taylor. Much the same arguments were used for and against the proposal as at the 1944 General Assembly. That Assembly had passed a motion "That we continue the negotiations for another year with a view to making adjustments with the Senate of McGill University, which may meet the objections of Presbyterians at present opposed to the plan, and report to next Assembly." It was with these instructions in mind that Dr. Barclay in his report gave the answers provided by Principal Cyril James of McGill University to each of the objections listed by Overture No. 17. Dr. Barclay and others supporting the proposal made the plea that the General Assembly give its approval this year to try it out for five years, as McGill University has already waited eighteen months for the reply of our Church, and there is a sum from special gifts totalling \$350,000 raised by McGill University to help this new faculty which is available only for a limited time. If not used for this purpose soon, the University will use it for another important project. However, the Moderator ruled that the whole matter would have to go down to the Presbyteries under the Barrier Act before a final decision could be made. He made this ruling on the advice of the Clerk, Dr. T. W. Taylor, who gave as his reason the fact that this proposal involved a change in the curriculum prescribed by the General Assembly for students for the ministry of our Church. This ruling means that a majority of the Presbyteries will have to either approve or reject the proposal, and then the 1946 General Assembly would have to make its decision accordingly or again remit it to Presbyteries. Dr. Barclay, Professor Mac-Lennan, Mr. C. M. Pitts and others claimed that Presbyterian interests would be fully protected in this proposed Faculty of Theology which would normally have a staff of eight men,-two Presbyterians, two Anglicans, two United Churchmen, and two appointed by McGill University to teach History and Philosophy of Religion. And they pointed out that our Church would still have The Presbyterian College, Montreal, and

would still appoint a Principal for that college who, along with the two Presbyterian Professors in the University Faculty, would concentrate on special Presbyterian studies. And the \$12,000 annual contribution to the McGill Faculty would come from the Church's Budget, not from the endowments of The Presbyterian College. Professor Hughes and other speakers emphasized the benefits that would come to the students of McGill University, particularly those not studying for the ministry, if such a faculty were set up. In speaking against the proposal and in support of the amendment Dr. Nelson very clearly outlined the objections listed in Overture No. 17 from the Presbytery of Hamilton, and some others as well. Rev. D. J. Donaghue of Ancaster pointed out that however good and desirable this proposal may be, the Church of Christ is different from any other institution in that it is the Body of Christ and the Organ of the Holy Spirit, and he pleaded with the Assembly not to hand over the training of ministers of the Gospel to any other insti-tution. Rev. Eoin S. Mackay of Tisdale, Sask., in supporting the amendment, said that he did so not because he was afraid to expose our students to the teaching of professors of other denominations, but because he believed that the limited time spent by our students in theological courses should be spent in the most profitable way, and therefore, in their first three years they should be well grounded in our Presbyterian faith by an all-Presbyterian faculty. Then, after that, let them go and take postgraduate studies under non-Presbyterian professors, if they wish. Mr. Mackay asked the Assembly to turn down this proposal and then send a letter to McGill University saying that our Church would gladly support a post-graduate Theological Faculty similar to the one in the University of Toronto. We can contribute best to the ecumenical movement by contributing our distinctive testimony, Mr. Mackay said. When the vote was taken as between the motion to indicate willingness to participate in the proposed Theological Faculty for the five-year experimental period; and the amendment, that the prayer of Overture No. 17, from the Presbytery of Hamilton be granted, the amendment carried by a vote of fifty-three to fifty-one. So it was agreed to lay aside the recommendation of the committee and close the whole matter. The finest spirit was shown in the debate on this question by both sides.

Senate of the Presbyterian College, Montreal

The report of the Senate was presented by Professor F. W. Beare. It expressed appreciation of the courtesy shown the members of the Faculty and students by the Knox College authorities, and of the cordial spirit which prevailed throughout the session among the students of both colleges.

Board of the Presbyterian College, Montreal

The report of the Board was presented by Mr. David McGill, in the absence of the Chairman, Mr. George A. Campbell, K.C. The report asked the Assembly to clarify the situation with regard to Dr. F. Scott Mackenzie, the Board having "understood the action of the 1943 Assembly as implying that the appointment of the Reverend Dr. Mackenzie as Principal terminated on September 30th," and Dr. Mackenzie on the other hand contending "that until his resignation is acted upon by Assembly he is still the Principal." The Board had requested the Principal Emeritus, Dr. D. J. Fraser, to fulfil certain duties of the Principalship in the last session. In its report the Board also asked the General Assembly to take some active and positive steps to recruit men for the Ministry, and suggested that the General Assembly appoint Dr. D. J. Fraser to be Acting-Principal to serve until a new Principal be appointed. Mr. McGill also reported for the Board that the Government would require the use of the Presbyterian College buildings for another year. Dr. J. W. MacNamara read a letter from Dr. F. Scott Mackenzie tendering his resigration as Principal of the Presbyterian College, Montreal, together with related correspondence. It was agreed that this be received and considered with the report of the Board. Professor Frank Beare then moved, seconded by Dr. G. H. Donald, that this Concern Assembly, thank Dr. F. S. this General Assembly thank Dr. F. S. Mackenzie for his services in the past and invite him to resume his duties as Principal at the opening of the coming session. This motion was ruled out of order by the Moderator. Dr. T. W. Taylor stated that according to Presbyterian Church law, no man was appointed by the General Assembly to any position for life unless that was expressly stated in the terms of his appointment. A motion was then approved referring the report of the College Board and the letter from Dr. F. Scott Mackenzie to a Committee to be named by the Moderator. The special committee appointed was as follows: Ministers: Revs. Joseph Wasson, (Convener), Ian Burnett, E. L. Garvin, T. O. Hughes, W. G. Maclean; Elders: Messrs. E. W. McNeill, F. A. McDiarmid, T. K. McLellan, and H. A. Miller.

Report of Special Committee re Presbyterian College, Montreal

The Convener, Rev. Joseph Wasson, reported for the Special Committee appointed to seek a clarification of the report of the Board of the Presbyterian College, Montreal and related matters, as follows:

treal, and related matters, as follows:

1. Your Committee is of opinion that the Board of Management of the College is correct in its understanding of the action of the General Assembly (1943).

Your Committee is also of opinion that the terms of appointment to the Principalship have not been clearly understood in the Church, and, on this account, the action of Dr. F. Scott Mackenzie in refusing to accept the action of the Board is not without ground.

In view of all the circumstances, your Committee recommends: That the resignation of Dr. F. Scott Mackenzie as Principal of the Presbyterian College, Montreal, take effect as from the date of this Assembly, and that he be granted full emoluments as Principal until this date. This was received

and considered.

Dr. J. W. MacNamara moved in amendment, seconded by Dr. A. S. Reid, that the resignation of Dr. F. Scott Mackenzie be received and accepted in confirmation of the action taken by the General Assembly in 1943 (retiring Dr. Mackenzie as Principal, but not as Professor), but in view of the apparent misunderstanding between Dr. Mackenzie and the Board of Management of the College that he be granted full emoluments as Principal until this date. This amendment carried. An amendment to the amendment proposed by Rev. Robert Good of Ottawa, seeking to have Dr. Mackenzie continue as Principal was ruled out of order. The prayer of a petition from the Synod of Montreal and Ottawa asking that the Presbyterian College be reopened in Montreal next fall with a new staff was refused by the Assembly. In response to the request of the Board that the Assembly appoint Dr. D. J. Fraser Acting-Principal, it was agreed, on motion of Dr. A. S. Reid, that the attention of the Board be called to the action of the 1943 General Assembly, making the new Principal of Knox College Principal of both Colleges during the co-operative period.

On the last day of the Assembly, Mr. David McGill was permitted to make a statement with regard to some matters not yet clear with regard to the Presbyterian College, Montreal, and its Board's report. It was pointed out that for Dr. Bryden to act as Principal of the Montreal College during the co-operative period, in addition to being Principal of Knox College, was placing an unusually heavy load and responsibility on him. It was therefore, after further discussion, agreed that the General Assembly authorize Principal Bryden to delegate his authority as Acting-Principal of the Presbyterian College to an appointee of the Presbyterian College, to be named later, to fulfil those duties. It was also agreed that the Board of Administration or its Executive be the liaison committee in making arrangements between the two college boards during the period of co-operation. A motion was then approved that the General Assembly instruct the Board of the Presbyterian College, Montreal, to call for nominations from Presbyteries for a Principal.

Board of Education

The report of the Board of Edwas presented by the Chairman

Orr Mulligan. He spoke of the necessity now more than ever for maintaining the high standards of education. We must not deceive our people but must have an educated ministry.

The Board had considered several overtures referred to it. An overture from the Synod of Montreal and Ottawa re summer courses was endorsed. Summer theological courses, one in the East and one in the West, should be instituted when conditions require. An overture from the Presbytery of Calgary in regard to the establishment of refresher courses for ministers was referred back to the Board. It was also recommended that the Board provide a Lay Reader's Course.

Dr. Bryden, speaking on Lay Reader's and Refresher Courses, pointed out that while they should not be rushed through, the colleges ought to be willing to do something. Some wondered if the colleges were sufficiently well staffed to warrant such an additional burden, but Dr. Bryden replied that these were reading courses, and not such as would lead to an examination.

Professor Beare suggested that the Board prepare a form to be supplied to all seeking special courses or other special consideration from Assembly, and that all applicants answer every question of the Board on such a form. This suggestion was adopted as an additional recommendation.

Twenty-three applications from ministers of other Churches asking to be received into The Presbyterian Church in Canada had been considered and the findings of the Board were then presented to Assembly. Some were received, some recommended for additional work, some rejected, and two, Mr. A. R. Hancock and Mr. H. Gibson, were deferred for further consideration. Those received into the Church were: Rev. George A. Milne, M.A.; Rev. Norman Caswell, B.A.; Mr. Henry Fournier; Mr. Wm. C. Nicholson; Rev. Fred Sass; Rev. K. Y. Kwan; Mr. A. F. Howick. Mr. Fournier had been a priest of the Roman Church. Mr. Kwan had been doing excellent work for some time amongst the Chinese in British Columbia. The other men received were highly recommended.

The following recommendations were adopted by the Assembly: The Board recognizes the need of special consideration for returned men in regard to theological training, and recommends that provision be made for taking the regular course over a shorter period of time, rather than lowering existing standards. That the Board be granted permission to publish a list of all scholarships available in our colleges, universities, and congregations which may be sent to ministers and students for their formation, and that our congregations be

raged to establish future scholararticularly in regard to the western

The Committee on Church Worship

The Convener, Rev. C. L. Cowan, spoke of the good signs on the horizon for our Church. He believed that there was a new awareness in Church life and worship. Our Church by her plan of worship alike under the Book of Common Order and the Westminster Directory, has called upon each of her ministers to "stir up the gift of God which is in him", for all the work of the ministry. She expects him not only to preach the Gospel, but to cultivate the power to lead the devotions of a congregation in such a way as to really meet and give expression to the spiritual wants and cravings of the earnest members of the Church.

Mr. Cowan referred to the Youth-for-Christ movement which is attracting much attention and suggested that ministers ought not to be indifferent to it. Young people are being won for Christ.

The committee had prepared a new "Order of Recognition" for use at the settlement of a minister appointed for a year as stated supply.

Committee on Home Religion

This Committee, under whose supervision the devotional booklet—Every Day is issued in quarterly form, reported that the circulation of Every Day for the July 1944 to June 1945 period was as follows:—July-September 1944, 15,800; October-December 1944, 16,500; January-March 1945, 17,000; April-June 1945, 16,000.

Every Day is written entirely by ministers of The Presbyterian Church in Canada.

Every Day is written entirely by ministers of The Presbyterian Church in Canada. It contains an assigned passage of Scripture for each day, with a brief meditation and a prayer for the day. It is excellently prepared, and the cover design is attractive. It is heartily commended to all our people.

Board of Knox College

This report was presented by the Chairman, Mr. R. M. Sedgewick. He made special mention of the induction of Professor David W. Hay last November, of the renewed request for the appointment of an Ad Hoc Committee to study the functions of the Board and Senate, of the financial situation, and of the recommendations of the Board that Dr. W. W. Bryden be appointed Principal, and that Dr. D. Keith Andrews and Dr. J. Stanley Glen be appointed Professors of Old Testament and New Testament respectively. In supporting Dr. Bryden's appointment, Mr. Sedgewick paid tribute to Dr. Bryden's work as Acting Principal during the last session. He also read a report prepared by the Nomination Committee of the Board concerning the qualifications of these three men for the positions for which they were recommended. It was agreed to receive this report.

Minority Report

Dr. Rupert G. Stewart of Toronto was granted permission, and submitted the following Minority Report, which was also received: "Inasmuch as the Board of Knox College exceeded its authority in making nomination for the Principalship, contrary to the finding of General Assembly of 1943 re Principalship: I, as a member of said Board beg leave to present the following Minority Report, viz.: "That the name of Rev. James B. Paulin, B.A., D.D., be placed in nomination for the Principalship and that Prof. Scott be continued for another year in the capacity of Professor of New Testament Greek.' In this I am supported by the following members of the Board: Judge J. B. Moon, Rev. Jos. K. Lattimore, Mr. J. Colin Blain, Mr. Gilbert Sutherland, and Mr. George Ross.

The recommendation of the Board were dealt with as follows: Re Appointment of an Ad Hoc Committee: Approved. Re Appointment of Dr. W. W. Bryden as Principal of Knox College: This was moved by Rev. Walter Patterson of Millbrook and seconded by Rev. E. S. Mackay of Tisdale. Dr. R. G. Stewart then spoke to the Mincipal Paracrat in the spoke of the spoke of the Mincipal Paracrat in the spoke of the sp ority Report, and in the name of the Minority nominated Dr. J. B. Paulin as Principal of Knox College, seconded by Mr. F. A. McDiarmid of Ottawa. Rev. J. K. Ross Thomson of Amherstburg then nominated Dr. H. M. Paulin of Windsor for the position of Principal, seconded by Dr. M. Scott Fulton of Chatham. By permission of the Assembly Dr. J. B. Paulin withdrew his name, saying that he recognized that his brother was much better qualified for the position than he. During the debate Dr. W. W. Bryden asked leave to record his high regard for Dr. H. M. Paulin of Wind sor, and stated that it would be most agree able to him to see Dr. Paulin serving the Church as Principal of Knox College. Dr. Bryden offered to withdraw his name from nomination if the Assembly were agreed to appoint Dr. H. M. Paulin. It was agreed that debate on this question be deferred until the first item of business the following morning.

The following morning Dr. T. W. Taylor submitted the motion of which he had given notice at a previous sederunt, namely: That the General Assembly declare that the action of last Assembly in remitting to the Board of Knox College its nomination of Principal, and with new instructions, removed from the Board the restrictions upon its action in regard to any nominations for the Principalship imposed by the Assembly of 1943. This was adopted. The restriction was that Presbyteries were not to nominate any member of the joint faculties for Principal in sending their nominations to the

1944 General Assembly.

The Assembly resumed consideration of the report. A telegram from Dr. H. M.

Paulin was read requesting that his name be withdrawn from nomination. In the absence of Mr. R. M. Sedgewick, Rev. Peter A. Dunn of Hamilton presented the recommendations of the Board. He spoke highly of the qualifications of Dr. Bryden for the Principalship in the realms of scholarship, character, administrative ability, and leadership. He asked, "Has any man in this Church made a deeper impression on the students of our Church?" As to his physical strength, he carried more than his share of work last session, and since then has addressed nineteen meetings in the western Synods, travelling right to Victoria. Mr. Dunn appealed to the Assembly to give a unanimous vote to a man who had served the Church faithfully many years. Dr. Bryden addressed the Assembly stating his willingness ever to serve the Church to the utmost of his ability, but assured the Assembly that he did not desire or seek this office. Rev. Walter Patterson again moved, duly seconded, that Dr. W. W. Bryden be appointed Principal.

The following were among those who spoke in favour of the appointment of Dr. Bryden as permanent Principal: Rev. J. K. Ross Thomson, Dr. S. Banks Nelson, Rev. D. J. Donaghue and Rev. E. S. Mackay. It was moved in amendment by Dr. R. G. Stewart, seconded by Rev. Robert Good, that the appointment of a Principal be postponed for one year.

It was moved by Rev. F. R. Meredith of Renfrew, seconded by Dr. John McNair of London, that a vote be now taken. This being done, the amendment was defeated, and the recommendation of the Board that Dr. Bryden be appointed Principal was carried by an overwhelming majority, which was followed by prolonged applause.

On motion of Rev. Joseph Wasson, seconded by Dr. John McNair, the recommendation of the Board that Rev. David Keith Andrews, M.A., Ph.D., be appointed Professor of Old Testament Literature and Exegesis in Knox College was approved by a unanimous vote. Dr. Andrews was born in Calgary, Alberta, but in his student days his home was at West Lorne, Ont. He graduated from the University of Toronto in 1933 with an Honours B.A. in Greek and Hebrew, and received his M.A. in 1935. He graduated from Knox College in 1936 first in his class and was awarded the Post-Graduate Fellowship. After serving as ordained missionary in Olds and Innisfail, Alta., for one year, he took post-graduate studies in Old Testament and Semitic Languages in the Universities of Edinburgh, Tubingen, and Chicago, receiving the degree of Ph.D. at the last-named. For several years he has been Assistant Professor of English Bible and Religious Education in DePauw University in Indiana. Professor Andrews comes to his new position in Knox College with not only his high attainments

as a scholar but also strong convictions and

ability to teach others.

It was moved by Rev. T. Owen Hughes of Tara, seconded by Rev. H. G. Funston of Chilliwack, that the recommendation of the Board for the appointment of Rev. J. Stanley Glen, M.A., B.D., Ph.D., Th.D., as Professor of New Testament Literature and Exegesis be approved. Dr. W. W. Bryden told the Assembly of the outstanding qualifications of Dr. Glen for this Chair. The vote being taken, the recommendation was adopted, and then the report of the Board as a whole was adopted. On motion of Dr. T. W. Taylor, duly seconded, the Presbytery of Toronto was instructed to take the necessary steps for the induction of Dr. W. W. Bryden into the position of Principal of Knox College, and of Dr. D. K. Andrews and of Dr. J. Stanley Glen to their respective Chairs in Knox College.

Dr. Glen was born in Briercrest, Sask. He graduated from the University of Toronto in 1930 with an Honours B.A., received his degree of B.Ed. from the University of Saskatchewan in 1931, and then was a High School teacher in Melville, Sask., for one year. He graduated from Knox College in 1937 after an outstanding academic record there, especially in the departments of New Testament and Philosophy of Religion, and was awarded the Post-Graduate Fellowship which he later refused. He took post-graduate studies in Psychology in the University of Toronto, receiving his M.A. in 1933 and his Ph.D. in 1937. He was also a lecturer in Psychology in the University of Toronto for four years, and in Dalhousie University for one year. After serving one year as minister in Aurora, Ont., he was called in 1938 to Glenview Church, Toronto, where he has shown himself to be a good pastor and preacher as well as scholar and teacher. During his pastorate there he has also received his B.D. in Systematic Theology and his Th.D. in New Testament, both from Em-manuel College. Professor John Dow of Emmanuel College recommended Dr. Glen highly for a professor's Chair in New Testament, and said that his Th.D. thesis is eminently worthy of publication. Students in Dr. Glen's classes in Knox College when he was a part-time lecturer in Philosophy of Religion in 1936-37 and 1944-45 testify as to his splendid gifts as a teacher. As he leaves Glenview Church, that congregation's loss will be for the good of Knox College and the whole Church.

Senate of Knox College

This report was presented by Dr. W. W. Bryden, Acting Principal of the College during the last session. The report mentioned the happy and helpful relationships between the staffs and students of Knox and Montreal Colleges, and expressed appreciation to two sessional lecturers, Dr. Ernest F. Scott and Dr. Paul L. Meacham.

Forty-two students attended the regular classes in Theology in Knox College during the session, this representing the largest enrollment since the year 1925, and indeed for a decade or so previous to that date. An event of unusual importance to the Church was the special Convocation of the College held on November 7th last at which the Rev. David W. Hay, M.A., of Dunfermline, Scotland, was inducted into the Chair of Systematic Theology. The names of the fourteen graduating students and a list of scholarships awarded were included in the report.

Dr. Bryden drew attention to a slight change in the requirements in respect to the course for the Bachelor of Divinity degree. This suggested change is due to the desire to make the present course in B.D. studies adjust itself to the courses of the Toronto Graduate School of Theological Toronto Graduate School of Theological Studies recently established under the auspices of the various Theological Colleges affiliated with the University of Toronto. Knox College Senate has signified its intention to take advantage of the benefits of such courses and of having the members of its faculty participate in the work of the teaching staff. Dr. Bryden explained that this Graduate School was a teaching association and not a corporation with any power to grant degrees, and he expressed the conviction that undergraduate theological students should be trained in a college of their own faith and doctrine, and then for their post-graduate studies they should be free to take advantage of courses offered by other colleges.

Dr. Bryden also made reference to the need for a Chair of Practical Theology at Knox College, to cover the work already prescribed in Homiletics and Pastoral Theology and also certain practical subjects not yet taught in Knox College. "I feel that in the last few years Knox College has not been related enough to other departments of the Church," Dr. Bryden went on to say. "Exacting academic claims are not the full test of ministerial ability-you cannot make the distinction that if a man gets 49 per cent. in an examination he is not qualified to serve, but if he gets 51 he is. We must find some way of sizing up all the qualifications, and I suggest that a record of a man's work in the field should be kept to help arrive at a conclusion as to his calibre." However, the Senate was not asking for the appointment of a Professor of Practical Theology this year. Dr. Bryden also spoke of the desire of Knox College Senate to do its part in providing refresher courses for returning chaplains and summer courses for service men. In view of the great demands being made on the teaching staff, the Senate urged that appointments be made to the two vacant professors' chairs this year. The report of the Senate was adopted.

A Statement of Faith

This matter originated in the General Assembly of 1942 by reason of two overtures; one concerning the place of "The Civil Magistrate", relative to the Westminster Confession of Faith and the Basis of Union 1875; the other concerning Religious Services other than those ordered by the Courts of the Church. That Assembly appointed a court to take these matters into consideration and report. This court met and, after deliberation, asked that a larger court be appointed to examine our whole confessional position as a Church, "with a view eventually to stating what we believed, as a Reformed Church in language and conception relevant to our own day and genera-tion." This court reported progress in 1944. It was thereupon authorized to work out, if thought advisable, a brief Statement of the Faith of our Church as based on the Westminster Confession and Holy Scriptures, and report to the 1945 Assembly.

A partial test of the Committee's pre-sentation follows: "It is with true humility that we present to the Church this partial Statement of Christian belief, having in mind the magnitude, gravity, and solemn responsibility of the task we have undertaken."

That meticulous care was exercised by the court in all its effort is evident. The following sub-headings, or contents of "A Statement of Faith" indicate the magnitude of the work already accomplished:—The doctrine of the Knowledge of God, The Doctrine of the Grace of God, The Christian Doctrine of Man, The Doctrine of Election, The Poetrine of the Church The Doctrine of the Doctrine of the Church, The Doctrine of the Word and Sacraments, The Doctrine of the Church and State, The Social Order. A Statement of Faith in printed form was put in the hands of all Commissioners. It was then ordered by the General Assembly to be submitted to every Presbytery of the Church, there to be studied, objections and suggestions noted; and reports made to the court which shall report to the 1946 Assembly, and await its instructions. It is asked that all criticisms, comments and suggestions be signed and sent in writing to the Secretary of the court, Rev. Joseph Wasson, 22 Delisle Avenue, Toronto 12.

Missionary and Deaconess Training School

This report was presented by the Chairman of the Board, the Rev. Joseph Wasson. Twenty-three students had been in residence during the year. Fourteen were enrolled in the regular Missionary and Deaconess Training Course; one in the combined University and Deaconess Training Course; one, a Chinese student, preparing to enter the University of Toronto, where she hopes to fit herself to better serve her country as a missionary; the others were

students in the Teacher Training Schools and in the University of Toronto.

The course of studies has been planned to provide instruction in and for the different kinds of Church and community work which a deaconess is called upon to do. Courses of instruction have been given in the following subjects:—Old Testament, New Testament, Church History, Systematic Theology, Worship, the Teachings of Jesus, Christian Education, Missions, History and Philosophy of Religions, English Literature, Social Science, Shorthand and Typing, and, in addition, a course in Bible Reading, arranged so that in the three years the students will have covered the whole Bible. The students also do practical work in some of the city churches and hospital visiting.

The following recommendation was adopted:

That the General Assembly place on record its high appreciation of the services of Mrs. G. D. Ralston, B.A., as Principal of the School, commends the work of the School, and urges ministers and elders to use their earnest endeavour in securing suitable young women for training as Deaconesses for our Church.

Property at 63 St. George Street

This property was formerly the residence of the Knox College Principal. It was given over to the United Church of Canada by the Church Union Act in 1925, with the provision that if the property should be of-fered for sale The Presbyterian Church in Canada would have the first option to pur-chase it. The United Church of Canada received an offer to purchase, which they were prepared to accept. Because of the proximity of the property to Knox College, and the representation of the Missionary and Deaconess Training School that their present quarters at 156 St. George Street are not adequate for their needs, and that they could use 63 St. George Street to advantage, subject to certain necessary alterations; the Board of Administration, after conference with the Trustee Board and the Board of Knox College, purchased the property. At present it is under lease to the Dominion Government on a monthly tenancy until January, 1946. This is an excellent property and a valuable acquisition to the Church's property in that neighbourhood.

Committee on Correspondence with Other Churches

Dr. J. W. MacNamara reported for this Committee. The serious illness of Dr. W. M. Rochester, who has served as Secretary of the Committee for many years, is deeply regretted.

Our Church was represented at the General Assembly of the Church of Scotland by Rev. E. G. B. Foote, Command Officer, Royal Canadian Navy; and at the General Assembly of the Presbyterian Church of England by H/Squadron Leader W. F. Butcher.

Fraternal greetings were received from the United Free Church of Scotland, the Presbyterian Church in Ireland, the Presbyterian Church in New Zealand, the several Assemblies of Presbyterian Churches in the United States of America, and sister Churches of other communions in Canada.

Replies to Loyal Addresses were received from His Majesty the King, His Excellency the Governor General of Canada, and the Right Honourable The Prime Minister of

Canada.

Messages of sympathy had been sent in the name of our Church to the Church of England in the great loss sustained by the death of Archbishop William Temple, and to the Presbyterian Church of England in the tragic loss suffered by that Church when a "V Bomb" killed the General Secretary and his assistant, the Foreign Mission Secretary, the Financial Secretary, and the Chief Clerk, leaving not one man who was acquainted with the internal workings of the office.

The formation of the Canadian Council of Churches, at which our representatives were present, was reported.

Conversations with the Church of England in Canada on matters of common interest and concern had been held. Assembly authorized a special committee to continue such conversations.

The following were appointed a Committee to continue Conversations with representatives of the Church of England in Canada: Rev. Joseph Wasson (Convener), Principal W. W. Bryden, Dr. Wm. Barclay, Rev. Peter A. Dunn, Dr. T. Wardlaw Tay-lor, Dr. A. C. Cochrane, Prof. John Hughes, and Mr. H. A. Miller.

The matter of co-operation with other Churches was committed to the same committee, and to report to next General Assembly.

Acknowledgment of the sum of \$259, our contribution for the year to the Alliance of Reformed Churches, Western Section, had been received from the Treasurer of the Alliance.

The following amounts had also been paid as ordered by the last General Assembly:-World Council Churches \$625, the Christian Social Service Council \$100, and the United Stewardship Council \$25.

Loyal Addresses

Dr. Barclay submitted the following resolutions, which on his motion, duly seconded, were adopted and ordered to be trans-

"TO HIS MAJESTY KING GEORGE VI: "May it please Your Majesty:—
"The General Assembly of The Presby-

terian Church in Canada, convened in the City of Toronto, begs respectfully to assure Your Majesty of its loyalty to Your Majesty's Person and Throne. We rejoice in the protection and victory vouchsafed by Almighty God to Your Majesty's Throne and Empire in these past days, and shall humbly continue to pray that the Divine Grace may support Your Majesty in more peaceful and prosperous days to come.

"The members of the General Assembly also desire Your Majesty to convey to your gracious Consort, Her Majesty Queen Elizabeth and to Her Royal Highness the Princess Elizabeth, and to Her Royal Highness the Princess Margaret Rose our de-

voted affection and esteem.

"We give thanks to Almighty God for the devotion with which Your Majesty has served His peoples through these past years, and shall continue to pray for the blessing of God upon your Person and upon the great family of nations over which you are King and Head."

"TO HIS EXCELLENCY, THE EARL OF ATHLONE, GOVERNOR-GENERAL OF CANADA:

"May it please your Excellency:—The General Assembly of The Presbyterian Church in Canada, convened in the City of Toronto begs your Excellency to convey to His Majesty the King, our dutiful hom-

age to his office and person.
"As your Excellency's five year term of office is now drawing to a close, we take other is opportunity of expressing our warm appreciation of the inspiring leadership given by your Excellency and Her Royal Highness, Princess Alice, to His Majesty's Canadian subjects; and we invoke God's richest blessings on whatever further services Harmer for ware "expression". vice He may have for you."

"TO THE RIGHT HONOURABLE W. L. MACKENZIE KING, PRIME MINISTER

OF CANADA:

"The General Assembly of The Presbyterian Church in Canada, convened in the City of Toronto, join in grateful recognition of the contribution made by our Dominion, under your leadership, to the just tri-umph of the cause of the United Nations in Europe, and pray God's continued bles-sing on the share which our Dominion will take in the defeat of the Japanese forces of aggression in the Pacific theatre of war, and on the rehabilitation of our service men and women and of the whole Canadian nation for the great tasks and opportunities of peace."

Board of Evangelism and Church Life and Work

The report of this Board was presented by the Chairman, Rev. J. B. Thomson of Toronto. The recommendations, as amended, were approved as follows (the reasons given for each recommendation are omitted here, but will be found in the Minutes):

I. Re Gambling:

1. That we commend those members and churches which have maintained a high standard in their attitude to gambling.

2. That we exhort our whole membership to worship the one true, living God and forsake all forms of idolatry, and idolatrous

worship

3. That the Assembly instruct its ministers to warn the people regarding the dangers of taking part in or encouraging any gambling device, or purchasing tickets on any form of lottery.

4. That the Church encourage its mem-

4. That the Church encourage its members connected with organizations sponsoring lotteries and other gambling devices to

protest against such.

5. That the Assembly commend all public officials for the expressed desire to suppress all forms of gambling and assure them that we as a Church will do all within our power to aid in eradicating this evil.

II. Re Students' Sunday:

1. That the last Sunday in January or the first Sunday in February be observed as Students' Sunday and that on either of these dates the claims of the Ministry be placed before our young men.

placed before our young men.

2. That a letter be sent to all Conveners of Evangelism and Church Life and Work in Synods and Presbyteries concerning the

matter, and

3. That the Chairman of this Board be requested to bring the matter before professors and students so that they may be made available for Students' Sunday.

III. Re The Lord's Day:

That the Assembly call upon the membership of the Church to guard well our ancient heritage by remembering to keep the Lord's Day holy.

IV. Re The Economic and Social Order:

1. That the study of this problem be continued by the Board in the light of suggestions made by this Assembly.

V. Re Temperance:

The General Assembly recommends to the members and adherents of the Church to practice the principle of total abstinence.

VI. Re Biblical Instruction in Day Schools:

1. The Assembly gives its approval to the scheme outlined by the Province of Ontario to give Biblical Instruction in the Day Schools, and urges a similar program in other Provinces.

2. Conscious of the imperfections of the text-books, we urge revision of the same from time to time in consultation with the accredited representatives of the Reformed

Communions.

VII. Re Juvenile Delinquency:

1. That every minister of the Church become acquainted with the report of the

Canada and Newfoundland Education Association in order to familiarize himself with the changes in secular education that are suggested that would make intellectually and morally for a better citizenship.

2. That the Board of S.S. and Y.P.S. review the present Sabbath School methods in order that an advance in methods of religious education may be formulated to keep abreast of the contemplated progress in

the secular field.

VIII. Re A Full-Time Secretary for This Board:

- 1. That this Board be put on the same footing as other Boards of the Church, and that a permanent Secretary be appointed.
- 2. That the Board be authorized to call for nominations from Presbyteries.

IX. Re Evangelism:

This part of the report was deferred for consideration in connection with the report of the Canadian Council of Churches.

X. Re Returning Service Men:

1. That the Men's Associations in our Churches be alert to meet as far as they can the practical, spiritual, psychological and other difficulties of the men who have gone through the stress of war.

XI. Re Board's Expenses:

That the Board's Expenses do not exceed \$500.00 in 1945-46.

XII. We call upon Presbyterian People Throughout Canada:

1. To give their sympathetic aid to the service station lessees in their resistance to any demand for a return to pre-war conditions as affecting their hours of labour (on both Sundays and week-days).

2. That our Church give its warmest support to the Lord's Day Alliance of Canada in its efforts to secure and maintain for these, our fellow citizens, the right to their weekly day of rest and urge our people to keep the Sabbath day for the high and spiritual purpose for which it has been set apart.

Sabbath Services

By appointment of the General Assembly, the Rev. W. Gordon Maclean, B.D., of First Church, Winnipeg; and Rev. A. Ian Burnett, M.A., of St. Andrew's Church, Ottawa; preached in the Assembly Church in the morning and evening, respectively, "Assembly Sunday."

Sabbath Schools and Young People's Societies

The report of this Board was presented by the Chairman, Dr. M. B. Davidson of Galt. It included a statistical summary, showing the following:—

Number of Sabbath Schools	1943 949	1944 983	Increase 34
Number of Teachers and Officers	8,144	8,254	110
Number of Pupils Total Enrolment, including Cradle Roll and	59,838	60,326	488
Home Department Number of Church Vacation School Pupils	80,851 4,035	81,774 4,687	$\begin{array}{c} 923 \\ 652 \end{array}$
Amount Given to Missions by Sabbath Schools Amount for Local Purposes by Sabbath Schools	\$21,621 \$83,203	\$22,415 \$94,701	\$794 \$11,498
Number of Young People's Societies	342 8,495	400 8,630	58 135
Amount Given to Missions	\$3,488	\$3,717	\$229
Amount Raised for Local Purposes	\$18,091	\$19,598	\$1,507

Rev. E. A. Thomson addressed the Assembly on the work of the Board, referring especially to the Presbyterian Uniform Bible Lessons. Recommendations as follows were adopted:

The new Presbyterian Uniform Lesson Series was approved for use in all our schools.

The use of "My First Communion", written by Dr. N. A. MacEachern, as a suitable guide for communicant classes.

The Board was instructed to make available to ministers of the Church transfer cards or other means of notifying fellow-ministers of the removal of individuals and families from one place to another.

That the thanks of the General Assembly be extended to the teachers and officers of our Sabbath Schools, to leaders of our work among young people, to the Conveners of Synod and Presbytery Committees, to the ministers who have given instruction in the various normal, secondary and elementary schools, to Dr. W. M. Rochester for providing a column for Sabbath School help in "The Presbyterian Record", and to Dr. N. A. MacEachern, Editor of Presbyterian Publications.

Co-Ordination of Men's Organizations

The purpose of this Special Committee is to encourage and co-ordinate Men's Organizations in the Church and to rally them around a common purpose and program. The report was given in and read by Dr. J. M. Macgillivray, the Convener. The following recommendations were adopted:

1. That this Special Committee be continued. 2. That the personnel of the Committee be reconstituted. 3. That the Committee be authorized to hold at least one meeting at some convenient time during the ensuing year.

The Personnel Needs of the Church

The report of this Special Committee appointed by last Assembly was submitted by the Convener, Rev. Joseph Wasson, and

the following recommendations were approved:

1. In view of the present duplication of effort in this field, it be an instruction of the General Assembly that the Board of Education be asked to name three representatives as members of this Committee rather than to continue to work independently in the matter of seeking recruits for the ministry. 2. That through the Chaplaincy Committee, this Committee be given access to the chaplains of our Church with a view to placing before returning service men the claims of the Christian ministry as a sphere of life service.

Pension Fund

The Pension Fund report was given by Dr. J. Lindsay. He stated that the Pension Fund had had the best year in its history. He paid tribute to the work of Mr. C. M. Pitts in helping in the Board's work and to the actuary, Professor Mackenzie of Toronto, who free of cost to the Board had given an actuarial valuation of the Fund every five years. During the year the Board had conducted correspondence with the Dominion Government in regard to the advantage to ministers of having the Pension Fund operated by the Annuities Branch of the Dominion Government. The advantages and disadvantages of this scheme are set forth in the printed report to Assembly.

During the year the Fund had received \$50,000 in bequests and about \$24,500 had been received from congregational rates. Assets of the Fund stood at approximately \$940,000. This compared with \$473,000 in 1925 and \$866,000 in 1944. Yet the charges against the Fund were very high: 106 ministers received a total of \$38,267 in 1944 and 117 widows received a total of \$32,850. In addition, the rate of interest on investments was declining.

The Assembly authorized the Board to take the necessary steps to raise adequate capital for the Pension Fund to cover all liability, and make such use of the government plan as shall be in the interest of the Church and its ministers.

Dr. Lindsay was felicitated on the excellency of his work, and the cordial thanks of the Assembly were extended to him.

In connection with the report of the Pension Board, the attention of congregations and congregational office-bearers is asked to the action of General Assembly as follows:

That in view of the vital importance of "Rates on Congregations" to the successful operation of the Pension Fund, Presbyteries be furnished with a semi-annual statement showing "Rates on Congregations" paid and in arrears for all congregations within the bounds, and that Presbyteries be urged to bring the matter of arrears in Rates to the attention of congregations concerned, with the suggestion that they set aside 1/12 of their Rates on arrears monthly to avoid the difficulty of making up the required amount in a single payment at the end of the year.

That a column be set aside in the "Statistical and Financial Returns" to show the arrears or prepayment of "Rates on Congregations" for every congregation in the Church.

Women's Missionary Society (W.D.)

The report of the Women's Missionary Society, Western Division, was presented by the President, Mrs. J. G. Inkster. Mrs. Inkster addressed the Assembly, speaking particularly of the Children's Centre in Van-

couver, of the summer camps, of new appointments made, and of the Peace Thanksgiving Fund planned by the W.M.S. The report was received and adopted. An amendment proposed by Mr. W. H. MacInnes of Vancouver to refer the report to a committee to examine and report on the relation of the work of this Society to our Mission work generally was defeated.

Women's Missionary Society (E.D.)

The report of the Eastern Division, as printed, was submitted by Dr. T. W. Taylor in the absence of the President, Mrs. J. A. Tucker of New Glasgow. Upon the motion of Dr. Taylor, duly seconded, it was adopted.

Report on Statistics and Finance

The Clerk, Dr. J. W. MacNamara, presented the Statistical and Financial Report which, together with the detailed returns from Presbyteries and congregations, was printed in the "Stitched Minutes". This was received and adopted:

With regard to the communicant membership reported for 1943, this includes 433 members in the Bhil Presbytery in India, and these are not included in 1944. So there is a gain of 412 members by congregations in Canada, Newfoundland, and Bermuda. The Bhil Presbytery has entered the United Church of North India, as approved by our General Assembly.

The following is a partial comparative statement taken from that report:—

			_	-
	1943	1944		Decrease
Number of Families	86,627	86,903	276	
Ministers on Roll of Presbytery	766	747		19
Number of Self-Sustaining Charges	383	390	7	
Number of Augmented Charges	146	139		7
	192	179		13
Number of Mission Fields	1,225	1,205		20
Number of Preaching Stations			116	240
Number of Elders	6,395	6,511		
Number of Families	86,627	86,903	276	
Sabbath Schools—Pupils—All Departments	74,357	74,304		53
Communicants Received—				
On Profession of Faith	5,039	5,249	210	
By Certificate	3,513	3,457		56
by Certificate	,			
Communicants on Roll, December 31st	172,453	172,432		21
Communicants of ton, December of Standard	2.2,200	,		
Communicants in Canada, Newfoundland	172,020	172,432	412	
and Bermuda	\$1,014,673	\$1,025,833	\$11,160	
Stipend paid by Congregations			φ11,100	@050 000
Mortgage Indebtedness of Congregations	1,824,625	1,573,703	007 400	\$250,922
Raised for Congregational Purposes	2,572,372	2,907,811	335,439	
Received by Treasurer for Budget	317,330	347,335	30,005	
Raised for Other Missionary and Benevo-				
lent Causes	177,139	139,790		37,349
Raised by W.M.S.	167,109	176,110	9,001	
Total Raised for All Purposes	3,173,330	3,588,377	320,474	
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British and Foreign Bible Society

The General Secretary, Rev. J. B. M. Armour, was welcomed by the Moderator, at whose invitation he addressed the Assembly. He presented the Moderator with a copy of Holy Scripture. The Moderator thanked Mr. Armour for his gift and address. The following resolution was then adopted by the Assembly:

"The General Assembly as ever commends the work of the British and Foreign Bible Society at home and abroad; hears with deep interest of its post-war progress, and learns with thankfulness of the urgent calls for the Written Word received from Europe and elsewhere. It exhorts the faithful members of The Presbyterian Church in Canada to give, work, and pray that the principles of the Gospel may be built into the World Order of the future, and that the publication and circulation of the Holy Scriptures may minister to the upbuilding of the Church and the coming of the Kingdom amongst 'people and realms of every tongue'."

Committee on Sustentation

The report of the Special Committee appointed with a view to the establishment of a Sustentation Fund was presented by the Convener, Dr. J. G. Inkster. After the report had been received and considered it was agreed that the report be printed in sufficient quantities for distribution to the Church under the direction of the Committee. Dr. Inkster submitted his resignation to the Assembly as Convener. The report was then adopted.

Letter from Senator Cairine R. Wilson

Dr. T. W. Taylor submitted a letter from Senator Cairine R. Wilson, Ottawa, Secretary of the Executive of the League of Nations Society of Canada, enclosing a resolution of the Executive of the League of Nations Society of Canada, relating to Canadian citizens of Japanese race.

Dr. Taylor moved, duly seconded, as follows: The General Assembly would commend to the Government of the Dominion of Canada the resolution of the Executive of the League of Nations Society of Canada regarding the position of Canadian citizens of Japanese race, and would pray the Government to give it most earnest and sympathetic consideration, that just treatment be accorded all classes of our people.

It was moved in amendment and seconded that the resolution be laid on the table. The amendment prevailed.

Chaplaincy Service

Dr. Wm. Barclay, Chairman of the Chaplaincy Committee, addressed the court. He reported that the great body of our chaplains had made a fine reputation and a goodly number had received decorations or had been mentioned in despatches. He pointed out that the chaplain had as much

to do as any officer while in the front line, and in rest camps he had no time for rest.

He then called on three chaplains present to speak to the court. Staff-chaplain George C. Douglas, of the Royal Canadian Navy, said that there were 56 full-time Protestant chaplains in the navy, of which eight were Presbyterian. He commended the chaplains for their helpfulness to the men and officers, and for their devotion to duty. They served mainly in operational bases, but there were eight overseas, of which two were Presbyterian, one serving as command chaplain. It had been the rule to appoint one chaplain to every 1,000 of personnel. As Canadian ships generally were of the smaller type, few chaplains were afloat, but some had been attached to escort groups, transferring from ship to ship as occasion permitted. Some men would be sent to the far east, while plans were in formation for a permanent service.

Mr. Ronald Stewart, soloist of Knox Church, then favoured the Assembly with two fine tenor solos.

Major Dean Johnston, M.B.E., addressed the Assembly, speaking of the work performed by chaplains in the army. The Chaplaincy Service, he said, had won a high position for itself by reason of its merits proved on the field of battle. He stated that awards given the chaplains were not recommended by the Chaplaincy Service, but were suggested by the units of which they were a part. Chaplains served with combat troops, corps troops, or in hospitals. He drew attention to the strenuous duties which the chaplain was called upon to perform. He represented the Church of God in the unit in which he served, and as such he conducted services, acted as friend and adviser of all in the unit, was usually in charge of recreation, and conducted educational work, sometimes organizing tours of interest. During action he was with the regimental aid post, remained with the dying, cheered the weary, relieved the suffering. After action he cleared the battlefield, and during rest must write letters of condolence.

Incidentally he referred to the good work of the men of our own communion. In his division there were four Presbyterian padres, three of whom had received awards and the fourth had been mentioned in despatches.

He bespoke for Chaplains the good interest of Interim-Moderators and Clerks of Session.

Squadron-Leader H. F. Davidson then addressed the Assembly. When he reached England in 1941 he found that there were but five Canadian chaplains in the Air Force, yet there were Canadians serving in 19 squadrons dispersed throughout 900 stations. The chaplain, therefore, was required to travel from station to station. His work consisted in an advisory capacity,

and in holding services when possible, usually when the men were on "readiness". He had discovered a woeful ignorance and misunderstanding of Christian religion amongst all classes, but once suspicions were disarmed, the men would really listen. There is a great opportunity for the Christian

Church in the future.

The General Assembly instructed the Board of Missions to so use its funds that the chaplains who may be willing to serve in areas under the care of the Board shall not, by such willingness, be faced with undue financial hardship; which plan in effect is already in operation in areas designated as "Frontier" or "Extension" spheres. Such a plan might lead to returned chaplains serving at the invitation of Presbyteries in survey, mission, or other special work.

The Assembly also ordered that all dili-

gence be used to get the names of returned chaplains before vacancy committees of

Presbyteries.

Record Committee Report

The report of this committee was presented by the Convener, Rev. J. A. MacInnis of Orillia, who spoke of the illness of the Editor, Rev. Dr. W. M. Rochester, and of the difficulties met by the committee. The following recommendations of this committee were approved: (1) That the observance of the first week in November as "Record Week" be continued, and that should this week be an unacceptable time for some congregations these be required to make a special effort on behalf of "The Record" at a time suitable to them before the end of the year; (2) That owing to the present illness of Dr. Rochester the publication of "The Presbyterian Record" be continued under the management of the Record Standing Committee; (3) That Mrs. C. B. Ferguson be named Assistant Editor for one year; (4) That authorization be given the Record Committee: (a) To elect from among its own members and, if deemed necessary, coopt othal cersonnel, to constitute an Editorial Committee; (b) To make such changes in the Record formula for the such that the conditions are the such changes in the Record formula for the such that the conditions are the such changes in the Record formula for the such changes in the Record formula for the such changes in the Record formula for the such changes in the Record for the such changes in th mat and arrangement of material through the ensuing year as may seem wise; (c) To study the whole matter of a larger and/or a new Church paper, or papers, and submit a detailed statement with recommendations to the next General Assembly, with respect to further changes, policy and estimated

Mr. MacInnis also read a letter from Mrs. Rochester stating that it will be impossible for Dr. Rochester to continue the work of editing The Record and requesting that he be relieved of his duties by the Assembly. This letter was referred to a

Special Committee.

Special Committee on Mrs. Rochester's Letter

Mr. Clarence M. Pitts of Ottawa, Convener, reported for this committee as follows: Your committee gave careful consideration to the letter received from Mrs. W. M. Rochester and family relative to the condition of Dr. Rochester. We regret exceedingly the circumstances that made this letter necessary.

We recommend that the Assembly place on record its hearty acknowledgment of the services rendered by Dr. Rochester as Editor of The Record and would assure him of its continued regard and high esteem, and express the sincere and earnest prayer that Providence may grant him full restoration of health.

Furthermore, we recommend that Dr. Rochester be given leave of absence for one year, with salary.

Further, we recommend that the Standing Committee of the Record be given authorization to call for nominations from Presbyteries for the position of Editor, in the event that circumstances change during the year. This report was adopted.

Remits

Dr. T. W. Taylor submitted the report re the Remit on Constitution of Presbyteries,

showing that the Remit failed.

He then moved, duly seconded, and it was agreed: That the Assembly re-enact as an Interim Act the resolution of the last Assembly upon the Constitution of Presbyteries, and send it down under the Barrier Act enjoining all Presbyteries to consider and report.

Dr. MacNamara reported on the Remit from the Pension Board, showing reports from 17 Presbyteries, 12 approving and 5 disapproving. It was agreed that this report be sent on to the Pension Board for

their information.

Penmarvian and Morgan Memorial Home

Rev. A. C. Stewart of Midland, Chairman, on behalf of the Committee submitted the reports as printed, and referred to the receipt of generous gifts for the benefit of Penmarvian. These reports were received and adopted.

Historical Committee

The report of this committee was presented by Rev. J. C. Grier of Guelph in the absence of the Convener, Dr. A. L. Budge. The following recommendations were adopted: 1. That the thanks of the Assembly be most gratefully extended to Mr. W. H. Sandham, Librarian of Knox College, for work beyond his obligations, generously given to the Church in its his-torical department. 2. Your Committee wishes to express its appreciation of the growing interest in the work on the part of Presbyteries and individuals, as shown by the stream of records flowing towards the Archives, and the increase of correspondence. (A third recommendation: re the appointment of a "Secretary of Archives," defining his duties and naming his salary, was laid on the table.)

Distinguished Visitors Bring Greetings

The Rt. Rev. G. K. A. Bell, D.D., Bishop of Chichester, England, a former President of the Universal Christian Council for Life and Work, and the Rev. W. J. Gallagher, D.D., Secretary of the Canadian Council of Churches, were introduced to the Assembly by Dr. Wm. Barclay.

Dr. Bell addressed the Assembly upon the work of the World Council of Churches, with special reference to Reconstruction and Inter-Church Aid in Europe.

Dr. Gallagher brought to the Assembly the greetings of the Canadian Council of Churches.

The member Churches in this recently formed organization are the Church of England in Canada, the Baptist Convention of the Maritime Provinces, the Baptist Convention of Ontario and Quebec, and the Western Baptist Union, Churches of Christ (Disciples), the Evangelical Church, the Presbyterian Church in Canada, the United Church of Canada, the Salvation Army, the Society of Friends. Affiliated members are the National Council Y.M.C.A., Y.W.C.A., and the Student Christian Movement of Canada.

The first meeting of the Canadian Council of Churches was held last September

in the City of Toronto.

The following is extracted from the ceremony at that meeting constituting the Council: "Inasmuch as the several Churches represented have approved the proposal to organize a Canadian Council of Churches and have commissioned their respective representatives to this first meeting; and inasmuch as the constitution of the Canadian Council of Churches has now been adopted; I therefore declare the Canadian Council of Churches duly constituted and established. In the name of the Father, and of the Son, and of the Holy Ghost. Amen."

The Moderator in the name of the Assembly thanked Dr. Bell and Dr. Gallagher for their presence and interesting ad-

dresses.

The Rev. Dr. Tappert of the Lutheran Church in the U.S.A. addressed the Assembly and brought greetings from his

Church.

The Rev. Robert Barr, M.A., a former Moderator of the Presbyterian Church of South Africa, who is in Canada to minister for some months in Knox Church, Toronto, brought a cordial message of greetings and goodwill from the Church in South Africa.

brought a cordial message of greetings and goodwill from the Church in South Africa.

The Rev. C. L. Wood, commissioned by the General Assembly of the United Church of Northern India, was welcomed by the Moderator. Mr. Wood brought the greetings of the United Church of Northern India, and a special message of appreciation from the former Vindhiya and Satpura Mountain Bhil Presbytery.

His Worship, Mr. Robert Saunders, Mayor of the City of Toronto, brought to the Assembly the welcome and cordial greetings of the city. The Moderator in the name of the Assembly thanked His Worship, and presented him with a copy of the Acts and Proceedings of the 71st General Assembly.

Overtures, Petitions, and Memorials

The Printed Overtures were dealt with, as follows:

Presbytery of Victoria—Re Principal of Knox College. Rev. T. H. McAllister appeared in support of the overture. Prayer granted in the appointment made.

Synod of Montreal and Ottawa—Re Establishing Summer Theological Courses. The principle was approved, and referred to the Board of Education.

Synod of Saskatchewan—Re Boys' Work Programme. Referred to Board of S.S. and Y.P.S. The Board recommended that they be allowed to consider it at their full meeting and report to next Assembly. Adopted.

Synod of Alberta—Re Ministerial Candidates. Referred to Board of Missions. This Board recommended that the prayers be granted, and that it be referred to the Committee on the Needs of the West.

Synod of Alberta—Re Non-Anglo-Saxon Work. Referred to Board of Missions. The Board recommended the following reply be made to the Synod of Alberta: The Board of Missions would gladly extend its work among the non-English-speaking groups, but has been prevented by a lack of suitable workers. If the Synod can suggest to us such workers, the Board would greatly appreciate this assistance. In regard to policy, a sub-committee has been appointed to study this matter. This was agreed.

Re Placing of names on Constituent Roll of Presbyteries: The Assembly agreed that the Presaltaries concerned be permitted to place on eerest Constituent Rolls the following name-fracews. A. W. Hare, Donald McKay, D. H. Currie, George S. Mitchell, W. A. Cunningham, J. W. Britton, G. H. Donald and H. R. Pickup, and that the names of foreign missionaries be placed on the Appendices of Rolls as follows: Presbytery of Montreal, Rev. C. L. Wood; Presbytery of Orangeville, Rev. F. C. Knox; and Presbytery of Paris, Rev. A. E. Toombs.

Presbytery of Toronto—Re Board of Evangelism and Church Life and Work. The prayer was granted, changing the name of that Board to "Board of Evangelism and Social Action."

Presbytery of Hamilton—Re Peace Thank-Offering Fund. Referred to Board of Administration. Prayer granted.

Presbytery of Hamilton—Re Theological Students Serving in the Armed Forces. Referred to the Board of Missions.

Presbytery of Calgary—Re Racial Discrimination. Referred to Board of Missions, and this Board reported that it knew of no instance of such. The claim of Rev. Chas. Steinmetz presented during the debate was referred to the Board.

Synod of Manitoba—Re Scholarships. Dr. K. M. Glazier of Brandon appeared in support of the overture. It was agreed that the prayer of the overture be referred to the Senates of the Colleges for sym-

pathetic consideration.

Presbytery of Toronto-Re Knox College Degrees. Dr. R. G. Stewart appeared in support of the overture. It was agreed that it be laid on the table.

Presbytery of Westminster—Re Loans. Referred to Board of Administration to consider and report to next Assembly. Presbytery of Westminster—Right to Appoint Proxy. Prayer not granted.

of Westminster-Aid Presbytery of Westminster—Aid to Weakening Congregations in Emergency. Referred to Board of Administration to report to next Assembly.

Presbytery of Saugeen—Re Graduating Students and Licentiates. Prayer not

granted.

Synod of British Columbia—Re Chairs in Theological Colleges. The Synod was referred to Clause 2 in the Report of the

Knox College Senate, 1945.

Presbytery of Edmonton-Re Graduating Students. Rev. H. D. Stewart appeared in support of the overture. Dr. T. W. Taylor moved, duly seconded, that the Assembly grant the prayer of the overture by rein-acting the decision of the Assembly of acting the decision of the Assembly of 1944 and instructing the Senate of Presbyterian College to take action in accordance, and that it remit this resolution to the Presbytery of Montreal with instructions to take judicial cognizance of any failure to comply with the judgment of the Assembly. Dr. Taylor's motion carried. This overture referred to the refusel of This overture referred to the refusal of the Senate to give extra-mural courses to the men of the class of 1943 who left college before completing their studies on the instruction of the Board of Missions.

Presbytery of Hamilton-Re Rehabilita-

tion of Chaplains. Granted.

The Unprinted Overtures were dealt with

as follows:

Presbytery of Winnipeg-Re A National Youth Conference. Referred to Board of S.S. and Y.P.S. Later laid on the table.

Presbytery of Edmonton-Re the printing of a cheap edition of Westminster Con-

fession of Faith. Granted.

Presbytery of Chatham—Re Religious Education in Public Schools. This was referred to the Board of S.S. and Y.P.S.

Presbytery of Calgary—Re Dr. E. F. Molnar. Referred to Board of Missions.
Presbytery of Toronto—Re Barrier Act. In answer to the Presbytery of Toronto, the Assembly appointed a small committee to study the Barrier Act, its position in the Church under present conditions, and to report to next Assembly with a view to securing efficient administration of the Church. The following are the Committee: Dr. T. W. Taylor, Rev. W. T. McCree, Mr. T. P. Geggie.

Toronto-Re Presbytery of Mission Workers. Prayer granted.

The Petitions and Memorials were dealt with as follows:

Synod of Manitoba—Re Publication of a Brochure. Laid on the table.

Re Setting Up Permanent Department of Evangelism—Referred to Board of Evangelism and Church Life and Work.

Memorial from Rev. A. C. Jamieson. Referred to Board of S.S. and Y.P.S.

Appeal from Presbytery of Hamilton re Grant to Port Dover. Referred to Board of Missions.

Synod of Montreal and Ottawa—Re Reopening of Presbyterian College in Montreal with a new staff. Not granted.

Letter from Dr. W. J. Gallagher re Canadian Council of Churches. To be dealt with by our own Committee on Council of Churches.

Letter from Rev. E. A. Thomson re ost-war Programme Expansion. Re-Post-war ferred to Board of Evangelism and Church Life and Work.

Standing Committees

The Assembly Standing Committees will be published in the September issue of the Record.

Special Committees

The following committees were appointed to report to next Assembly. Committee on Clarification of Knox College Legislation: Taylor, Principal W. W. Bryden, Rev. P. A.
Dunn, Rev. Jos. Wasson, Mr. Justice J.
Keiller MacKay, Judge A. G. Farrell,
Judge C. Cameron, Mr. W. Thomson, K.C.
Committee on Men's Organizations: Rev.

Edgar Foreman (Convener), Rev. Jas. Evans, Rev. E. J. Kerr, Mr. H. M. Jackson, Mr. W. Thomson, K.C.; Mr. W. T. Moffat, Mr. T. A. Bryan, Mr. W. N. Clelland, Mr. G. Scott Murray, Mr. T. K. MacLellan.

Assembly Sessional Committees

The committees for arranging and facili-The committees for arranging and facilitating the business of the Assembly were as follows: Business — Rev. J. C. Grier (Convener), Revs. C. H. MacDonald, Wallace MacKinnon, P. W. MacInnes; Messrs. George Beare, Thomas Cooper, and J. W. D. Farrell. Bills and Overtures—Clerks of Assembly, Clerks of Synods and Presbyteries who are Commissioners, with the following: Rev. Robert Good (Convener), Revs. V. E. Ford, J. K. Lattimore, W. A. Young, M. E. R. Boudreau, T. O. Hughes, P. F. MacSween, E. L. Garvin; Messrs. Harry MacLellan, Emerson Smith, W. L. Paterson, H. A. Miller, R. A. MacDonald, and F. A. McDiarmid.

Committees on the Roll and Leave to Withdraw, on Loyal Addresses, on Remits, on Sabbath Services, and to Examine the Records of the General Assembly and each Synod, contributed much to the smooth functioning of the General Assembly.

Messages of Sympathy

Messages of sympathy were sent by the Assembly to Dr. W. M. Rochester, recording its sorrow for his serious illness; to Rev. George Rowland of Port Hope, because of his illness; to the family of the late Rev. J. Knox Clark of Belmont whose death was reported to the Assembly; and Mrs. T. DeCourcy Rayner, wife of a Commissioner, was remembered, prayer being made for her recovery. (We regret that Mrs. DeCourcy Rayner has since passed away.)

Entertainment

A delightful interlude in the business of the Assembly was provided on Saturday afternoon, when the Ministers' Wives Association of Toronto Presbytery entertained the Commissioners and their wives at a garden party on the spacious lawn of the Deaconess Home, St. George St. The hearty thanks of the Commissioners were conveyed to the ladies for arranging such a pleasant afternoon.

Resolutions of Thanks

Dr. G. H. Donald submitted the report of the Committee on Resolutions, that the thanks of the Assembly be tendered to the Moderator, Clerks of Assembly, and Conveners of Standing and Sessional Committees for the courteous manner in which the business of the Church had been handled. By a standing vote, the thanks of the Assembly were conveyed to the Clerks, Dr. T. Wardlaw Taylor and Dr. J. W. Mac-Namara, in recognition of twenty years of faithful service.

The Assembly then tendered its sincere thanks to the Kirk Session and congregation of Knox Church for the facilities afforded the Assembly, to the ladies of Knox Church for the gracious hospitality extended Commissioners, and others in attendance; to the Church Organist and Choir for helpful music during the periods of public worship; and to the Ministers' Wives Association of the Toronto churches who arranged the social gathering on the grounds of the Missionary and Deaconess Training School at which Commissioners were entertained and where an opportunity was afforded to meet and exchange greetings. The appreciation of the Assembly for the consideration shown by the daily press and the space given in the general daily papers to Assembly business was heartily endorsed.

Time and Place of Next Meeting

The Assembly continued in session until a late hour Thursday night, June 14th, in order to complete the extensive agenda upon which it had set out.

The cold weather and leaden skies which had prevailed for several days before the sitting of the General Assembly had moderated and partly lifted before the opening night. Sunshine and the most pleasant Canadian mid-summer weather greeted the opening of the second day. This delightful condition, adding much to the comfort and pleasure of all, and to the beauty of the surroundings, continued throughout the period of the Assembly.

The attendance of Commissioners was well sustained to the end. The quality of debate and addresses on the greater issues before the Assembly was excellent. It was gratifying to see many of the younger ministers, and some of the younger elders, taking a splendid part, and proving them-selves familiar with the work of the Church, and competent speakers.

The devotions, the longer period before the forenoon sederunt, and at the opening of each session, were carefully prepared and conducted on a high spiritual level.

The Moderator, Dr. J. M. Macgillivray expressed his thanks and appreciation for the support and assistance given him in the conducting of the Assembly by the Clerks, Commissioners, and the Conveners of the various committees. He spoke of the fine spirit shown throughout, and expressed the belief that in almost every important issue faced, the Church had taken a step forward.

Thereafter the Assembly joined in singing the Doxology (Old 100th), and the Moderator led in prayer. He then, in the name of the Lord Jesus Christ, the only King and Head of the Church, and by authority of the Assembly, dissolved this General Assembly and appointed another to meet in the City of Toronto, and within Knox Church there, on the first Wednesday in June, 1946. He then closed the sessions with the Apostolic Benediction.

CHAPLAINCY SERVICE AWARDS

Word has been received from the Chaplain Service, Ottawa, to the effect that H/Colonel J. Logan-Vencta has been awarded "mentioned in despatches" for the second time. H/Capt. J. A. Munro has also been awarded this honor.

H/Capt. J. A. Munro has been awarded the Military Cross.

H/Capt. J. M. Anderson has been awarded = a Bar to the Military Cross he had been previously awarded.

Interchurch Missionary Centenary 1845-1945

ONE HUNDRED YEARS AGO, in ONE HUNDRED YEARS AGO, in 1845, the first missionary sent by a Canadian Church to carry the Gospel to a non-Christian land sailed from Halifax for Burma. This forerunner of the host of missionaries, who since then have been sent forth by the Churches of Canada, was Richard Burpee. He was sent by the BAPTISTS of the Maritime Provinces.

A few months later, in the same year, the Nova Scotia Synod of the PRESBY-TERIAN CHURCH designated their first missionary, John Geddie, whose memorial tablet on the Island of Aneiteum in the South Seas bears the inscription, "When he landed in 1848, there were no Christians here, and when he left in 1872, there were

no heathen."

Also in 1845, Bishop Mountain, of Quebec, made an episcopal visit to the Canadian North West for the purpose of organizing and developing the work among the Indians. This work had been previously started and carried on by Missionary Societies of the Church in England. Bishop Mountain's visit marked the beginning of the work by the CHURCH OF ENGLAND IN CANADA.

In 1840, James Evans was sent by the Missionary Society of the CANADIAN METHODIST CHURCH as their first missionary to the Indians of Western

CENTURY OF MISSIONARY This SERVICE has been marked by such widening of outreach on the part of all these Churches and such manifestations of Divine blessing as to call for devout thanksgiving and renewed dedication. A review of what has been wrought during the century and its bearing on the situation the Church is facing today cannot fail to inspire and challenge all, particularly our young people, as we go forward with renewed faith to the larger tasks of the CENTURY AHEAD.

Joint Observance

It is eminently fitting, therefore, that these Communions — the Baptists, the Church of England, the Presbyterian, and the United Church, each of which is now commemorating the completion of a hundred years of missionary outreach-should unite in the observance of this missionary centenary.

Centenary Committee

Accordingly, a Centenary Committee has been formed consisting of duly appointed representatives of the Mission Boards and Missionary Education Committees, General and Women's, of these Communions to plan and give leadership in the observance of this Missionary Centenary. The Chairman of this Committee is the Rev. H. G. Watts, Field Secretary of the Missionary Society of the Church of England in Canada, and the Executive Secretary, the Rev. Harry C. Priest, Secretary of the Canadian Overseas Missions Council.

Objective

The objective as outlined and formally

adopted by the Committee is

1. by a presentation of the beginnings and achievements of the Canadian missionary outreach throughout the

2. by a setting-forth of the present world situation—its problems and re-

sponsibilities; and

3. by a re-affirmation of the responsibility of the Church for world evangelization

to challenge all our churches throughout

Canada

1. to a renewed dedication and an enlarged commitment to the world mis-

sion of the Church; and 2. to recruit the missionary force to meet more adequately the world need and, more particularly, the existing requirements of the mission fields of co-operating Communions.

Centenary Literature

The Committee is seeking to give leadership in the realizing of this objective along two lines—(1) through the issuing of a Centenary Literature and (2) by the holding of Centenary Conferences. A splendid graded series of Centenary Literature is being prepared, the use of which will be promoted through Conference gatherings and by the Missionary Education Departs and by the Missionary Education Department of the respective Communions.

Centenary Conferences

Three series of Centenary Conferences are being planned across Canada, a series in Western Canada from the middle of October to the middle of November, and a series in Central Canada in November of this year; and a third series in the Maritime Provinces in the Spring of 1946.

An Urgent Request

The Committee bespeaks the active interest and the heartiest co-operation of the ministers and all organizations of the congregations, and makes the following threefold request:

1. That the Centenary celebration be included in the plans of work for the coming Fall by all congregations;

2. That all departments of the congregations be enlisted in the Centenary observance, particularly in connection with the Centenary Conference in their own area;

3. That special prayer be offered that through these Conferences there may come to the churches a larger understanding and a fuller commitment to the world mission of the Church.

Budget Receipts

To May 31, 1945	~		
Summary	1945 Allocation	1944	1945
Maritimes	\$ 38,000.00	\$ 4,017.70	\$ 3,335.77
Montreal and Ottawa		13,551.55	15,774.11
Toronto and Kingston	184,000.00	27,214.91	28,995.82
Hamilton and London	136,000.00	14,442.41	18,063.75
Manitoba		1,245.82	1,427,16
Saskatchewan	8,000.00	920.57	1,451.39
Alberta		2,802.90	2,660.90
British Columbia	15,000.00	1,840.86	2,438.96
	\$500,000,00	\$66,036.72	\$74,147.86
Sundry		281.16	414.14
		\$66.317.88	\$74 562 00

PRESBYTERIAN UNIFORM S. S. LESSONS

LESSON—JULY 8

Man's Failure and God's Promises Genesis 6: 5-7; 8:1, 4, 18, 20-21

Golden Text: While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease.—Genesis 8:22.

LESSON—JULY 15 God's Purpose For Abraham

Genesis 12: 1-9

Golden Text: In thee shall all the families of the earth be blessed.—Genesis 12:3.

LESSON—JULY 22

Abraham's Practice of Brotherhood

Genesis 13: 1-12

Golden Text: Let there be no strife, I pray thee, between me and thee . . . for we are brethren.—Genesis 13:8.

LESSON—JULY 29 God's Promise of a Nation

Genesis 17: 1-10

Golden Text: I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee.—Genesis 17:7.

LESSON—AUGUST 5 Isaac's Heritage

Genesis 24: 10, 15-20, 34-36, 61-67 Golden Text: I have a goodly heritage.— Psalm 16:6.

LESSON—AUGUST 12 Isaac's Testimony to God

Genesis 26: 19-33

Golden Text: Thou art the God that doest wonders; Thou hast declared thy strength among the people.—Psalm 77:14.

LESSON—AUGUST 19 Jacob in God's Presence

Genesis 28: 10-22

Golden Text: The Lord is nigh unto all them that call upon him, to all that call upon him in truth.—Psalm 145:18.

LESSON—AUGUST 26 When Two Brothers Forgave Genesis 33:1-11, 17-20

Golden Text: Let us follow after the things which make for peace.—Romans 14:19.

LESSON—SEPTEMBER 2 Joseph's Place in God's Plan

Genesis 39:20-23; 41:14-16, 25, 41-43 Golden Text: We are laborers together with God.—I Corinthians 3:9.

TO THE READERS OF THE RECORD

In order to give our readers a complete report of the Proceedings of the General Assembly as early as possible this enlarged issue, combining the July and August numbers, is made an Assembly number. This has necessitated omitting the items "Among the Churches." These will appear in September.

In accordance with instructions of the General Assembly, publication of the Record is continued under the management of the Record Standing Committee. By Assembly appointment Mrs. C. B. Ferguson becomes Assistant Editor. An Editorial Committee is in process of formation.

The Record Committee is grateful to the Rev. T. G. M. Bryan and the Rev. M. E. Burch, for furnishing copy of Assembly Proceedings for this issue.

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Our Church Calendar

Vacancies

Alberton and West Point, P.E.I., Mod., Rev. Charles Carnegy, Summerside, P.E.I.

Amos, Dromore, Normanby, Ont., Mod., Rev. Peter W. MacInnes, P.O. Box 43, Durham, Ont.

Appin and Melbourne, Ont., Mod., Rev. Arthur C. Young, Glencoe, Ont.

Auburn, Blyth and Smith's Hill, Ont., Mod., Rev. A. H. Wilson, Whitechurch,

Banff, Alta., Mod., Rev. R. J. Burton, 803 13th St. E., Calgary, Alta.

Barney's River and Marshy Hope, N.S., Mod., Rev. A. E. Morrison, 139 Almont Ave., New Glasgow, N.S.

Belmont & North Yarmouth, Ont., Mod., Rev. H. S. Rodney, 60 Hincks St., St. Thomas, Ont.

Bluevale and Belmore, Ont., Mod., Rev. Donald B. Cram, The Manse, Teeswater,

Boularderie, N.S., Mod., Rev. F. Clarke Evans, Sydney Mines, N.S. Bradford, Ont., Mod., Rev. N. R. D. Sin-clair, D.D., 59 William St., Barrie, Ont. Brigden, etc., Ont., Mod., Rev. R. J. Hay,

Petrolia, Ont. Bristol, Que., Mod., Rev. Robert Johnston, D.D., 25 Delaware Ave., Ottawa, Ont. Brookfield, etc., P.E.I., Mod., Rev. T. W. Goodwill, 162 Dorchester St., Charlotte-

town, P.E.I.

Brussels, Ont., Mod., Rev. A. Nimmo, Wingham, Ont.

Buckingham, Que., Mod., Rev. A. B. Casselman, 22 Front St., Hull, Que.

Carluke and Binbrook, Ont., Mod., Rev. A. N. McMillan, Caledonia, Ont. Centre Road and West Adelaide, Ont., Mod.,

Rev. W. B. Macodrum, Forest, Ont. Chesterville and Dunbar, Ont., Mod., Rev.

W. MacKinnon, Winchester, Ont. Clifton, etc., P.E.I., Mod., Rev. James Mac-Gowan, Kensington, P.E.I.

Drayton, Ont., Mod., Rev. Dr. K. Hunter Palmer, Palmerston, Ont.

Dunleath and Stornoway, Sask., Mod., Rev. H. R. Horne, 144 Leopold, Regina, Sask. Edmonton, Alta., Rupert St., Mod., Rev. Wm. Simons, 10921 83rd Ave., Edmonton, Alta.

Elmsdale and Nine Mile River, N.S., Mod., Rev. A. Gordon Faraday, 47 London St., Halifax, N.S.

Elmira, Ont., Mod., Rev. J. V. Mills, 175
King St. S., Waterloo, Ont.
Essex, Ont., Mod., Rev. W. A. Williams,
R.R. 1, Merlin, Ont.
Fenelon Falls and Glenarm, Ont., Mod.,
Rev. E. C. Robertson, Woodville, Ont.

Grand River, Framboise and Loch Lomond, N.S., Mod., Rev. Alexander A. Murray, D.D., Sydney, N.S. Halifax, N.S., St. David's, Mod., Rev. D.

G. Ross, Windsor, N.S. Hensall, Ont., Mod., Rev. Richard H. Williams, Seaforth, Ont.

Holstein, Ont., Mod., Rev. Peter W. Mac-Innes, P.O. Box 43, Durham, Ont.

Janetville, Ont., Mod., Rev. Walter Patterson, Millbrook, Ont.

Kars and Manotick, Ont., Mod., Rev. Jonathan Fletcher, Vernon, Ont.

Lake Ainslie and Strathlorne, N.S., Mod., Rev. A. D. MacKinnon, Little Narrows, N.S.

Louisburg, N.S., Mod., Rev. F. Clarke Evans, Sydney Mines, N.S.

Macleod, Alta., Mod., Rev. E. L. Garvin, 803 Sixth Ave., S., Lethbridge, Alta.

Marshfield, etc., P.E.I., Mod., Rev. T. H. B. Somers, The Kirk House, Charlottetown, P.E.I.

Martintown and Williamstown, Ont., Mod., Rev. H. K. Gilmour, Maxville, Ont.

Mira Ferry and Catalone, N.S., Mod., Rev. F. Clarke Evans, Sydney Mines, N.S.

Moncton, N.B., St. Andrew's, Mod., Rev. F. G. Purnell, 9 Morris St., Fairville, N.B.

Montreal, Que., Livingstone, Mod., Rev. Charles Foote, 1024 Lajoie Ave., Montreal, Que.

Montreal West, Que., Mod., Rev. Dr. Donald V. Wade, 1073 Valiquette St., Verdun, Que.

Moose Creek, Ont., Mod., Rev. M. N. Mc-Donald, Avonmore, Ont.

Morewood, Chesterville & Dunbar, Ont., Mod., Rev. Wallace MacKinnon, Winchester. Ont.

Mount Forest, Ont., Mod., Rev. A. T. Barr, Ph.D., Arthur, Ont.

Nanaimo, B.C., St. Andrew's, Mod., Rev. Walter Ross, 2949 Orillia St., Victoria,

North Pelham, etc., Ont., Mod., Rev. A. D. Sutherland, 29 Bald St., Welland, Ont.

North Shore-North River of St. Ann's, Cape Breton, N.S., Mod., Rev. A. D. Mac-Kinnon, Little Narrows, N.S.

Norwich and Brookton, Ont., Mod., Rev. J. S. Wright, Simcoe, Ont.

Orangedale and River Denys, N.S., Mod., Rev. A. D. MacKinnon, Little Narrows,

Picton, Ont., St. Andrew's, Mod., Rev. H. S. Graham, 308 Charles St., Belleville, Ont.

Puce, Ont., St. Andrew's, Mod., Rev. Robert Lyttle, 60 Thompson Blvd., Windsor, Ont.

Richmond and Stittsville, Ont., Mod., Rev. Robert Good, 345 Bronson Ave., Ottawa, Ont.

Ridgetown and Blenheim, Ont., Mod., Rev. W. A. Williams, R.R. 1, Merlin, Ont.

Riverfield and Howick, Que., Mod., Rev. G. E. Bingham, Howick, Que.

Saskatoon, Sask., St. Andrew's, Mod., Rev. J. M. Young, 1117 Ave. B. North, Saskatoon, Sask.

Sherbrooke, Goldenville and Stillwater, N.S., Mod., Rev. D. G. Archibald, East River, St. Mary's, N.S. Tatamagouche, N.S., Mod., Rev. Joseph MacDonald, River John, N.S.

Thamesville and Kent Bridge, Ont., Mod., Rev. James Fleming, Wallaceburg, Ont. Thorburn and Sutherland's River, N.S., Mod., Rev. W. L. MacLellan, New Glasgow, N.S.

Tillsonburg and Windham Centre, Ont., Mod., Rev. H. H. Turner, Ingersoll, Ont. Toronto, Ont., Knox, Mod., Rev. W. T. McCree, 116 Belsize Drive, Toronto 12, Ont.

Tottenham, Ont., Mod., Rev. G. C. Little, Alliston, Ont.

Tyne Valley, etc., P.E.I., Mod., Rev. Charles Carnegy, Summerside, P.E.I. Uptergrove, Esson and Willis, Ont., Mod., Rev. J. A. MacInnis, 28 Neywash St., Orillia, Ont.

Uxbridge and Quaker Hill, Ont., Mod., Rev.

J. A. MacMillan, Port Perry, Ont. Vancouver, B.C., Fairview, Mod., Rev. James Evans, 4129 W. 14th Ave., Vancouver, B.C.

Wainwright, Alta, Mod., Rev. H. D. Stewart, 11526 85th St., Edmonton, Alta.

Watford, etc., Ont., Mod., Rev. John Honeyman, Strathroy, Ont.

Woodlands, etc., Ont., Mod., Rev. R. Millar, Finch, Ont.

CALLS

Campbellton, N.B., to Rev. John Hardwick. Saskatoon, Sask.

Kirkhill, Ont., St. Columba's, to Rev. N. F. Sharkey, now on Chaplaincy Service. London, Ont., Hamilton Road, to Rev. Nor-

man Caswell, B.A. Montreal, Que., Mount Royal and St. Cuthbert's, to Rev. J. M. Fletcher, Vernon, Ont.

North Bay, Ont., to Rev. Stuart Coles, Magnetawan, Ont.

Oshawa, Ont., to S/L Rev. Hugh Davidson, R.C.A.F.

Pembroke, Ont., to Rev. A. R. Ferguson, R.C.A.F. Chaplain.

Town of Mount Royal, Que., to Rev. Dr. W. Stanford Reid, Montreal, Que.

Toronto, Ont., Queen St., E., to F/L Rev. K. W. House, R.C.A.F.

INDUCTIONS

Coleville, Sask., Rev. John Brent, May 8, 1945.

Duart and Turin, Ont., Rev. H. L. Bennie, M.A., June 19, 1945.

Elora, Ont., Rev. Harold G. Lowry, June 22, 1945.

Glace Bay, N.S., Rev. S. Kerr, B.A., B.D., May 31st, 1945.

Red Deer, Alta., Knox, Rev. D. J. Firth, B.A., May 18, 1945.

St. Lambert, Que., St. Andrew's, Rev. Stanley Vance, B.A., June 18, 1945.

Saskatoon, Sask., Fairview, Rev. J. M. Young, April 3, 1945.

Toronto, Ont., Dufferin St., Rev. Norman MacKay, June 28, 1945.

Toronto, Ont., Fairbank, Rev. W. N. Fergusson, June 19, 1945.

APPOINTMENTS ORDAINED MISSIONARIES

Three Hills, Alta., Rev. J. G. MacGillivray. Leaskdale, Ont., Rev. James Shein.

DEATHS IN THE MINISTRY

Rev. J. Knox Clark, Belmont, Ont., June 12, 1945.

Rev. Leo McCabe Johnson, D.D., Toronto, Ont., June 29, 1945.

Rev. Peter Reith, D.D., Toronto, Ont., May 21, 1945.

Rev. George E. Ross, B.A., B.D., D.D., Montreal, Que., June 14, 1945.

CLERK OF PRESBYTERY

At a recent meeting of the Presbytery of Victoria, S. L. McCracken was elected Clerk following the resignation of Rev. S. Lundie, D.D.

KNOX COLLEGE GRADUATION

In connection with Knox College graduation exercises, reported in the May issue of The Record, page 149, "William Beattie Scholarship" should read: "William Peattie Scholarship." We regret this error.

This was the first scholarship connected with the new Knox College, and was given in memory of the late Rev. William Peattie, by the son and daughters, in 1915.

MISSIONARY AND DEACONESS TRAINING SCHOOL

The Record regrets the omission of an important item on the programme of the closing exercises of the Missionary and Deaconess Training School, reported in the June issue.

We are glad to make this addition to our earlier account:

Special scholarships were awarded Miss Edith I. Anderson, Miss Bessie Halliwell, and Miss Sara Cameron, who stood first in their classes in First, Second, and Third Years, respectively.

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The Presbyterian Record

Editor: Rev. W. M. Rochester, B.A., D.D.

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In nothing be anxious.

An example is the best argument.

When men change, nations change.

Faults are thick when love is thin.

Practise it. If it works, preach it.

Prayer is not a substitute for action.

The only way to have a friend is to be one.

Those who are right need not talk loudly.

The blue of heaven is larger than the clouds.

Life is too short to remember unpleasant things.

Grumblers never work—workers never grumble.

Too low they build who build beneath the stars.

Standing on your dignity won't lift you very high.

Service is a yardstick by which greatness is measured.

We can never see the sun rise by looking into the west.

Kindness is the key to the human heart the world over.

When faith goes to the market it always takes a basket.

A merry twinkle and a sense of humor save many a situation.

A little sunshine now and then, is relished by the best of men.

They are never alone that are accompanied with noble thoughts.

Quarrels would never last long if the fault were only on one side.

There are two sides to every question—your side and a wrong side.

Chaff is usually at the top and grain at the bottom. Go down deeper.

Prayer, like radium, is a source of luminous, self-generating energy.

No man is too big to be kind and courteous, but many men are too little.

People are like elevators. We lift or lower others to the level we are on.

Silence has this advantage over speech—that you never have to take it back.

Take life as God gives it, not as you want it, and then make the best of it.

Most of the things that are put off until tomorrow should have been done yesterday.

Don't fool yourself into mistaking activity for efficiency. Most of the time it isn't.

Jesus did not come into the world to make life easy. He came to make men great.

Most of the difficulties of trying to live the Christian life arise from trying to half live it.

Aggressive fighting for what you think is right is the noblest sport the world affords.

Every man is at his best when he adds enthusiasm to whatever he honestly believes in.

Some people mix their religion and business and forget to shake it. Hence business rises to the top.

It's all right to put your best foot forward, but you won't get far if you don't follow with the other one.

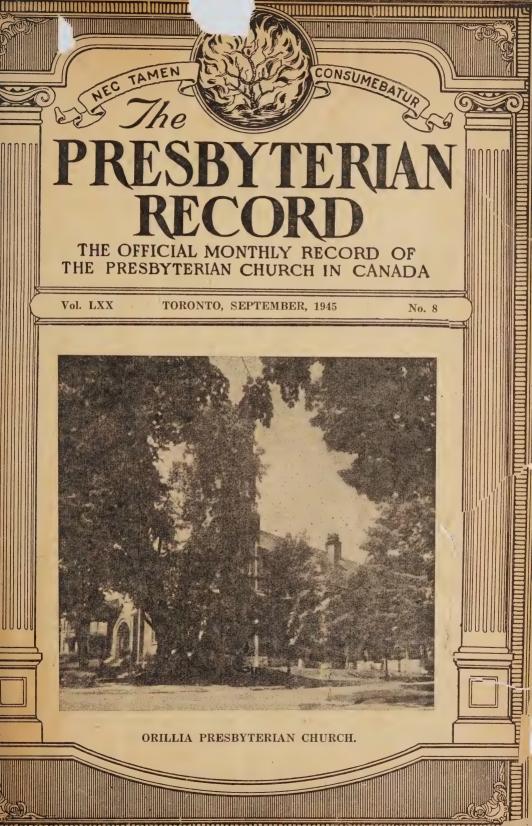
The man who hasn't the time to do things that are worth while, is probably doing some things that are not.

He who is false to present duty breaks a thread in the loom, and will find the flaw when he may have forgotten its cause.

He that gives all, though but little, gives much; because God looks not to the quantity of the gift, but to the quality of the giver.

The inner side of every cloud is bright and shining, and so I turn my clouds about, and always wear them inside out—to see the lining.

Though winds are wild,
And the gale unleashed,
My trusting heart still sings:
I know that they mean
No harm to me,
He rideth on their wings.



The Moderator's Message

THANKSGIVING FOR VICTORY

Rev. J. M. Macgillivray, D.D.

HE Presbyterians of Canada join with all loyal subjects of the British Empire and Commonwealth in rejoicing over the victorious conclusion of the Second World War, brought about by the surrender of Japan. This is an occasion for Special National Thanksgiving—We thank God for the courage, fortitude, the determination and will to victory, that has characterized our people and those of our Allies, through the long bitter struggle against the forces of tyranny and oppression, greed and the cruel lust for power. We thank God for the high quality of leadership that has guided our destinies both in the political and military spheres. We thank God for the mighty resources which He put into our hands wherewith to wage successful warfare against the ruthless aggressors. We thank God for the unity of spirit and the co-operative enterprise of the Allied Nations which have brought about final triumph, as well as a better understanding among those Nations. We thank God even for the Atomic Bomb which hastened the collapse of the last of the Axis powers and greatly shortened the war. Shame to us if we do not lift grateful hearts to God for our deliverance.

But our rejoicings must necessarily be sobered by the remembrance of the frightful sacrifices sustained by so many whose loved ones have laid down their lives in the sacred cause of Freedom; and by the thought of the sufferings of millions rendered homeless and destitute by the ravages of war; and of the tremendous tasks that challenge us. Let this Thanksgiving be also a consecration to the building of a better world wherein wars and rumours of wars shall be no more, and justice and righteousness, liberty and brotherhood shall cover the earth as the waters cover the sea.

The discovery of the Atomic Bomb has brought a new and dreadful force into the world. If that discovery is used for destructive purposes it may well lead to race annihilation. But long ago there was introduced into this world a new and vital force—which if used for constructive purposes—will produce a new social order wherein dwelleth happiness, righteousness and peace for All Nations and All Peoples. That force resides in the Gospel of Jesus Christ. That force alone can save the world. Is there any more sacred or urgent task facing us today than the propagating of that Gospel throughout the world, and the application of its principles to our social, economic, political, industrial and international life?

The Presbyterian Record

VOL. LXX

THE PRESBYTERIAN RECORD

No. 8

Educational Number

"I think it meet to stir you up by putting you in remembrance."

THE dominant thought in this issue of the Record is suggested in the heading—"Educational Number," and the purpose is expressed in the quotation from Scripture.

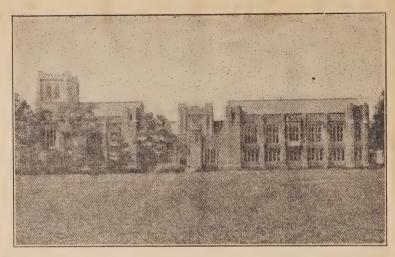
In the July-August number we endeavoured to give our readers a concise, yet comprehensive account of the Acts and Proceedings of the recent meeting of the General Assembly; and thus a picture of our Church's life and work, nation-wide and overseas.

We have in our Church, as a part of, and within the Church Catholic, ready to our hand, an instrument of righteousness unto God. But we have this treasure in earthern vessels, that the excellency of the power may be of God, and not of us.

Faithfulness to our heritage from the past, and adaptation to the opportunities and pressures of a new day and new conditions, have been distinguishing characteristics of our Church through the years. That there is today a whole world to be re-ordered, and that everything of stability and high purpose which man can find will be needed for the task, must be evident to all. To this tremendous task, and its unparalleled opportunities, Church and State in their respective but interrelated spheres under God, must set themselves afresh that each in its own sphere and function may glorify God.

The Mission of the Church is that of proclaiming the Gospel to all the world with a view to making disciples of all the Nations and teaching them the will of God as revealed in Jesus Christ. But preaching "Jesus Christ and Him crucified," must be conceived in the comprehensive fashion exemplified by St. Paul himself in the context in which this phrase occurs and in his letters as a whole. The work of the Church will thus emphasize evangelism, missions, Christian education, the training and maintenance of an adequate ministry, and, in general the promotion of the Kingdom of God and His Righteousness in the local community and throughout the world.

In this issue of the Record we have endeavoured to give our Church constituency some idea, however imperfect, of the "working tools" ready to our hand, and within the Church, with which by the grace and mercy of God we may undertake and accomplish great things for His Kingdom. To change the metaphor, we have tried to indicate some of the avenues immediately open before us through which as a Church we may, and we are confident we shall, make an effective and far-reaching contribution to the Christian witness both within and far beyond this nation. "God was in Christ reconciling the world unto Himself, not reckoning unto them their trespasses." In reliance upon the promises of God, and the faithful use of the means of grace let there be a fresh consecration to the discharge of the trust given by our Divine Master and Lord.



KNOX COLLEGE, TORONTO.

The Church and the College

Rev. W. W. Bryden, M.A., D.D., Knox College

NOX College came into existence one hundred and one years ago, and under quite unusual circumstances. This institution was actually the child of a long and bitter controversy and a consequent disruption in the Church of Scotland which reflected itself vividly in the Presbyterian Church's life of Canada. Strictly speaking, then, Knox is the product of a conflict.

In the Scotland of that time, the supreme interest everywhere was in respect to the so-called "abuse of patronage," the grievous decisions of Courts of Session and as a consequence, in regard to claims for the "Headship of Christ over the nations." Much of good and also things not so good could be learned from the proponents of both sides of this great dispute. But this is not the important consideration here.

It is unfortunately frequently assumed nowadays that this division in the Church of Scotland was largely an unfruitful affair, a matter of unreasoned prejudices which a more enlightened and liberal age might have avoided. Liberalism, as we have come to know, has not just proven itself indicative of deep spiritual insight, nor indeed of real Christian tolerance. "No age," said a Professor of another Church to me recently, "has on the whole been more spiritually obtuse than the one in which we live, and this, despite its vast learning and its expansive religious activities." Not many ages, we may at least say, have been less interested in those profounder things which form the substance of the Church's understanding of itself, or of the real essence of its Gospel.

As indicative of a very general condition in modern Church life, and very largely as a consequence of our boasted enlightenment, a sentence from a chaplain's letter may be interesting: "Two things have impressed me in England, the beauty of the

churches and their emptiness."

At any rate, we would be better informed about things in Scotland one hunred years ago, were we to regard the Disruption there as representing but one important aspect of that ever-recurring tension which exists between Church and State, since both are to be acknowledged as ordinances of God, instruments of His Will, but ordinances with entirely different functions and purposes; in fact, were we to perceive the year 1843 as actually marking the beginning of a deeper seriousness in Christian life in Scotland and as shared by both sections of the Church. This seriousness bore abundant fruit in renewed evangelical and missionary zeal and in a humanitarian and educational advancement, unparalleled before or since. Somehow the deeper things of God are never learned aright except in some kind of conflict. Conflict in the Church is not necessarily an evil any more than is conflict in the soul. Both may be propitious of a new sensitiveness to the things which really matter.

Now all this is not without pertinence for the Church today. Patronage as such and State-connection as known of old are doubtless things of the past, but the patronizing of the Church of God—a presumptuous sin—by various types of secular authority is common practice. However grie-

vous the tyranny of the State has been in days past, and may yet be, it is to be preferred to the thraldom of materialistic or economical lordships, since the former at least can claim some sanction as being an ordinance of God. Voluntary systems of Church finance have shown little advantage over State endowments, since in the former the Church becomes the dependent of the "big giver," and this condition not infrequently jeopardizes the free preaching of the Gospel. The encroachment of State upon Church, however, whether in brazen, blatant or in more polite, pervasive forms is the dangerous characteristic of our time: hence, the Lordship of Christ over the nations has again become of supreme spiritual significance. The modern easy habit of equating civic virtues and intellectual, cultural qualities with the "Spiritual life" of truly Christian understanding, is but a revealing instance of the modern man's failure to discern the imperative distinc-tion between world orders as such and the Church, the only realm of God's redemptive activity. The rationalizing of our morals to sanction and sanctify our national selfishnesses is a commentary on the fact that the peoples have not much acquaintance with the humbling and condemning power of the Lord, the Judge and Saviour of all the earth.

But let us turn now to a consideration of the College and its function in regard to the ministry of the Church. Perhaps here, too, we may learn something from a former day.

The Synod of the Free Church in Canada in 1844 was deeply concerned about a true ministry and the establishing of an institution for the training of the same. The result was the first "Knox College." To achieve its purpose the Synod designated a Sunday for the soliciting of funds, but what is of more significance, it set aside the preceding Thursday evening for the assemblage of the congregations that they might "pray God for a ministry." It is a testimony both to their Reformed and Apostolic faith. Nothing in the Westminster Confession is more to the point than its claim that the "ministry is strictly the gift of God." Prayer is their recognition of the fact that there can be no Christian ministry which is not born of the Holy Spirit. Without a deep consciousness of this fact, all mere "methods" of acquiring a ministry must fail of true results. With it, however, different methods may serve to good purpose.

The procuring of a true ministry is, therefore, not so simple a matter as some think. Proper candidates for the ministry are not "recruited" as are volunteers for the army, nor are they raised up by "inducements" which appeal to those seeking a career. There is a vast difference between a profession and a vocation. Except



REV. WALTER W. BRYDEN, M.A., D.D.

Dr. Bryden was born at Galt and educated at Galt Collegiate Institute, University of Toronto and Knox College. He pursued special studies at the United Free Church College, Glasgow, under such notable teachers as Principal Lindsay, Professors Denney, George Adam Smith and Orr. In 1928, Dr. Bryden took the summer course at Strasbourg, France. He served in pastorates at Lethbridge, Melfort and Woodville and has been Professor of Church History since 1925 and also Professor of History and Philosophy of Religions since 1928, at Knox College. He is the author of three books.

there be in us something of that which compelled St. Paul to say: "Woe is me if I preach not the Gospel," we would be well advised to keep clear of the ministry of Christ. Not that other motives and compulsions than those of St. Paul do not achieve success in the Church, but rather, lest having become a "success," we may yet have laboured in vain.

The truth is that the securing of suitable men for the ministry is never a matter which can be treated in and of itself, so deeply is it involved in the particular type of life which happens to exist in the Church itself. From time immemorial, the chief agencies in the supply of a ministry have been faithful, godly ministries (men who by precept, example and true preaching have ever magnified their office) this, together with God-fearing homes. Any

(Continued on page 234)



REV. DAVID W. HAY, M.A.

Professor Hay is a graduate of the University of Edinburgh and of New College, Edinburgh, and has also taken post-graduate work on the Continent. He served in the pastorate at Dunfermline, Scotland, and at the outbreak of war joined His Majesty's Chaplaincy Service, having ministered to the troops in the Italian campaign. He was inducted into the Chair of Systematic Theology, at Knox College, on November 7th, 1944. Professor Hay is already becoming well known in our Canadian Presbyterian Church.

THE CHURCH AND THE COLLEGE

(Continued from page 233)

material change in this respect is not to be expected. To suggest, for instance, that the College staff should produce its own student clientele is ridiculous; although professors on preaching and other engage-ments should consider it a chief responsibility to present the claims of the College and the sublime challenge of the ministry. In every way, indeed, they should be willing to cooperate with the Church in any effective measures which would tend to turn the minds of young men and women toward the Church's special service. In the meantime, if every minister in our Church could count it his own particular duty to detect promising young men, to speak to them, nurture and guide them to the end that they might think seriously of this Christian ministry, I am sure that the grace of God would richly reward their efforts and a considerable increase in the number of candidates would soon be manifest.



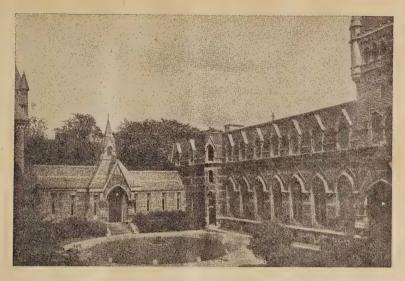
REV. J. STANLEY GLEN, M.A., B.D., Ph.D., Th.D.



REV. DAVID KEITH ANDREWS, M.A., Ph.D.

Brief biographical sketches of Dr. Andrews and Dr. Glen appeared in the July-August issue—pages 207-208.

No man ever sank under the burdens of today. It is when the burdens of tomorrow are added to those of today that we go down under them.



PRESBYTERIAN COLLEGE, MONTREAL.
Rev. F. Scott Mackenzie, M.A., Th.D., D.D., D.C.L.

THE history of the Presbyterian College Montreal dates from 1867, when the first classes were held in the basement of Erskine Church. The original college building, ideally situated on the campus of McGill University, was erected a few years later, and was subsequently enlarged to its present form through the generous interest of the late Mr. David Morrice, whose name is perpetuated in the Convocation Hall.

In the division of Church property following the upheaval of 1925, this College, along with Knox College, Toronto, was retained by the Presbyterian Church, though denuded of a substantial part of its endowment, and with a seriously depleted Faculty and student body. Principal Fraser's resignation followed in 1929; and Dr. Mackenzie, who had already been appointed to the Chair of Systematic Theology and Apologetics, succeeded him in this office.

The work of reconstruction, after the disruption of twenty years ago and up until the closing of the College as a war measure in 1943, has been pursued energetically and successfully, despite inadequate resources and a constantly undermanned teaching staff. Student enrolment, until the outbreak of war, increased steadily, and some of the largest classes in the history of the College were graduated during this period. New endowment was secured. A substantial graduate scholarship was established. And the academic standing of the College was recognized in its accreditation by the American Association of Theological Schools, a recognition which

is very significant and which is of the greatest value, especially to students who may wish to apply elsewhere from time to time for graduate study.

More than one-third of the men who have been graduated from Montreal College in the past fifteen years have served in the armed forces during the present war, most of them as chaplains. All of these men have served with devotion and ability, and some have won outstanding distinction. These graduates who are now returning, along with many other loyal sons of the College, look forward eagerly to the time when it will again resume its own work in Montreal, there to perpetuate and enrich the best traditions of other days.

CHAPLAINCY SERVICE

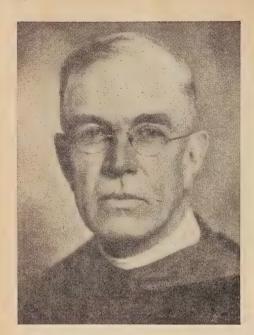
We are pleased to announce the following:

Appointment of H/Col. J. Logan Vencta to be an Officer of the Order of the British Empire.

H/Capt. J. A. Munro has been promoted to the rank of Acting H/Major.

GIFT

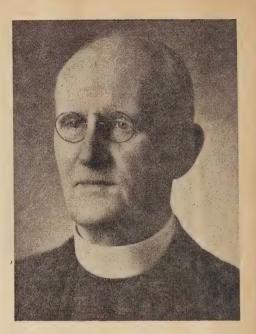
The Board of Missions acknowledges a Gift of \$500.00 from A Friend; this to be divided equally between Foreign Missions and Home Missions. This gift is very greatly appreciated.



Rev. F. Scott Mackenzie, M.A., Th.D., D.D., D.C.L.

Dr. Mackenzie received his undergraduate training in Arts and Theology at McGill University and the Presbyterian College Montreal, with the exception of one session in Theology which was taken at Westminster Hall, Vancouver. He is an honour graduate of McGill in Arts with first class general high standing, and holds an M.A. degree from the same university with major studies in Hellenistic Greek. He graduated from the Presbyterian College Montreal in 1916, with B.D. degree, the Drysdale Gold Medal, and the Travelling Fellowship. Two years of graduate study at Harvard followed, in the field of New Testament and Early Christian Literature, where he secured the degrees of S.T.M. and Th. D. He also holds the honorary degree of D.D. from Knox College and that of D.C.L. from Acadia University.

After eight years in the pastorate Dr. Mackenzie was appointed by the General Assembly in 1926 to the Chair of Systematic Theology and Apologetics in the Presbyterian College Montreal, and three years later was appointed Principal. In addition to these duties, he has at various times taught such subjects as New Testament, History of Religions, Psychology and Philosophy of Religion, and Practical Theology. At present, and under the wartime co-operative arrangement with Knox College, he is in full charge of the Practical Department for both colleges.



Rev. D. J. Fraser, M.A., D.D., LL.D.

Dr. Fraser is a graduate in Arts of McGill University with first class honours in Philosophy. He also holds the McGill M.A. degree. After graduating from the Presbyterian College Montreal in 1893, with Gold Medal and the B.D. degree, he studied at Harvard Divinity School, receiving there the degree of S.T.B. He has also received honorary degrees as follows: D.D., Knox College Toronto; LL.D., University of New Brunswick and McGill.

After pastorates in Wolfville, N.S., and St. John, N.B.; he was appointed professor of New Testament in the Presbyterian College Montreal in 1904, and was Principal of the College from 1916 until his resignation in 1929. He has continued to serve the College however as lecturer in New Testament Literature and Exegesis, and will teach this subject during the coming session in Toronto.

REV. FRANK WRIGHT BEARE, B.A.

Professor Beare is an honour graduate in Arts of the University of Toronto, with the McCaul Gold Medal in Classics and the Prince of Wales Scholarship, and a graduate in Theology of Knox College. His graduate studies, which have been chiefly in the New Testament field, have been carried on in Paris, France, and Cairo, Egypt, and latterly in the Divinity School of the University of Chicago. He has done a great deal of original work on recently discovered manuscripts, and (Continued on page 239)



MISSIONARY AND DEACONESS TRAINING SCHOOL, TORONTO Mrs. G. D. Ralston, B.A., Principal

Skilled leadership in the field of Christian Education is one of the most pressing needs of our Church today. For the past number of years increasing emphasis has been given by the General Assembly to the great need both for young men to train for the Christian ministry and for young women to prepare for the service of the Church as deaconesses and missionaries.

The need is likely to become even greater during the post-war years when, it is expected, there will be a great influx of immigrants from other lands. Now is the time to prepare to meet this great opportunity and responsibility and to plan for the years ahead. We must not delay

the years ahead. We must not delay.

There will be need for young women trained to undertake work as assistants to ministers, as port workers, as deaconesses-at-large in outlying areas in Canada, as missionaries to work under the Mission Boards of our Church in Canada and Overseas. Our young men and women in the Armed Forces have sacrificed their lives to make the world safe from tyranny that we may enjoy freedom. Volunteers are needed for the service of the King of kings that their sacrifices will not have been in vain.

Aware of this great need, the Board of the Presbyterian Missionary and Deaconess Training School has revised and extended its Course of Study in order that young women may be fully trained to cope with the situations presented by the present challenging and changing times. The aim of the Course is to fit the students for service in all departments of the Church's work. Bible Study is given a prominent place in the programme of studies. The Course includes the following subjects—Old Testament, New Testament, Teachings of Jesus, Church History, Christian Doctrine, Social Science, English, Personal Evangelism, Preparation of Addresses, Services of Worship, Missions, Young People's and Sabbath School Work, Public Speaking, Women's Missionary Organizations, Girls' Work and Office Practice. In addition to the above, students do practical work in the city churches and institutions under careful supervision.

PRESENTATION AT GENERAL ASSEMBLY

A delightful interlude in the business of the recent meeting of General Assembly was the presentation by the Rev. A. C. Stewart, Moderator of the last Assembly, of a beautiful Gavel for the Moderator's use in the conduct of the Assembly. The Gavel bears the inscription:

"Made by Charles Bowie from the hull of the H.M.S. Nancy, sunk in the war of 1812. Presented to the Venerable the General Assembly 1945 as a memento of the visit of the Assembly to Midland, 1939.—A. C. Stewart, Moderator 1944."

the visit of the Assembly to Midland, 1939.—A. C. Stewart, Moderator 1944."
The Moderator thanked Mr. Stewart and asked that he convey the appreciation of the General Assembly to Mr. Bowie.

The General Board of Missions

Rev. Robert Johnston, D.D., Convener Rev. W. A. Cameron, D.D., Secretary

A RECENT GRADUATE AT WORK

THE following is a portion of a letter received by the Secretary of the Board of Missions from one of the 1945 graduates of Presbyterian College, Montreal. It was not written for publication, but so well describes the kind of work being done by our graduating students that it is now being shared with the readers of The Record everywhere:

The Record everywhere:

"By the time this letter reaches your office I will have been on my ordained mission field two months. I must say I am enjoying my work. I find the people unsually kind, and above all appreciative of what one does, and tries to do, for them. As my visiting goes steadily on I find that

this becomes increasingly true.

I will speak first of all about Dean Settlement. As you know the bulk of my work is in this community. There is no other attraction, and as a consequence the church is the centre of their activity. It is unusual to find a place of such nature nowadays. It is unfortunate that they cannot have service every Sunday. But even every fortnight they consider themselves very fortunate, owing to the fact that during the winter they had no service at all. The attendance during the past month has been very good. On June 24th we held Communion, when two young married people united with the church. I hope before our Fall Communion comes around, that I will be able to conduct a series of classes for young communicants. I must begin by preparing them now.

There is a group of Young People in this community numbering around forty or more. The attendance at these meetings is about 30 and 35; occasionally there are over 40. That is, when I am there, but as you know I can only be with them once in two weeks. As a course of study I have given them that series as prepared by Mr. Johnson. So far I have given: "What is the Budget?" "Serving Christ in a Changing Canada," and, "We Work with the Younger Churches." Mr. Johnson must be commended for his fine work on this material. It was just what I was wanting for my own information. I have three more to deliver in that series. The response has been very good in regard to these talks. All their comments have been favourable. After this series is completed, I am going to start them on a series of talks as to how we got our Bible. There are many things I can do to educate these Young People, and their continued attendance will be my only encouragement and incentive to go on. I am very thankful for this Society,

because it tends to draw out the best that is in me. The future of the Church in this congregation is very favourable. I say that because I have in mind the Sunday School. I have used my influence and increased the attendance, by going around to some of the back places and encouraging the parents to send their children. They have responded much better than I at first expected. As a result the attendance increased to such an extent that we had to abandon the present system the Sunday School had been working under, and adopt the Graded System according to years. The number present has been around 50. It may increase because there are one or two families who have not lived up to their promise. I hope to see them within a few days and encourage them again to send their children. Our increased attendance demanded that we have some new teachers, and also because I insisted that the classes be smaller. As a result we secured two young men from our Y.P.S. to teach for us. They are, as yet, inexperienced, but under encouragement, which seems to be a very important factor for those who are a bit timid, they will become better. The other, a teacher, is a young woman who is home on her vacation; she is a member of the concrevacation; she is a member of the congregation. As an encouragement for the youngsters to attend we have put them on the St. Andrew's pin system. We have also put them on the Presbyterian Memory Course. If I can stimulate interest from the parents we may have a fairly successful school. Of course I am not forgetful that prayer is a very necessary thing as

Speaking of prayer, leads me to the thought that on every Wednesday evening we have a prayer meeting service. The numbers attending this fluctuate from week to week. The young people are the ones who attend. I was rather surprised at this, for my experience has been only with older ones. It has been very difficult to get many of them to lead in prayer, but I have been encouraging them as much as I can. I also told them that although they did not raise their voice in prayer, nevertheless, their very presence at the meeting told me they were serious and conscious about God. To save embarrassment, I struck the idea of listing several things for which we could pray in silent manner. It at least brings to their attention that these things are worth while and need and require the power and help that prayer can give. Perhaps in their silent moments they will give a prayer to those very things

(Continued on page 240)

The Board of Sabbath Schools and Young People's Societies

Rev. M. B. Davidson, D.D., Convener Rev. E. A. Thomson, B.A., Secretary

The Board has suffered a great loss in the sudden passing of their chief adviser, Rev. N. A. MacEachern, M.A., D.D. No words can adequately express what his death has meant to the work among the youth of our Church. We must carry on, grateful that he has been at our right hand these many years and inspired by his ideals for Christ and His Church.

Following the direction of the General Assembly of 1942 and the General Assembly of 1944, the Board prepared and the General Assembly of 1945 approved "The New Presbyterian Uniform Bible Lessons." The principles upon which the five-year cycle proceeds are: 1. To avoid breaking the lesson text by selecting one continuous Bible passage for each lesson. 2. To give prominence to the life of Christ as recorded in the four Gospel narratives. 3. To follow the story of Christ's life according to Luke in one year with the companion book, The Acts of The Apostles, in the year following. 4. To give prominence to the study of the Old Testament in the October-June period. 5. To present portions of the Old Testament and the New Testament including the life of our Lord in the April-September period. 6. To continue to include missionary and temperance lessons in the course. 7. To begin the operation of this plan October, 1945 with a six-month's study in the Gospel according to Mark. Only in the classes of the smallest children shall we follow the International Series in the story of Christ's life according to Luke shall we follow the International Series in order that these may make use of the col-oured picture roll and coloured lesson cards available for this course.

The need of an inexpensive, concise The need of an inexpensive, concise guide to young people purposing to become members of the Church has been met by the publication of Dr. MacEachern's last literary production "My First Communion," published at 10 cents per single copy or 8 cents per copy in quantities of three or more. It has rightly won a splendid reception on the part of the Church.

The Board continues to help needy schools become established by supplying them with lesson helps and illustrated papers free of charge and have also come to the aid of isolated Presbyterian families through the Sabbath-School-by-Post. The Front Line has been forwarded to all interested young people in the Armed Sor Front Line has been forwarded to all interested young people in the Armed Services. In 1944 Leadership Training Certificates were issued to the number of 698 (1943-572); Temperance Certificates of Merit 9 (1943-60); Bible Study Certificates—1,076 (1943-595); Memory Work Awards—2,838 (1943-2,211); 19 certificates issued for the newly established Senior Memory

Course; Amount raised by S.S. & Y.P.S. for local purposes \$114,299 (1943—\$101,-294); and for Missions—\$26,132 (1943— \$25,109). The membership of Y.P. Societies stands at 8,630 (1943—8,495). There are 34 new Sabbath Schools and an increase in enrolment of 923 pupils. Since 1930 among the various communions of Canada a steady and alarming decrease in S.S. en-rolment has been registered year by year. It is too early to say that the tide has now

The special studies for Young People for 1945-1946 are: Bible—The Acts of the Apostles (continued); Missions "Among the Bhils," written for the Board by missionaries and others; Faith and Practice— "Livingstone, the Pathfinder," by Basil

The General Assembly of 1944 gave the Board "permission to appoint a Boys' Work Secretary for a three year period only, at such time as a suitable person may be found." Many names have been before the Board but for various reasons, including the scarcity of ministers, no appointment has been made. The Board instructed the Boys' Work Secretary Committee to continue their efforts to find a suitable person for this position.
Our Girls' Work continues to thrive

under the able leadership of Miss Margaret

Webster, Girls' Work Secretary.

May the prayers of the Church be with
the Board in the great work that lies ahead.

REV. FRANK WRIGHT BEARE, B.A. (Continued from page 236)

has written several articles of critical and historical interest in connection with these documents.

Before coming to the Presbyterian College, Professor Beare was engaged at various times as lecturer in Latin and Greek at Queen's, McMaster, and McGill Universities. He joined the teaching staff of the Presbyterian College Montreal in 1933, as sessional lecturer in Church History and the History of Religions, and in 1935 was appointed by the General Assembly to this Chair. During the session of 1944 1945 Chair. During the session of 1944-1945 he was on leave of absence and was engaged in work of research and instruction at Union Seminary, New York. Professor Beare has just completed a critical Commentary on the First Epistle of St. Peter; also The Greek Text with Introduction, Translation, and Notes (awaiting publication) tion). During the present summer he is studying at the University of Chicago, but will rejoin the combined Faculty in Toronto at the opening of the college year.

The Board of Evangelism and Social Action

Rev. C. L. Cowan, B.D., Convener

A Directive on Evangelism

Evangelism is becoming the keynote of churchmen throughout Christendom. And I notice in religious journals from Australia to Britain and from Britain to America that the emphasis is upon oldfashioned Evangelism.

At the risk of being thought unprogressive and archaic, I ask, Is there really anything else? What is Evangelism but pressing the claims of Christ on the hearts and lives of men? And can there be Evangelism without urgency, without the passion that often expresses itself in flaming speech, at times, in extravagances?

The New Testament gives evidences of any amount of zeal manifested for other souls by those won to Christ. Apostolic Christianity knew little else. It reached its highest peak in St. Paul whose marked enthusiasm brought upon him the accusation of madness. In certain quarters we used to hear the cry for "sane" evangelism—well, Paul was anything but a "sane" evangelist! He would be "accursed" if he didn't preach Christ! He was "determined" to know nothing among men save Christ! He counted all things but "loss" for the excellency of the knowledge of Christ, that he might win, be found in, and know Him and might win, be found in, and know film and the power of His ressurection! He sought to "apprehend" that for which he had been apprehended by Christ! He "gloried" only in the cross of Christ! He bore in his body the "marks"—the wound stripes—of the Lord Jesus! And that is only part of the control of the con the record, proving, as it does, that Paul was no "sane" evangelist. As Henry Martin did in the last century, the Apostle burned out for God.

What I plead for is a little of the same kind of "insanity" in our day. "Extravagances" don't worry me over-much. In the Gospel which is Good News, there is really something to get excited about, and, if I profoundly believe the teaching of Christ about man's peril, I may be led, as many have, into unorthodox ways of presenting the truth. Here the end justifies, I could argue, the means.

Perhaps I could not do better in this brief article than to remind our readers in these dangerous, challenging days that each preacher, each Christian, is expected to put Christ's offer of Salvation unhesitatingly, squarely up to the unconverted! Let us forget for a while that we have to be "circumspect" about this sort of thing. We have walked warily too long. Fear and shyness on our part have to be cast aside. "Boldness" is urged by the Gospel! Bring your hearers, your friends, face to face with Jesus Christ. Don't be sidetracked by

argument. Be definite: All have sinned; you have sinned; you cannot wash out one you have sinned; you cannot wash out one stain; Jesus waits to save you now! You need Christ; Christ needs you! Point out the perils of refusal, of neglect of the offer of the Redeemer, and that if you are not with Him you are against Him! Don't mince matters! I would underline what W. A. Visser't Hooft said in a necessarily blunt sentence: "The Church has nothing to the world as if it doesn't bring to give to the world . . . if it doesn't bring the 'one thing needful'." Let us measure our public and private ministry by that.

I do not say that if you followed what we are here suggesting that Canada will be redeemed tomorrow; but I do say that many of us will be nearer the meaning and purpose of our mission. We are not put here by God as a Church to get along with the world (in Shoemaker's phrase) but to transfigure it. And the only way to do that is under God's Spirit, by transfigur-

ing men!

GENERAL BOARD OF MISSIONS

(Continued from page 238) mentioned. One can never tell where God will cause His word to take seed.

Now I come to the matter and consideration of the community out at Eastville. I have not done any visiting out there as yet, because I had no way of getting out and back, or around while I am out there. It is about twelve miles or so from Dean. Again I will put my figure low, and say that there are about six families out in this place. We meet every second Sunday in the little school house on top of the in the little school house on top of the hill. These continuing Presbyterians and their families attend. Their response has been the kindest. I tell the children a story each Sunday. But realizing that this was not enough I began to make inquiries and found that they have neither Mission Band nor Sunday School. I made a request from the pulpit that I would like to start one or the other.

My work at the Harbour goes steadily on. Several joined the church when we had Communion. One was a present dis-

had Communion. One was a present dis-charged war veteran and his bride. There were two others brought up from childwere two others brought up then hood under the excellent tutelage of Mrs. Guild. She is Superintendent of the S.S. and with her it is in very good hands. I don't interfere in any way, only help when

I am needed. Of course, everything is not always rosy. One does meet the usual petty and trivial thing that holds up the works, and never fails to dampen the ardour of a young minister. But I will say that always the situation is hopeful. I guess that is where one's faith shines through.

CENTENNIAL CELEBRATIONS

Oro, Ont.

The history of Presbyterianism in what is now the Township of Oro dates back to as early as 1825 or 1826. In 1836 an appeal was made through the Presbytery of York to the Glasgow Colonial Society in behalf of the Presbyterian settlers of Oro and the surrounding townships, praying for the establishment of religious ordinances, especially in sending able and devoted missionaries. In response to that appeal, Dr. Robert Burns, who later became minister of Knox Church, Toronto, visited among the settlers and conducted divine worship.

A log school house had been erected A log school house had been erected several years earlier on the corner of lot 12, concession 9, Oro. Here the Presbyterians of the township assembled in the spring of 1840, secured leave from the school trustees to hold Sabbath services and worship in the school house. They formed themselves into a Presbyterian association or parish, although as yet without leadership of a minister, and without official recognition.

official recognition.

While worshipping in the log school house steps were taken to build a church. The timber for the church was cut on the tract of land which had been given earlier for a glebe, church site and cemetery, and the timber squared on the ground and made ready for the building in the co-

made ready for the building in the co-operative and neighbourly manner com-mon among the pioneers of those days— the holding of "Bees."
On the last Sunday in June, 1845, the new church, henceforth to be known as Knox, was formally opened for divine wor-ship by the Rev. John McTavish of Wood-ville. The sermon for the occasion was from the words found in I Corinthians, the third chapter and the eleventh yerse. the third chapter and the eleventh verse.

The first regularly settled pastor was a Rev. Mr. Stewart, who ministered for five years. He was succeeded by the Rev. James Ferguson. During Mr. Ferguson's pastorate a manse was built, and as much of the glebe land as was not likely to be required for church and cemetery purposes

was sold.

Travelling in those days was difficult. Roads had been surveyed through the township by this time, but the parish was an extensive one. Consideration had to be given to the erection of more conveniently located churches. This led to the building of the new Willia Church in the building of the new Willis Church in the northern part of the township, called after Dr. Michael Willis, a Professor of Divinafterward the Esson Church, named after Dr. Henry Esson of Knox College, was built. Somewhat later the Central, St. Andrew's and Guthrie Churches were built. The district which had been served by Knox Church only in 1845 had, by 1894, five conveniently located Presbyterian Churches. Services were discontinued in

Churches. Services were discontinued in the old Knox.

Under the initiative and leadership of the late Rev. Dr. Neil Campbell, "A Committee on Care and Maintenance of old Knox Church and Cemetery" and representative of the membership of the churches that had grown out of the old Knox was formed. In this way the church building has been kept in excellent repair, and the cemetery grounds improved. grounds improved.

The inauguration, some twenty years ago, of an annual Memorial Service commanded wide-spread interest and devotion.

The observance of the Centennial on the last Sunday of June was an impressive occasion. The preacher was the newly-elected casion. The preacher was the newly-elected Moderator of the General Assembly, the Rev. J. M. Macgillivray, M.A., D.D. He was assisted by the Rev. James Ferguson of Barrie, and the Rev. J. A. MacInnis of Orillia. The organist was Mr. J. H. McCuaig. The special soloist was a native son of Oro, the noted baritone, Mr. Wishart Campbell, M.B.E., son of the late Rev. Dr. Neil Campbell who was accompanied Dr. Neil Campbell, who was accompanied by his sister, Mrs. T. R. Crawford. The presence of Mr. Campbell was a joy to many of the older members of the churches. They knew him as a lad and were pleased to have him participate in the Centennial Service.

A congregation of over sixteen hundred people assembled for the occasion. The service was carried over a public address system and amplifiers. It was the first occasion on which a Moderator of the General Assembly had visited the Old Knox Church, and it was Dr. Macgillivray's first assignment in his moderatorial year.

Acton, Ont.

The Centennial services of Knox Pres-The Centennial services of Knox Fresbyterian Church, on Sunday June 10, were indeed an occasion that will long be remembered in the annals of this church, which was founded in February 1845 by Scottish settlers from Inverness, Aberdeen, and Perthshire. The present church building has been in use by the congregation since 1895 1895.

Not only were the services of deep interest, but the spirit of fine fellowship and joyous reunion were prevalent throughout the entire day. The dinner served the congregation after the morning service and the informal fellowship hour in the afternoon; the return to the old Kirk of former members from out of town, and the fine

time for reunion were all features that brought joy as well as twinges of regret as recollections were recalled of many who had served well their day in these sur-roundings, but had passed on to greater

The minister for the occasion was Prof. D. W. Hay, M.A., of Knox College. In the morning his subject was "The Household of God," based on the text found in Second Ephesians verses 18 and 19. His evening sermon was entitled "Success" and was based on Psalm 73. It was also a joy to have present at this service the Rev. A. C. Stewart, M.A., Moderator of the last General Assembly and a former minister of Knox Church. In the evening, services of the United and Baptist Churches were withdrawn and these congregations joined in the centennial occasion.

The service of praise was also very fitting with such grand old hymns as "Unto the Hills" and "O God Our Help in Ages Past." Guest soloists were two who are always welcome and appreciated by any Anton audience. The numbers of Mrs. Acton audience. The numbers of Mrs. Douglas Gowdy of Toronto, were "Come All Ye Blessed," and "How Beautiful Upon the Mountain." The solos chosen by Mr. Cecil Lyness of Guelph were "Hear My Cry O Lord," and "Lead Me On." The choir contributed fine anthem numbers at

each service.

When the Rev. Forbes Thomson, the present minister, at the morning service extended a cordial invitation for everyone in the congregation to stay and have dinner at the church it seemed like an impossible task. But the ladies of Knox Church are quite familiar with such huge undertakings and over 600 enjoyed the fellowship that comes when old friends gather once again about a common table.

The Centennial birthday cake was cut by Mrs. Wm. Sprowl, the oldest surviving member of Knox Church who was baptized by Rev. John McLachlan, the first minister

of the church.

Burlington, Ont.

Sunday, June 10, was a memorable day for Knox Church. It marked 100 years in the history of the congregation. It was for many a day of recollection of olden days and ways and old familier faces. In the spirit of the moving Scottish paraphrase:

How bright these glorious spirits shine! Whence all their white array?

Knox congregation was for many years associated with another Knox congregation in the village of Waterdown, both of them belonging to the Free Church which took its rise in the stirring times of the Dis-ruption in Scotland. But when the two branches of the Presbyterian Church came together in 1875, the way was opened up

for the Burlington congregation to have a resident minister, the Rev. S. W. Fisher. Shortly after his coming a new church was planned, and the building, which is the present church was opened for divine service in May 1877.

Notable ministeries covering more than forty years, bridging last century and the present one, were those of the Rev. Dr. Abraham and the Rev. David Anderson. Among the elders and managers have been many well known citizens of the town who gave their day devoted service.

There are still a few members who are links with the days of long ago; the oldest are Mrs. Hannah Blair, and Mr. and Mrs. Jabez Clark, known to a wide circle of Burlington folk. Miss Helen Pattinson, too, though separated from those just mentioned by some interval of years, is a member whose memory reaches across a long span.

The church which stands today was altered and added to in the year 1909, taking on its present attractive appearance. The present minister is the Rev. Dr. James G. Berry, who was inducted in July, 1943.

The services on Sunday were attended by large congregations. Quite a number of friends associated with the church were present and letters conveying congratula-tory greetings were received including a message from the Rev. A. C. Stewart, Moderator of the last General Assembly.
The Rev. J. C. Grier, B.A., minister of

Knox Church, Guelph, conducted the special services. In the morning he spoke of the faith which overcomes the world and in the evening on words of St. John's Gospel: "God so loved the world."

Trinity United Church courteously put off their evening service and many members joined with Knox congregation.

The music under the direction of Mr. G. E. Thorne, organist and choirmaster, was an inspiring part of the services.

So a day to be long remembered with pleasure and with deep feelings of gratitude for the past and encouragement for the future passed happily for Knox Church.

The celebration was brought to a pleasant close on Tuesday evening, when a social gathering attended by many members and friends was held in the church. Two young Argyll and Sutherland Highlanders from the Hamilton Garrison played stirring music on the bagpipes on the lawn, while the company gathered.

The Rev. Dr. James G. Berry, the minister, read messages from former ministers of the congregation, including the Rev. Russell McGillivray, Winnipeg; Rev. Dr. Moorhead Legate, Paris; Rev. C. A. Mullen, Warkworth; and Rev. J. Goforth Hornsby, Belleville. Fraternal greetings were also read from St. Luke's Anglican Church, the Baptist Church, the Gospel Tabernacle, Freeman; whose ministers were unable to be present, and from the Rev. Father Ford of St. John the Baptist

Church.

The Rev. C. L. Cowan, St. Andrew's Church, Hamilton, conveyed the greetings of the Presbytery of Hamilton. The Rev. J. S. Roe, West Flamboro, a former min-

ister, gave a short address which was much appreciated.

The Rev. Dr. Barclay, Central Church, Hamilton, who came out from Scotland the some year as Dr. Berry, spoke in a personal vein of Knox Church and its minister, in an address interspersed with several stories

reminiscent of church life.

Mrs. Hannah Blair, the oldest active member of the church, cut the anniversary cake, which was piped in by the pipers in characteristic Scottish fashion.

Vaughan, Ont.

On Sunday, 17th June, Knox Church, Vaughan, celebrated its 100th anniversary. Very timely and forceful messages were delivered by Professor D. W. Hay, M.A., of Knox College, Toronto. The service of praise was led by a male choir directed by Mr. Gordon McGillivray, with Miss Mary McGillivray at the organ. The basement was fitted with an amplifier, and both auditoriums were filled to capacity. Rev. R. G. McKay presided and gave a brief sketch of the history of the congregations, and read greetings from former ministers and members.

The church edifice was freshly painted and a souvenir booklet prepared giving a short sketch of a century of Christian service in the community. Tables were set on the spacious church, grounds and refreshments served at the close of the morning service, so that those coming from a distance were enabled to renew acquaintance. Among old veterans present were Mr. John Black and Mr. Thomas Webster of Nashville, Mr. Wm. McGillivray and Mr. Samuel McClure, Sr. Mr. Black is hale and hearty at 97 years of age. He and Mr. Webster were elders at Knox 43 years ago. Mrs. Sara A. Sharp and Mrs. E. W. Langford of Simcoe, daughters of the late Rev. and Mrs. Peter Nicol, a former minister, were also present. A nusical programme was given on Monday evening by the choir of Fairlawn United Church, Toronto, with much acceptance.

Church, Toronto, with much acceptance. Thirteen ministers, as follows, have served during the 100 years: Rev. David Coutts, Rev. John Duff, Rev. Wm. Dickson, Rev. Peter Glassford, Rev. Peter Nicol, Rev. Thos. McLachlan, Rev. M. MacKinnon, Rev. J. A. Moir, L.L.B.; Rev. J. C. Davies, Rev. John McKenzie, M.A., B.D.; Rev. Jas. S. Roe, B.Th.; Rev. G. C. Lamont, B. A.; Rev. R. G. McKay, M.A., present minister and Moderator of the Synod of Toronto-Kingston.

Sonya, Ont.
The 100th anniversary of St. Andrew's
Church was celebrated on July 1st, with large congregations filling the church morning and evening. The church was beautifully decorated with flowers.

The preacher for the occasion was the Rev. J. Cathcart, Bobcaygeon, who brought inspiring and heart-searching messages at both services. His morning text was taken from Genesis 7:1—"Come thou and all thy house into the ark." The Children's Choir, under the leadership of Mr. P. Bole, Woodville, Musical Supervisor of Schools, contributed two very fine selections, which were much appreciated.

In the evening Mr. Cathcart and Mr. Leslie McWatt, Pilot Navigator of British

Guiana, sang a delightful duet, "Beyond the Sunset." The Senior Choir assisted at this service, with Mr. Russel Gordon at

the organ.

In the afternoon Mr. Cathcart visited Mr. Dougald McPhail, senior elder, who has been confined to bed for two years, but always enjoys his visitors, and is beloved

by all.

The supper and entertainment was held

The supper and entertainment was held

attendance in several years.

On June 24th a special Memorial Sertwo boys who gave their lives for King and Country during the present war in Europe: Corp. Charles Mason and Pte. Les-lie Williams. The church was filled on this occasion also, and during the service the minister, the Rev. R. G. Stewart, dedicated a beautiful silk flag "The British Ensign," the gift of Capt. A. Mason in loving memory of his son Charles.

MINSHALL LIMITED ORGANIZED TO MEET POST-WAR CONDITIONS

In trend with today's modern lines of merchandising and manufacturing the Minshall Organ Limited have formed a new Company to be known as Minshall Distri-butors Limited, to handle the sales end of the various Musical Merchandise they sell in Canada.

Mr. Burton Minshall is President and Mr. H. H. M. Scratch, Vice-President of the new Company. The other executive personnel remain the same as in the Min-

shall Organ Limited.

The formation of this new Company for post-war business will make for more flexible operations and more efficient service to Minshall and Estey customers in Canada.

NOTE

Under "A Statement of Faith," page 209, July-August Record, the word "Court" in lines 10 ff should read "Committee," and "Test" in second paragraph, should read "Text."

A LIVING SACRIFICE

The Moderator's sermon delivered at the opening of the recent General Assembly.

Rev. A. C. Stewart, M.A.

T would be gross ingratitude were I not to make definite mention of the goodness and mercy of God's loving guidance and unfailing care throughout the year just closing.

To the members of the General Assembly and hundreds of others all over Canada, for their unfailing prayers for the work entrusted to the Moderator, I am greatly indebted. To one and all I desire to express my sincere thanks. From last Assembly on through one of the most diffi-cult winters. experienced in a great many years, and to the present moment every appointment made by Assembly's Commit-tee has been kept. To Almighty God we

give thanks and praise.
Shall we consider the theme "A Living Sacrifice" as set forth in Romans 12?
"I beseech you therefore, brethren by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."-This chapter has been selected as a tonic for a spiritually anaemic world. It is comparable in the spiritual world to the wonder-drug, penicillin, in the physical realm. Physicians say that penicillin when rightly used, is saving thousands of lives, but if wrongly used may be harmful or if not used may prove fatal. The Word of God tells us that the Holy Scriptures are able to make us wise unto salvation through faith which is in Christ Jesus.

In the spiritual realm we have all seen the tendency, through neglect, or perversion of God's Holy Word, to spiritual death. How shall we escape if we neglect so great

Human nature is such, that we are strongly inclined to conform to the usages of the world at any given time. In the religious and natural spheres, we frequently hear people say, "That is old-fashioned, out-moded." Yet the Apostle urges us against being conformed to this world, outlining for us the only certain means for its prevention, namely, "Be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God." Only God can so transform human life by the renewing of our minds that there may come to us the actual experience, proving to us what is that good, and acceptable and perfect will of God.

Real Christianity is not a theory, it is an experience! The Master enunciated

definite premises and principles and then made practical application. He said, "I am the Bread of Life, I am the Water of Life, I am the Light of the World, I am the Way, the Truth, and the Life." He also said, "And this is life eternal, that they might know Thee, the only true God, and Jesus Christ whom thou has sent. He that cometh unto me shall not abide in darkness but shall have the Light of life. Whosoever drinketh of the water that I shall give him shall never thirst, but the water give him, shall never thirst, but the water that I shall give him shall be in him a well of water springing up unto everlasting life."

The Apostle sets forth the great principles that it is "By grace are ye saved through faith, and that not of yourselves. it is the gift of God," and by the operation of God's spirit man may have the vital experience of being hid with Christ in God. Then the Apostle proceeds to adapt these principles to every-day life. As a branch of the Church of Jesus Christ, it is surely our desire and aim to know His will and fulfill His plan and purpose. These principles apply to all life—to the individual, the home, the Church, the state, the world

and all the relationships of life.

Beginning with the highest office in the gift of our Church, it would appear that much of the work of the Moderator, during the year just closing, was aimless and unfruitful for lack of an efficient plan of procedure. Many areas of Canada were untouched; but some congregations in urban and rural areas, for the first time in their history, had a visit from the Moderator. It was pathetic to see the joy manifested, not because of the man who visited them, but because of the office he represented. In due course this will come before the Assembly from the committee you appointed to assist the Moderator in his very's work. his year's work. (The Assembly adopted the report of the Moderator's Committee with its suggested changes of procedure. Ed.)

For more than five and a half years our men have been fighting and dying-are still fighting and dying to protect our freedom, while we at home have forfeited the freedom for which they valiantly contended to the death. Canada, through sheer indifference is becoming definitely pagan. Paganism is not freedom, but slavery to an ideology, and it makes little difference if that ideology carries the label "Made in Germany," "Made in Japan," or "Made in Canada." Genuine Christianity is not slavery to an ideology, but loyalty to a person—a person who is both Divine and

human, and who is the Saviour of all mankind. The word of God and His promises shall not fail: "Every knee shall bow... and "Every tongue shall confess that Jesus Christ is Lord to the glory of God the Father." "He shall see of the travail of

His soul and shall be satisfied."

Whole areas of Canada are unchurched, so far as the established Protestant Communions are concerned, and are given up largely to our Roman Catholic brethren and to the sects. I do not find that the sects or the Roman Church lack for men, money or aggressiveness in their work. All over the Dominion, we find the most flourishing groups are not of our Communions. There is a reason. We sadly need men for the ministry, but the average home of Canada today does not provide the atmosphere in which men are bred for the

Christian ministry.
Christ said: "Every kingdom divided against itself is brought to desolation and every city and house divided against itself cannot stand." We sadly need cohesion within our own branch of the Church of Christ. Christ alone can provide the necessary cement to bind us together so that we shall recognize, "One Lord, one faith, one baptism; one God and Father of all, who is above all and through all and

in you all."

Modernism has been weighed in the balance and found wanting, and Humanism and other isms have proved and are prov-ing disastrous. Ministers all over Canada claim to belong to the "Old School" or the "New School," or to be devotees of one or another human leader or teacher whose names I shall not mention. We have earned and deserve the rebuke of the Apostle Paul who found a similar condition in his day. In no uncertain terms he rebuked those responsible. Paul said: "Every one saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided? Was Paul crucified for you? Or were ye baptized in the name of Paul?"

Let us devoutly thank God for anyone, ancient or modern, who has led us closer to Christ, but let us give unto God— and not unto man—the Glory. In our Church there should be only one School-as old as Christianity and as new as the latest generation that shall inhabit this earth-the School of Jesus Christ.

When I was a pastor in this city I went regularly to visit the library of Knox College. In the stack room I came across some books. The author's name was unknown to me, but the subjects dealt with interested me. I found these books soulsatisfying. Only a few months ago I learned the secret. When the author was a student at college, he was summoned to his home; his sister was dying. She said to the young student who planned to enter Theology; "William, preach Christ! Preach

Christ! Preach Christ!" The young man finished his course and began the practical work of the ministry. He had almost com-pletely forgotten the words of his dying sister, till the spirit of God burned them into his soul and he said: "There is nothing else to preach!" That is why I found his writings so soul-satisfying.

These are difficult, critical and crucial days. I wish I were forty years younger. Never in the history of mankind has God given to His Church a greater challenge, privilege and responsibility than that of the present hour. Shakespeare, as one of the great poets but also as a philosopher. says:

"There is a tide in the affairs of men, Which taken at the flood leads on to for-

Omitted, all the voyage of their life Is bound in shallows and in miseries. On such a full sea are we now affoat; And we must take the current when it serves;

Or lose our venture." We are too timid, too lacking in aggressiveness; we are not the militant Church we ought to be; we are too little like our Lord who said, "Launch out into the deep -Go ye into all the world and preach the Gospel to every creature." How shall we become "one in Christ?" How shall we be a militant Church? The answer readily comes-by obeying the word of God.

We must begin with the infants in our homes, and let us everyone thank God if it can be said of us as Paul said of Timothy, "I call to remembrance the un-feigned faith that is in thee which dwelt first in thy grandmother Lois and thy mother Eunice and I am persuaded that in thee also,—from a child thou has known the holy Scriptures which are able to make thee wise unto salvation through faith which is in Christ Jesus."

The General Assembly was inspired of God when it was led to say, "We must rebuild our homes in righteousness" and appointed a committee charging them with this responsibility. Lord Tennyson felt the need of true religion in the individual and family life, leading him to say:

"More things are wrought by prayer, Than this world dreams of. Wherefore, let thy voice

Rise like a fountain for me night and

For what are men better than sheep or

That nourish a blind life within the brain,

If, knowing God, they lift not hands of prayer Both for themselves and those who call

them friend? For so the whole round earth is every way

Bound by gold chains about the feet of God."

To carry out the intention of the Assembly the committee issued a devotional guide entitled: "Every Day," which it is earnestly hoped may be used in every home of our Church as a guide to God's Word and to God Himself. All over Canada, I have found grateful appreciation of this little guide. Many have said: "It was surely a gift from God for me." Allow me read the words of a minister of another Communion—"I am recommending to the people here your Church's fine devotional booklet "Every Day." I am happy to find a sound and inspiring booklet such as "Every Day" which I can heartily recommend and the use of which I can freely promote."

May I give you the picture of a home in which I was entertained, carrying out the ideal of Assembly's Committee. The father, mother, and their son, a brilliant university student were there, on the occasion of my visit. The son took the booklet to find the passage assigned for the day. Reverently he read from the Bible the passage indicated, then read the brief exposition followed by the printed prayer, and the father continued in earnest prayer applicable to the family, friends and circumstances of the hour. What an inspiration, reminding us of Burns' immortal words

--"From scenes like these old Scotia's grandeur springs, that makes her loved at home, revered abroad." In another home two delightful features were added. Family worship started with the whole family singing a hymn or psalm, and then following the reading of the Scriptures each member of the family led in prayer. One went on his way with renewed cour-

The ministers of our Church have been providing the material for "Every Day" and the Assembly is indebted to them, but may I be permitted to say that the words of a letter received by the Moderator fit the occasion. The letter said: "Mr. Moderator, would you ask the ministers of our Church to use language in preaching that we can understand?" The person who wrote the letter meant, I am sure,—the language of love. That language has a common denominator. This is the very thing for which the Apostle Paul and Christ were pleading. Paul says: "Though I have the gift of prophecy, and under-stand all mysteries and all knowledge and have not love, I am nothing." Christ says in His heart-searching examination of Peter: "Lovest thou me?" He kept Peter to the highest plane in the concept of love. When Peter responded on that plane, Christ said: "Feed my lambs; feed my sheep." This should be our aim in preaching or in writing.

Throughout the whole Church there is evidence of disuse and neglect of the

Shorter Catechism, and a clamouring for a simplified catechism. Such simplification has been attempted with the result that both teeth and meat have been sacrificed. Before I had entered my teens I was familiar with the whole of the Shorter Catechism under the tuition of Christian parents. Next to the Word of God, the Shorter Catechism has been the most helpful influence in my life. What could be simpler or more profound than the following answers?-Man's chief end is to glorify God and to enjoy Him forever.—The Word of God, which is contained in the Scriptures of the Old and New Testaments, is the only rule to direct us how we may glorify and enjoy Him .- God is a Spirit, infinite, eternal and unchangeable, in His being, wisdom, power, holiness, justice, goodness and truth.—Sin is any want of conformity unto or transgression of the law of God.

If parents had an intimate knowledge of the Word of God and of the Shorter Catechism, and in love instructed their children in the use of them, we would not be hearing so much about juvenile delinquency. May we ponder well before we tamper with a great secondary standard of our Church.

A person prominent in the life and operation of our Church, has been an inspiration to me through the years, with his optimism, and scriptural outlook. Repeatedly we have heard him say: "It is not a matter of dollars and cents; it is a matter of love for and loyalty to Christ." Paul says to the Corinthians: "So let him give, not grudingly, or of necessity, for God loveth a cheerful giver." In his application, having surrendered to the urge of God and accepted the guidance of God's transforming spirit, the natural course in his experience is that he will give with simplicity—the simplicity of true love for Christ. This is God's way, and other means are human high pressure salesmanship and all such methods will eventually fail. God so loved that He gave, and we must so love that we can do no other than give.

We devoutly thank God for the coming of partial peace, upon the earth, but at what tremendous cost in life and treasure! What terrific problems face us still! In these terrible days when the world is ridden with fear and dread and want, when great minds are wrestling with the questions of world reconstruction, and world security, it behooves us to give good heed to the Apostle's words in the spirit of the Master: "If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place unto wrath for it is written, Vengeance is mine, I will repay saith the Lord. Therefore if thine enemy hunger,

feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire

on his head. Be not overcome of evil but overcome evil with good."

Both the Old and New Testaments strongly advocate making our religion a vital experience of life. The Psalmist says: "O taste and see that the Lord is good; blessed is the man who trusteth in Him." Isaiah says: "They that wait upon the Lord shall renew their strength, they shall mount up with wings as eagles; they shall run and not be weary; they shall walk and not faint." The Christ said, "Take my yoke upon you and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls;" and His great Apostle says: "That ye may prove what is that good and acceptable, and perfect, will of God."

Following their counsel, may I commend to us all the "T and P" version of God's

Word. It is no new, fantasticc revision of Holy Scripture. It is the authorized version with its dignity and beauty of diction; a used version—used by you and me. A saint of God left a copy of the Bible to a friend, who found in hundreds of places in the margin from Genesis to Revelation, —with no other mark or comment, "T and P." The friend asked a relative what these letters could possibly mean, and the answer was "You will find them opposite the promises of God's Word and they mean "Tried and Proved."

"I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable and perfect, will of God."

NEWS OF THE CHURCHES

Picton, Ont. St. Andrew's sends word of several special services held recently of interest to many former members and friends. The local Masonic Lodge, resuming their yearly church parade, chose St. Andrew's for the occasion. The attendance nearly filled the church building. On June 24th the congregation celebrated its 112th anniversary. The preacher was H/Major Rev. G. D. Johnston, M.A., M.B.E., who has just returned from overseas service. This occasion was a joy for the present minister of St. Andrew's because it was under Mr. Johnston's ministry that he began his study for the service of the Church. On July On July 8th, the congregation welcomed the members of the Orange Lodges of the County to its morning service. All of these occasions were very impressive and brought inspiration to the Church.

St. Andrew's welcomed the news of the election of the Rev. Dr. J. M. Macgillivray as Moderator of the Assembly. Dr. Macgillivray was brought up in Picton and was a member of St. Andrew's as a young

man.

Stayner, Ont.

Jubilee Presbyterian Church, the Rev. J. A. Isaac, minister, was the recipient of two beautiful memorial gifts at an impressive service recently, a Baptismal Font, the gift of Mr. and Mrs. John Mathers, in memory of their son, P/O Russel David Mathers, killed on active service in Canada; and a beautiful Pulpit Fall, the gift of Mr. and Mrs. Dalton Armstrong, as an expression of thanksgiving for the safe return of their son, Vernon, from overseas.

The Font was unveiled by Mr. John

Mathers, and received on behalf of the congregation by Messrs John Riseborough and Norman Evans, Clerk of the Kirk Session and Chairman of the Board of Managers, respectively. Following the dedication of the memorials by the minister, the infant son of Mr. and Mrs. Harry Mathers was baptized.

Montreal, Que.

Stanley Church suffered a great loss when its senior elder, the late Mr. James Wilson, passed to his reward. Mr. Wilson was born in Belfast, Ireland, almost 82 years ago, coming to Montreal in the

early eighties.

Mr. Wilson joined Stanley Church 60 years ago and was a member of the Kirk Session for 43 years. He was for many years Superintendent of the Sunday School. In the days of the Christian Endeavour, he was not only President of the Stanley Branch, but was also President of the Montreal Union. Frequently he was a Commissioner to the General Assembly. In the courts of the Church he was no silent member, for he stoutly defended the cause which his wisdom led him to defend, and was always true to his convictions. He leaves behind a memory which which will be cherished by all who knew him, and especially by all whose privilege it was to work with him.

Lakeport, Ont. St. Paul's Presbyterian Church, Lakeport, recently celebrated the 60th anniversary of the opening of the church. The morning service was conducted by the present minister, the Rev. A. N. Reid. The minister for the evening service was the Rev. Chas. A. Mullin of Warkworth. A striking feature of the occasion was the home-coming of many friends from distant parts. Several persons present were able to recall the opening services 60 years ago. The Rev. Peter McLaren Duncan, minister of St. Andrew's, Colborne, for 50 years, was the first minister and had much the december works of the december of the decem to do with the early work of the church. An interesting history of the congregation was presented by the Clerk of Session, Mr. Delbert Peebles.

Rothsay, Ont.

The Session and congregation of Calvin Church experienced a loss recently in the passing of Mr. Charles Terrance, a member of the Kirk Sesssion. 'The Session records its deep sense of loss. Mr. Terrance was a much loved and faithful brother, regular in his attendance at all diets of worship and rarely, if ever, missing from a meeting of the Session. "He did what he could.

Atwood, Ont.

At the June Sacrament 29 young people made a profession of faith in Christ and were received by the Kirk Session into the fellowship of the Church. The new communicants manual, "My First Communion," was used by the minister, the Rev. R. E. M. Boudreau, as a text in preparing the class for the profession of their faith.

Woodstock, Ont. Flags representing the four services, the Army, the R.C.N., the R.C.A.F., the Merchant Marine, presented to the church by Harold R. Henderson, and two Royal Standards, presented by Mr. and Mrs. T. L. Hay, were received and dedicated recently in honour of seven members of Knox Presbyterian Church who have paid the supreme sacrifice. 'The service was conducted by the minister of the church, the Rev. E. G. Thompson, assisted by H/Capt. James Baillie of the C. D. & M. School, Woodstock.

Saint John, N.B.

A stained glass window, depicting Moses with the tables of the law, was dedicated on Sunday morning, June 17, in the Church of St. John and St. Stephen by the minister, the Rev. C. J. St. Clair Jeans. The window commemorates the late Wellington Green, a well known citizen of Saint John, and was presented on behalf of the family by Mr. Green's friend, Mr. W. D. MacKay.

Saskatoon, Sask. The congregation of Parkview Church recently presented a call to the Rev. J. M. Young who has done much to build up the church during his three and a half years as supply minister. The induction service was conducted by the Rev. John

Hardwick. The Rev. R. D. A. Currie of Wilkie-Biggar preached the sermon. He chose for his text I Cor. 4: "It is required of stewards that they be found faithful," and based his thoughts on the parable of the talents as found in Matthew 25. The Rev. John Brent of Coleville gave the charge to the minister, and the charge to the congregation was presented by the Rev. T. A. Rodger of North Battleford.

The congregation presented Mr. Young with a gown and Mrs. Young with a hymn book in appreciation of their faithful ser-

Tisdale, Sask.

A large congregation filled St. Andrew's Church to celebrate the retiring of the church mortgage. The service was conducted by the minister, the Rev. E. S. Mackay, and the preacher was the Rev. K. M. Glazier, Ph.D., of First Church, Brandon, formerly a minister of St. Andrew's. Dr. Glazier spoke on the subject, What Use is Religion? basing his sermon on the first verse of the 127th Psalm, Except the Lord Build the house they labor in vain that build it: except the Lord keep the city, the watchman waketh but in vain. During the service special music was rendered by the choir.

Monday evening 150 members and adherents of the church sat down to a banquet prepared by the ladies. Greetings were brought by Mayor Groat on behalf of the town and by the Rev. S. H. F. Jarvis on behalf of the other Tisdale the Moderator of Synod, the Rev. James Wilson; the Rev. J. S. Clarke on behalf of the Presbytery of Prince Albert, and from former members of the church now

residing elsewhere.

St. Andrew's congregation rejoices that in the same year in which the mortgage was retired, the church became self-supporting and its increased missionary allocation was met in full. Also during the same year the basement of the church was improved and the auditorium beautified by the placing of a baptismal font in memory of the late W. O. Floyd Larson, presented by his femily. sented by his family.

Saskatoon, Sask.

A unique and impressive service, under the Presbytery of Saskatoon, was held at Scott Memorial Church, Coleville, when the Rev. John Brent, for the past ten years ordained missionary of Coleville, Beaufield, Luseland, Dewar Lake and Ealingford, was inducted into this charge. This extensive field has now become a self-sustaining charge due mainly to the unstitted taining charge due mainly to the unstinted labors and capable leadership of the Rev. Mr. Brent.

An interesting ordination service followed the induction of Mr. Brent, when

Mr. Allan Farris, B.A., of Coleville, was ordained to the ministry of the Church. The newly inducted minister gave the charge to the newly ordained minister and spoke concerning the great joy that was his to have a part in the ordination of one

whom he has seen grow up in the district.

The Rev. Allan Farris has been appointed by the Mission Board to the Presbyterian Church in Trail, B.C.

Estevan, Sask. Westminster Church, after 15 years of devoted labour, has paid its indebtedness and celebrated the occasion by burning its a solemn Service of Thanksgiving was conducted by the Rev. W. L. Wilson of Knox Church, Weyburn. Mrs. T. H. Kelly, leader of the Friendship Circle, recounted the history of the congregation since the mortgage was assumed. A legacy from the estate of Mrs. Kidd of Carnduff helped greatly in clearing off this indebt-edness. Then Mrs. Margaret Sissons, Treasurer of the congregation, brought the cancelled mortgage to the front of the church and Mrs. Kelly touched a lighted candle to it. While the paper burned the congregation sang the Doxology.

This mortgage was assumed in 1930 when the present church was built. Im-

mediately afterward southern Saskatchewan suffered from drouth and depression

but the congregation carried on.

Moosomin, Sask.

Saint Andrew's Church was the scene of another solemn but happy occasion when the Rev. James Wilson was inducted as minister of the parish. The Rev. F. B. Fox of Regina acted as Moderator of the Presbytery of Regina. The Rev. G. Dobie of Indian Head preached the sermon. The Rev. P. D. Campbell of Regina addressed both the minister elect and the congrega-

Following the induction an enjoyable social hour was spent. The ministers of the several local churches were present and extended greetings from their congrega-tions, and welcomed Mr. Wilson as a mem-ber of the Ministerial Association.

Mr. Wilson thanked his fellow ministers

for their kind reception.

New Westminster, B.C. On May 13, in St. Aiden's Presbyterian Church, the Sunday School presented two beautiful silk flags, a Canadian flag and a Union Jack, to the church. The presentation was most appropriate, being the Sunday following V.E. Day

Vancouver, B.C.

Dr. Colin Andrew McDiarmid, son of the late Rev. H. J. McDiarmid of Kemptville and Perth, Ont., and St. Lambert, Que.,

passed away July 12 at Shaunessey Mili-

Dr. McDiarmid was born in E. Gloucester, near Ottawa, and educated at Kemptville High School, McGill University, and Royal Victoria Hospital, Montreal. Surviving are his widow, three daughters and three sisters. Interment was in Vancouver, B.C.

Sunday, July 1st, Zion Presbyterian Church held anniversary services with the church filled to capacity. A number of the first supporters, with their families and

friends from Edwell, Springvale, Red Deer friends from Edwell, Springvale, Red Deer and other points were among those present. The Girls' Junior Choir from Knox Presbyterian Church, Red Deer, was greatly appreciated. The Rev. C. E. Bray, minister of the field, gave an inspiring message, with a tribute to the first minister of the church and his family.

A memorial tablet, to the Rev. and Mrs. D. D. MacLennan and their two daughters who served the church with love and de-

who served the church with love and devotion for thirty-seven years, was un-

veiled.

Willowdale, Alta.

Red Deer, Alberta.
On June 3rd, in Knox Presbyterian
Church, Red Deer, three pulpit chairs were
dedicated by the minister, the Rev. D. J. Firth. These chairs were presented in memory of the Rev. W. G. Brown, M.A., B.D., who served the congregation for 17 years as a faithful and much beloved minister, and made a very great contribution to the whole Church, most particularly to the Church in Western Canada.

The chairs were a gift from the ladies of the congregation and the presentation was made on their behalf by Mrs. W. E. Lord, one of the members since before the coming of the late Rev. W. G. Brown to Knox Church.

Waldemar, Ont.

At the June Sacrament of the little rural church at Waldemar 26 made a profession of their faith in Jesus as Lord, and six were received by certificate. This increased the membership by 32, or almost 50%. This communion service brought the largest gathering about the Lord's table the Waldemar congregation has had in this century.

Chippawa, Ont.

With deep regret the congregation of Chippawa Presbyterian Church reports the death of Mr. David M. Weaver, who passed away after a brief illness. Mr. Weaver was faithful in his attendance at the church. He was for many years Secretary of the Board of Managers, also a member of the Session. He was for 27 years a member of the Town Council.

The funeral was conducted by the min-

ister, the Rev. Wm. Coutts, B.A. Interment was made in the old cemetery on Drummond Hill, Niagara Falls, Ont.

Brussels, Ont.

On Sunday morning May 13th, a large congregation was present in Melville Church for the rededication of the organ, which had been rebuilt at a cost of \$2,500. The organ has been enlarged, electrified, and the new console placed at the front of the choir loft. This is a great improvement for the organist and the choir and will add much to the praise part of the church services. Mr. R. J. Bowman gave splendid leadership to the whole effort and it is largely due to him that the work has been done, and nearly all the money required raised. The rededication service was in charge of the minister, the Rev. S. Kerr.

Hamilton, Ont.

New Westminster Church, the Rev. T. E. Marshall, minister, celebrated its 37th anniversary, with the Rev. Dr. R. G. Stewart, St. John's Church, Toronto, as the special preacher. The congregations were enthusiastic in their praise of the splendid messages brought by Dr. Stewart.

New Westminster is registering most satisfactory progress, with good congregations at the services each Sunday. In a little over two years 172 new members have been added to the roll. The congregation has purchased a manse for the

minister.

Mrs. MacBeth, widow of the Rev. Dr. R. G. MacBeth, a faithful worker in the Presbyterian Church, passed away recently in Toronto. As a young woman in Ontario, she was soprano soloist in the Oakville Presbyterian Choir and a teacher in the Sunday School. After her marriage in 1896, she went with her husband to Augustine Church, Winnipeg, later serving with him in First Church, Vancouver, in Paris, Ontario, and in St. Paul's Church, Vancouver. She was a lifelong enthusiast for Christian Missions, and in every congregation endeavoured to interest the women in this phase of the Church's work.

She leaves to mourn her passing three daughters, Mary (Mrs. (Rev.) A. G. Macpherson), Jessie of Toronto, and Jean (Mrs. J. P. Carroll) of New York.

Guelph, Ont.

The congregation of St. Paul's Church recently presented the Rev. Dr. W. J. Mc-Ivor with a beautiful cassock and Geneva gown.

Mr. J. Milton, Clerk of the Session, expressed appreciation of the pastor's good work since coming to this city, of the great increase in membership, of his kindly in-

terest in the members of the Honour Roll, of the good work among the young people and his unfailing help given to the sick and bereaved.

Mr. T. M. Brydon, Chairman of the Managing Board, made the presentation and Dr. McIvor thanked the congregation for their thoughtfulness and expressed his satisfaction in the hearty co-operation received from the congregation.

Priceville, Ont.

St. Andrew's Presbyterian Church held anniversary services Sunday, July 1st. The present church building is clear of debt and meets its allocation to the budget. All departments of the church indicate that a steady growth has been maintained, and at the present time large congregations attend the regular services of worship. The anniversary preacher was the student minister in charge, Mr. William D. Halliwell.

King, Ont.

The congregation of St. Andrew's, King Township, suffered a severe loss by the death of one of its oldest and most faithful members, Mrs. J. Ballard. Mrs. Ballard was born at Queensville, Ontario, in 1868. She moved to Nobleton in 1895, and for 53 years was an active member of St. Andrew's. She was a zealous worker in the W.M.S. and a Life Member. She was highly respected in the community, and keenly interested in the development of every worthy organization. Mrs. Ballard passed away on April 24th. She was buried at Queensville and the Rev. F. G. Fowler officiated. Mrs. Ballard is survived by her husband, J. Ballard, an elder of St. Andrew's; two daughters, Mrs. Adeline Buckle of Aurora, and Miss Nellie, at home; also one son, Max Ballard, Principal of Moose Jaw High School.

Victoria, B.C.

St. Andrew's congregation lost an ardent supporter and lifelong member through the death of Mrs. Horatio Walker on June 18th. She was born at Maple, Ontario; daughter of the late Rev and Mrs. William Aitken. Mrs. Walker received her education in Scotland and later graduated as a nurse from the Toronto General Hospital. She occupied for several years the post of Superintendent of Nursing in The Good Samaritan Hospital, Los Angeles, Cal. She is survived by two sisters in London, England, and by four brothers: J. Mauns Aitken, Toronto; Allen Aitken, Montreal; Arthur Aitken, Lockport; and The Right Hon. Lord Beaverbrook of London, England. The funeral service was conducted by her minister, Rev J. L. W. McLean.

The death occurred on Sunday, June 17th, after a short illness, of Mrs. W. Leslie

Clay. Born in Stanhope, P.E.I., Mrs. Clay had been a resident of Victoria for 51 years. Her husband was minister of St. Andrew's Church for 35 years, until his death in 1929 during his term of office as Moderator of the General Assembly. During those years, and also since Dr. Clay's death, Mrs. Clay was an active worker in the congregation of St. Andrew's, particularly in the local Auxiliary and Provincial organization of the W.M.S. For many years she was actively associated with the Board of Directors of the Victoria Aged Women's Home. Her contribution to the life of Victoria was such as to evoke an editorial from one of the daily newspapers on the occasion of her death. Mrs. Clay was untiring in her efforts on behalf of the worthy causes that were dear to her She will be greatly missed, particularly by the older members of St. Andrew's. She is survived by three daughters and a sister living at home, a daughter in Vancouver, and a son in Victoria.

A private funeral service was conducted at the family residence by the Rev. J. L. W. McLean.

Woodbridge, Ont.

Woodbridge Presbyterian Church, the Rev. R. G. McKay, M.A., minister, was reopened recently with special services after being freshly decorated and renovated. The Rev. Dr. W. A. Cameron of Toronto was the guest preacher, and delivered impressive and inspiring messages. A former organist, Miss Jean Laurie, presided at the organ and led an augmented choir.

The cost of the redecorating and renovations has been practically met by voluntary contributions of members and the generous assistance of an enthusiastic Ladies' Aid Society. The manse has also been painted and the Sunday School re-decorated by the Y.P.S.

Leaskdale, Ont. An interesting service was held in St. Paul's Church when the Presbytery of Lindsay ordained the Rev. Louis Shein, M.A., a recent graduate of Knox College, who has been appointed to the congrega-tions of Leaskdale and Zephyr.

The service was conducted by the Rev. Jos. Cathcart of Bobcaygeon, Moderator of Presbytery. The Rev. L. Yates, B.A., of Toronto led in prayer and the sermon was preached by the Rev. R. Jenkins, M.A., of Cannington. The Rev. F. A. MacMillan narrated the steps leading to the appointment. This was followed by the ordination ceremony, and after the Service of Recognition, the Rev. Mr. Shein received the right hand of fellowship from Presbytery. The Rev. R. G. Stewart of Sonya and the Rev. A. S. McLean of Kirkfield addressed the Rev. Mr. Shein and the congregations respectively.

REV. ALEXANDER FORBES, D.D.

A pioneer missionary in the Peace River district, Rev. Alexander Forbes, D.D., for 50 years in the ministry of The Presbyterian Church in Canada, died Sunday, July 15, at "Penmarvian," Paris, Ont. Retiring in 1936, he came to Toronto a year later, moving to Paris following the death

of his wife last August.

Dr. Forbes was born in Scotland, where he was a student at the Free Church College, Aberdeen. He came to Canada as a missionary in 1894 and was first posted at Fort Saskatchewan, in Edmonton district, Alberta, where he remained for 15 years. With the opening up of the Peace River district in 1909 he was asked to take charge of Presbyterian mission work in that locality. During the 15 years of missionary service, with headquarters at Grande Prairie, he became known as the "Sky Pilot of the Peace River." He was instrumental in building the church at Grande Prairie.

Dr. Forbes was twice married, Miss Agnes Sorrell, to whom he was married in 1895, died in 1917. Miss Christine Smith, his second wife, was at the time of her marriage in 1921 Superintendent of Nursing for the Alberta Government and a veteran of the gold rush, where she served as matron of the Good Samaritan Hospital in Dawson City. She died in August, 1944.

Interment was in Toronto.

REV. NORMAN ALLAN MacEACHERN, M.A., D.D.

The editor of Presbyterian Publications, Rev. N. A. MacEachern, D.D., died at his home in Toronto on July 24th. Born near Harriston, Ontario, Dr. MacEachern graduated from the University of Toronto in 1907. After studying theology in Knox College, Toronto, Glasgow University and Presbyterian College, Montreal, he was ordained to the ministry of the Presbyterian Church, and held pastorates in Brampton, Smith's Falls, Bonar Church, Toronto; and First Church, Winnipeg. During the first World War he served as a chaplain with the 48th Highlanders.

In 1931 he came to Toronto to establish Presbyterian Publications. Through his efforts our Church, left in 1925 without any Sunday School publications of its own, was provided with supplies and publications distinctively Canadian and Presbyterian. To his work Dr. MacEachern brought a welldisciplined mind, literary gifts of a high order, a deep loyalty to the Church of his fathers, and a sincere love for all things that are true and lovely and of good report. The degree of Doctor of Divinity was conferred upon him in 1938 by the Presbyterian College, Montreal.

The funeral service was held in Calvin Church, Toronto. In the service the min-

ister of the church, Rev. Joseph Wasson, was assisted by Rev. H. B. Ketchen, D.D., and Rev. J. B. Paulin, D.D. Dr. MacEachern is survived by his widow, Anna L. Beange MacEachern; two sons, Alex. of Toronto and Ian with the R.C.A.F.; three daughters, Mrs. S. G. Shier, Amprior; Mrs. J. S. Ross, Toronto; and Mrs. James A. Buchanan, Miami, Florida; and a sister, Mrs. George Broughton, Mount Forest.

REV. PETER REITH, D.D.

Rev. Peter Reith, D.D., passed away at his home in Toronto, on May 21st, 1945. Dr. Reith was born in Claremont, Ont., on July 19th, 1869. He attended Claremont Public School, Uxbridge High School, Tor-onto Model School, Toronto University and Knox College, graduating in Theology in 1900.

Dr. Reith held pastorates in North Pelham, Glamis and Tara. He was the faithful and efficient Clerk of the Presbytery of Bruce from 1920 until 1940 when he retired and moved to Toronto. In 1931 he was elected Moderator of the Synod of Hamilton and London and Knox College conferred on him the degree of D.D. in

Dr. Reith was a scholarly Christian gentleman, painstaking in his work as a pastor, wise in his direction of affairs, devout

in spirit and happy in his disposition. He is survived by his widow and a daughter, Louise of the W.M.S. Publica-

The funeral service was held in Toronto on May 24th, and was in charge of the Rev. Dr. J. W. MacNamara, assisted by the Rev. Joseph Wasson of Calvin Church, Toronto.

REV. LEO McCABE JOHNSON, D.D.

Dr. Johnson was a native of Buffalo and received his early education at Jamestown. Graduating in engineering from the University of Pennsylvania, he later studied for the ministry. He was a graduate of Taylor University, Indiana; Tarkio College and Princeton Theological Seminary. For more than 20 years he was active in the ministry of the Presbyterian Church in Philadelphia. He was appointed assistant minister at Knox Church, Toronto, in 1942. For many years Dr. Johnson was a

prominent lecturer at Keswick Conference, Muskoka. He had engaged in extensive Bible conference work in Canada and the

United States.

Funeral service was held in Knox Presbyterian Church. The Rev. W. T. McCree, pastor of Glebe Presbyterian Church and Interim Moderator of Knox Church, conducted the service. He was assisted by the Rev. Robert Barr, M.A., of Cape Town, South Africa, who led in prayer, and Rev. Dr. J. G. Inkster, minister emeritus of Knox Presbyterian Church, who read the

Scripture. Addresses were given by the Rev. Oswald J. Smith, pastor of The People's Church, and the Rev. T. Christie Innes.

Surviving are his widow, Sybilla Steelman Johnson, and a daughter, Annie Sybilla Johnson, Toronto. Interment was in Mount Pleasant Cemetery.

REV. GEORGE E. ROSS, B.A., B.D., D.D. Dr. Ross was born at Windsor, N.S., in 1871. He was an honour graduate in Arts from Dalhousie University, and Pine Hill Theological College, Halifax. He held pastorates in Nova Scotia and Prince Edward Island for some years before going to British Guiana under the Board of Missions of the Presbyterian Church. On his return to Canada he ministered in Knox Church, Goderich, Ont.; St. Matthew's Church, Montreal; Lachine, Montreal West, and Erskine Church, Ottawa. Shortly before his retirement in 1938, he accepted a call from St. Andrew's Church, Fredericton, N.B. While minister of Lachine and Montreal West, he was Moderator of the Synod of Montreal and Ottawa. Dr. Ross was a faithful pastor and earnest exponent of Christian Missions.

His widow, the former Carrie Allison Graham, daughter of Hugh Graham of Halifax, survives with three sons, Dr. Hugh Graham Ross, Montreal; Dr. Alan Ross, Montreal, now Surg.-Commander R.C.N.V.R., Halifax; Sheldon Ross, Architect, and one daughter, Marian (Mrs. H. E.

MacMahon), Cambridge, Mass.

MRS. T. DeCOURCY RAYNER

Mrs. Rayner, wife of the Rev T. De-Courcy Rayner, minister of St. Andrew's Presbyterian Church, Markham, Ont., died in St. Michael's Hospital, Toronto, on June 15. Mrs. Rayner, whose maiden name was Pearl Evelyn McVittie, was born in Hamilton, Ont. She married the Rev. T. De-Courcy Rayner in 1908. Besides her husand, Mrs. Rayner is survived by four chiland, Mrs. Kayner is survived by four children, Squadron Leader Rev. DeCourcy H. Rayner, overseas; Gordon L. of Boston, U.S.A.; Kenneth W. of Montreal; and Ruth (Mrs. Karl Cowie), of Markham. At the time of her death Mrs. Rayner was Vice-President of the Toronto Presbyterial W.M.S. She always took an active part in the life and work of the parishes of which her husband was minister. The sympathy of a wide constitution. ister. The sympathy of a wide constitu-ency of friends is extended to Mr. Rayner in his sorrow. The funeral service in St. Andrew's Church, Markham, was conducted by the Rev. B. Simpson Black of Tor-onto, assisted by the Rev. A. W. K. Herdman. Interment was in Hamilton, the service being conducted by two former Moderators of the Presbyterian Church, the Rev. Dr. H. Beverley Ketchen and the Rev. Dr. William Barclay.

MISS BESSIE LAING KIRKWOOD

We have received word of the death of Miss Bessie Laing Kirkwood, deaconess of

Knox Crescent Church, Montreal.

Interment took place in the family burial plot in Melville Church Cemetery, Caledon, Ont. Further reference to this will be made in the October issue.

REV. ROBERT B. COCHRANE, D.D.

Prominent in the ministry of The Presbyterian Church in Canada prior to Church Union, and Secretary of the Board of Home Missions of the United Church for the last 16 years, Rev. Robert B. Cochrane, D.D., died suddenly at Niagara-on-the-Lake on July 17th. His father, the late Rev. William Cochrane, D.D., served for years as Chairman of the Board of Home Missions for The Presbyterian Church in Missions for The Presbyterian Church in Canada. Dr. Cochrane was a graduate of the University of Toronto and Knox College, Toronto.

The Presbyterian Record joins the Presbyterian Church Offices in expressing deep sympathy with the United Church in the loss of an aggressive and efficient Secre-

tarv.

CANON JAMES BROUGHALL

Canon James Broughall died on July 18 at his home after a lengthy illness. He was ordained a Deacon in 1890, and to the priesthood the next year, and, after serving as Assistant at St. George's Church, John St., was appointed Rector of All Saints' Church, Whitby. In 1901 he became Assistant at St. Stephen's Church, Toronto. He remained at St. Stephen's until appointed the first Rector of Grace Churchon-the-Hill in 1911. He retired in 1932.

Canon Broughall was greatly beloved by Church people of all communions. The Presbyterian Church desires to express its deep sympathy with the family of Canon Broughall, and with the Church of England in the loss of a distinguished son of the

Church.

BOOKS

The Two Edged Sword

By Norman F. Langford. Published by The Westminster Press. Price \$2.00.

It is a very long time since the writer of this review has read sermons so peculiarly arresting, so true to the Christian faith and so altogether satisfying as those presented in this little book. Each of these twenty-one sermons leads the reader to reflect seriously upon some one of those deeper aspects of the need of the modern Church's, as well as the modern world's life. The author is not afraid to pass severe judgment on his day and generation, because

his message comes "armed with the Gospel" and "girded with Scripture." There is, however, nothing of the usual pessimism of the ordinary keen observer of human life. The hopefulness is in the Gospel where, in the author's own words, "we are girded about by a belief; we are armoured, not by despair, but by faith.'

The book represents a fine example of true expository preaching, combining as it does, rare exegetical skill, spiritual discernment and the power to make the eternal verities of Scripture strictly applicable to the contemporaneous situation. Singularly free from theological abstractions, it is throughout, nevertheless, a book of truly Christian theology, so expressed in terms of the simple, homely, concrete circumstances of this life that any ordinary man of faith will readily understand and appreciate its penetrating insights. One could wish that this type of preaching were more prevelant.

Perhaps by way of criticism, it might be suggested that the practical, political perplexities and the corresponding ardent hopes of our time deserve a higher appraisement than the author seems to give them. Surely these, too, represent a true indication of the moving of the Spirit of God in our midst. Reviewed by Rev. W. W. Bryden, M.A., D.D.

PRESBYTERIAN UNIFORM S. S. LESSONS

LESSON-SEPTEMBER 9 Egypt's Part in God's Plan Genesis 41: 46-57

Golden Text: He hath given meat unto them that fear him: he will ever be mindful of his covenant.—Psalm 111:5.

> LESSON—SEPTEMBER 16 Judah's Concern for His Family Genesis 44: 18-34

Golden Text: How shall I go up to my father, and the lad be not with me.—Genesis 44:34.

> LESSON—SEPTEMBER 23 Joseph Tells of God's Providence Genesis 45:1-5, 9-15

Golden Text: Oh that men would praise the Lord for his goodness and for his wonderful works to the children of men!-Psalm 107:8.

LESSON-SEPTEMBER 30 The Israelites in a Foreign Land Genesis 47:1-12

Golden Text: Lord, thou has been our dwelling place in all generations.-Psalm 90:1.

> LESSON—OCTOBER 7 The Forerunner Mark 1:1-11

Golden Text: Behold, I send my messenger before thy face, which shall prepare thy way before thee.-Mark 1:2.

Our Church Calendar

Vacancies

Alberton and West Point, P.E.I., Mod., Rev. Charles Carnegy, Summerside, P.E.I.

Amos, Dromore, Normanby, Ont., Mod., Rev. Peter W. MacInnes, P.O. Box 43, Durham, Ont.

Appin and Melbourne, Ont., Mod., Rev. Arthur C. Young, Glencoe, Ont.

Auburn, Blyth and Smith's Hill, Ont., Mod., Rev. A. H. Wilson, Whitechurch,

Banff, Alta., Mod., Rev. R. J. Burton, 803 13th St. E., Calgary, Alta.

Barney's River and Marshy Hope, N.S., Mod., Rev. A. E. Morrison, 139 Almont Ave., New Glasgow, N.S.

Belmont & North Yarmouth, Ont., Mod., Rev. H. S. Rodney, 60 Hincks St., St. Thomas, Ont.

Bethel, Bryanston, Ilderton, Ont., Mod., Rev. John Fleck, 111 Elmwood Ave., London, Ont.

Bluevale and Belmore, Ont., Mod., Rev. Donald B. Cram, The Manse, Teeswater,

Boularderie, N.S., Mod., Rev. F. Clarke Evans, Sydney Mines, N.S.

Bradford, Ont., Mod., Rev. N. R. D. Sin-clair, D.D., 59 William St., Barrie, Ont.

Brigden, etc., Ont., Mod., Rev. R. J. Hay, Petrolia, Ont.

Bristol, Que., Mod., Rev. Robert Johnston, D.D., 25 Delaware Ave., Ottawa, Ont.

Brookfield, etc., P.E.I., Mod., Rev. T. W. Goodwill, 162 Dorchester St., Charlottetown, P.E.I.

Buckingham, Que., Mod., Rev. A. B. Casselman, 22 Front St., Hull, Que.

Carluke and Binbrook, Ont., Mod., Rev. A. N. McMillan, Caledonia, Ont.

Centre Road and West Adelaide, Ont., Mod., Rev. W. B. Macodrum, Forest, Ont.

Chesterville and Dunbar, Ont., Mod., Rev. W. MacKinnon, Winchester, Ont.

Clifton, etc., P.E.I., Mod., Rev. James Mac-Gowan, Kensington, P.E.I.

Drayton, Ont., Mod., Rev. Dr. K. Hunter Palmer, Palmerston, Ont.

Dunleath and Stornoway, Sask., Mod., Rev. H. R. Horne, 144 Leopold, Regina, Sask.

Edmonton, Alta., Rupert St., Mod., Rev. Wm. Simons, 10921 83rd Ave., Edmonton, Alta.

Elmsdale and Nine Mile River, N.S., Mod., Rev. A. Gordon Faraday, 47 London St., Halifax, N.S.

Elmira, Ont., Mod., Rev. J. V. Mills, 175 King St. S., Waterloo, Ont.

Essex, Ont., Mod., Rev. W. A. Williams, R.R. 1, Merlin, Ont.

Fenelon Falls and Glenarm, Ont., Mod., Rev. E. C. Robertson, Woodville, Ont.

Grand River, Framboise and Loch Lomond. N.S., Mod., Rev. Alexander A. Murray, D.D., Sydney, N.S. Halifax, N.S., St. David's, Mod., Rev. D.

G. Ross, Windsor, N.S.

Holstein, Ont., Mod., Rev. Peter W. Mac-Innes, P.O. Box 43, Durham, Ont.

Janetville, Ont., Mod., Rev. Walter Patterson, Millbrook, Ont.

Kars and Manotick, Ont., Mod., Rev. Jonathan Fletcher, Vernon, Ont.

Lake Ainslie and Strathlorne, N.S., Mod., Rev. A. D. MacKinnon, Little Narrows. N.S.

Louisburg, N.S., Mod., Rev. F. Clarke Evans, Sydney Mines, N.S. Macleod, Alta., Mod., Rev. E. L. Garvin, 803 Sixth Ave., S., Lethbridge, Alta. Marshfield, etc., P.E.I., Mod., Rev. T. H. B. Somers, The Kirk House, Charlottetown,

P.E.I.

Martintown and Williamstown, Ont., Mod., Rev. H. K. Gilmour, Maxville, Ont.

Maxville, Ont., Mod., Rev. M. N. McDonald, Avonmore, Ont. Mira Ferry & Catalone, N.S., Mod., Rev.

Hugh Jack, 12 Lorway Ave., Sydney,

Moncton, N.B., St. Andrew's, Mod., Rev. F. G. Purnell, 9 Morris St., Fairville, N.B.

Montreal, Que., Livingstone, Mod., Rev. Charles Foote, 1024 Lajoie Ave., Montreal, Que.

Montreal West, Que., Mod., Rev. Dr. Donald V. Wade, 1073 Valiquette St., Verdun, Que.

Moose Creek, Ont., Mod., Rev. M. N. Mc-Donald, Avonmore, Ont.

Morewood, Chesterville & Dunbar, Ont., Mod., Rev. Wallace MacKinnon, Winchester, Ont.

Mount Forest, Ont., Mod., Rev. A. T. Barr,

Ph.D., Arthur, Ont.
Nanaimo, B.C., St. Andrew's, Mod., Rev.
Walter Ross, 2949 Orillia St., Victoria, B.C.

North Pelham, etc., Ont., Mod., Rev. A. D. Sutherland, 29 Bald St., Welland, Ont.

North Shore-North River of St. Ann's, Cape Breton, N.S., Mod., Rev. A. D. Mac-Kinnon, Little Narrows, N.S.

Norwich and Brookton, Ont., Mod., Rev. J. S. Wright, Simcoe, Ont.

Orangedale and River Denys, N.S., Mod., Rev. A. D. MacKinnon, Little Narrows,

Picton, Ont., St. Andrew's, Mod., Rev. H. S. Graham, 308 Charles St., Belleville, Ont. Port Hope, Ont., St. Paul's, Mod., Rev. A.

N. Reid, Colborne, Ont. Puce, Ont., St. Andrew's, Mod., Rev. Robert Lyttle, 60 Thompson Blvd., Windsor, Ont.

Richmond and Stittsville, Ont., Mod., Rev. Robert Good, 345 Bronson Ave., Ottawa, Ont.

Ridgetown and Blenheim, Ont., Mod., Rev. W. A. Williams, R.R. 1, Merlin, Ont.

Riverfield and Howick, Que., Mod., Rev. G. E. Bingham, Howick, Que.

Saskatoon, Sask., St. Andrew's, Mod., Rev. J. M. Young, 1117 Ave. B. North, Saskatoon, Sask.

Sherbrooke, Goldenville and Stillwater, N.S., Mod., Rev. D. G. Archibald, East River, St. Mary's, N.S.

Tara and Allenford, Ont., Mod., Rev. R. Duncanson, Chatsworth, Ont.

Tatamagouche, N.S., Mod., Rev. Joseph MacDonald, River John, N.S.

Thamesville and Kent Bridge, Ont., Mod., Rev. James Fleming, Wallaceburg, Ont.
Thorburn and Sutherland's River, N.S.,
Mod., Rev. W. L. MacLellan, New Glasgow, N.S.

Tottenham, Ont., Mod., Rev. G. C. Little, Alliston, Ont.

Tyne Valley, etc., P.E.I., Mod., Rev. Charles Carnegy, Summerside, P.E.I. Uptergrove, Esson and Willis, Ont., Mod., Mod., Rev.

Rev. J. A. MacInnis, 28 Neywash St., Orillia, Ont.
Uxbridge and Quaker Hill, Ont., Mod., Rev. J. A. MacMillan, Port Perry, Ont.
Vancouver, B.C., Fairview, Mod., Rev. James E.C., Fairview, Wan. couver, B.C.

Wainwright, Alta., Mod., Rev. H. D. Stewart, 11526 85th St., Edmonton, Alta.

Watford, etc., Ont., Mod., Rev. John Honeyman, Strathroy, Ont.

Wiarton and Hepworth, Ont., Mod., Rev. W. Ross Adams, Owen Sound, Ont.

Winnipeg, Man., St. John's, Mod., Rev. E. F. Dutcher, 12 Linwood Crt., St. James,

Woodlands etc., Ont., Mod., Rev. R. Millar, Finch, Ont.

Calls

Brussels, Ont., to Rev. George A. Milne, British Guiana.

Hensall, Ont., to Rev. Percy A. Ferguson, B.A., Wiarton, Ont. Tillsonburg & Windham Centre, Ont., to Rev. John Riddle, Milton, Ont.

Toronto, Ont., Knox, to Rev. Robert Barr, M.A., Cape Town, South Africa.

Inductions

Sydney, N.S., St. Paul's, Rev. S. Kerr, B.D., Brussels, Ont.

Deaths in the Ministry

Rev. Alexander Forbes, D.D., Paris, Ont.,

July 15, 1945. Rev. Norman Allan MacEachern, D.D., Toronto, Ont., July 24, 1945.

Rev. A. Raeburn Gibson, Chesley, Ont., Aug. 13, 1945.

CLERK OF PRESBYTERY

Rev. L. M. Sharpe of Lakefield has been appointed as Clerk (pro tem) of the Presbytery of Peterborough, succeeding the Rev. Geo. M. Rowland.

AN APPEAL

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dies—especially if
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Fear not.

Every man's task is his life-preserver.

Habits are at first cobwebs, at last cables.

If you would create something; you must be something.

Harmony is the result of everybody's playing his full time.

Silence is not always tact; it is tact that is golden, not silence.

Exactness in little duties is a wonderful source of cheerfulness.

No man is so insignificant as to be sure his example can do no hurt.

God promises reward to those who serve without thought of reward.

What do we live for if it is not to make life less difficult for each other.

Success is getting what you want; happiness is wanting what you get.

You will never "find" time for anything. If you want time you must make it.

The problems of tomorrow are the mistakes of today that we haven't put right.

The great standard of literature as to purity and exactness of style, is the Bible.

The more one talks to God in prayer the more he will be convinced that God hears him.

To correct your own faults is infinitely more useful than to uncover the faults of others.

Simplicity concerns itself particularly with plain living, high thinking, and useful service.

He who receives a benefit should never forget it; he who bestows should never remember it.

Do not wait for extraordinary circumstances to do good; try to use ordinary circumstances.

Some of us make so much dust rushing around that we don't see the directions on the signpost.

Give every man thine ear but few thy voice; take each man's censure but reserve thy judgment.

I have never heard much of the resolutions of the apostles, but a great deal about their acts.

The only way to win the other fellow to our way of thinking is to win him through our way of living.

The line of least resistance is as mischievous with a man as with a river; it makes both crooked.

Start children with good habits in the same way you hurry to fill a garden before the weeds get a chance.

It is reserved for only a few men to be great, but all men may be good. And that means more than greatness.

If wrinkles must be written upon your brow, let them not be written upon the heart. The spirit should not grow old.

We can know in our heads what's going on in the world today. But unless we feel it in our hearts we won't do anything about it.

God is not a merchant who sells, but a King who gives. We cannot buy his benefits, but the more we give, the more like Him we become.

To all who persevere in spite of overwhelming difficulties the way grows plain, new possibilities are seen and wider horizons rise before them.

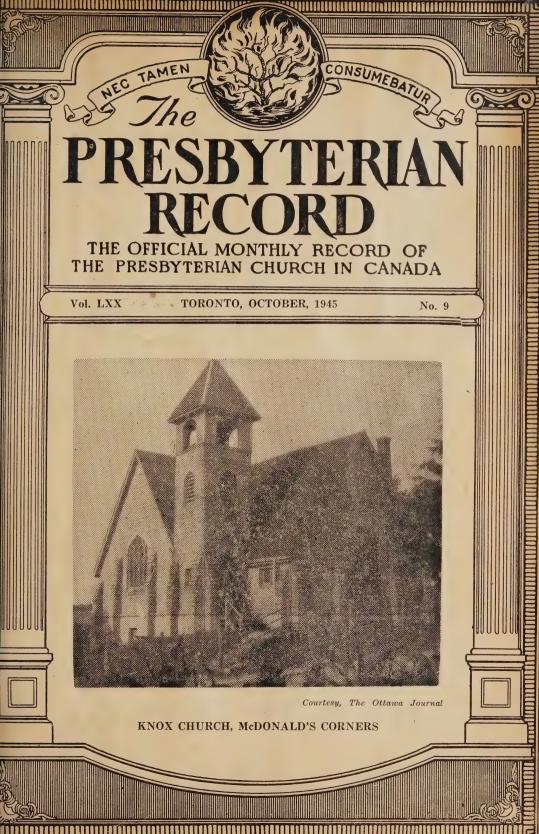
Life is short—too short to get everything. Choose you must, and as you choose, choose only the best—in friends, in books, in recreation, in everything.

It is still true that it is more blessed to give than to receive. The gladness of receiving often ends with the thing received. The gladness of giving has no end.

Have you ever had your day suddenly turn sunshiny because of a cheerful word? You can make today the same for somebody. It is only a question of a little time and trouble.

Prayer is ever profitable; at night it is our covering; in the morning it is our armour. God hears the heart, though without words; but He never hears words without the heart.

Dost thou fear to launch away?
Faith lets go to swim!
Never will He let thee go;
'Tis by trusting thou shalt know
Fellowship with Him.



Let Us Re-Dedicate Ourselves to the "Task to which Honor Binds Us"

Quoted from His Majesty's Speech, May 8th, 1945

HOLY WRIT has a word for today . . . A word that has saved nations in the darkest days of history . . . That word is Faith. But Faith without Works is dead.

37,963 Canadian servicemen have been killed since 1939. These all died in faith.

53,073 Canadian servicemen have been wounded. These suffered in faith.

2,866 Canadians are missing. These fought in faith.

9,051 were prisoners of war. These waited in faith.

Now, 11,812,000 Canadians must work in faith to complete "the task to which honor binds us"... The task of rehabilitation... hospitalization... gratuities... pensions... the task of helping our service men and women re-adjust and reestablish themselves in civilian life... the task of co-operating with our Allies in bringing essential help to liberated countries. With this in view every Canadian must re-dedicate himself to making the 9th Victory Loan a success.

Canada must raise the biggest loan yet. The 9th Victory Loan is a challenge to every Canadian. The goal for individuals is the highest for any Victory Loan to date.

In the coming 9th Loan, you are being asked to buy more Victory Bonds than in any previous loan. Since this loan will be the only loan for the next year, if you buy out of income you can budget your purchases of bonds over the next 12 months. Buy all you can for cash . . . payroll savings . . . or on the deferred payment plan.

Let's do our part in the task to which Honor Binds Us.

9-39

VICTORY BONDS

National War Finance Committee

The Presbyterian Record

VOL. LXX

TORONTO, OCTOBER, 1945

No. 9

They continued steadfastly in the Apostles' teaching and fellowship in the breaking of bread and of prayer.



From a drawing by C. W. Jefferys in his Picture Gallery of Canadian History, Vol. 2, The Ryerson Press, Toronto, by permission.

Our Lord's last great command to those who companied with Him was, "Go ye into all the world and preach the Gospel to every creature."

Vision, faith, and sacrificial devotion characterized the outlook and labours of the fathers and founders who laid the foundations of Church and State in what we now proudly recognize as the Dominion of Canada. They were obedient to the command of the Sovereign Lord of Church and State. Oftentimes before churches were built, they gathered in the forest and on the hillsides to worship and observe the Sacrament of the Lord's Supper. None were more steadfast in the faith of their fathers than our forbears who established Presbyterianism in this great land. Loyal citizenship and faithful Churchmanship are required of us today.

The Board of Administration

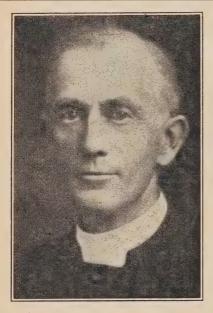
Mr. H. P. Wanzer, Convener

Rev. J. W. MacNamara, D.D., Secretary

THE finances of the Church are in a general way entrusted to the Board of Administration. This Board makes a careful survey of the needs of the different Departments of Church Work for the coming year, and what the Church may be fairly expected to give for that work, and it apportions the whole amount among the various Departments. Those in charge of any Department thus know how much they may expect to receive and plan their work accordingly.

The Board of Administration is made up of ministers and men of business who freely give their time and thought to the wisest and best administration of these Funds, and who have no personal interests to serve in any way.

This should give confidence to others who contribute to the Budget. As an indi(Con. on page 265)



Rev. J. W. MacNamara, D.D.

Born in Liverpool, England, he received his early education in Birmingham. After coming to Canada he was engaged in business for several years. Following the Student Volunteer Convention in Detroit in 1893 he decided to study for the ministry. He took his studies in Toronto University and Knox College, graduating in 1900. He was ordained in 1901 in St. Paul's Church, Nelson, in connection with Knox Church, Sixteen, serving also at Drayton and Port Colborne.

In 1916 and again in 1922-25 he served as Secretary of the Presbyterian Church Association. In 1925 he was appointed Joint Clerk of the General Assembly and Secretary of the Board of Administration. At the present time he is also Secretary of the Church Extension and Church and Manse Fund, the Budget and Stewardship Committee, the Committee on Chaplaincy Service and the Trustee Board.

In 1928 the Honorary Degree of Doctor of Divinity was conferred upon him by Knox College.



Rev. T. Wardlaw Taylor, M.A., Ph.D., D.D.

Dr. Taylor, Joint Clerk of the General Assembly, graduated from Manitoba University with the degrees of B.A. and M.A. and Isbester Scholarship and Medal in Philosophy. He next completed a law course and was called to the Bar but did not practice. A four years' course at Cornell, U.S.A., followed and he obtained his Ph.D. in 1894, having been successively Sage Scholar and Sage Fellow. Extended studies in Mediaeval History were the immediate prelude to serving in Manitoba University as Lecturer in Philosophy and History, 1895-8.

After graduation from Knox in 1901, he served first at Banff and Canmore, and subsequently in St. Stephen's, New Westminister; Oakwood, Toronto; St. Columba, Vancouver; Greenock Church, St. Andrew's, N.B., and he retired in 1932.

(Continued from page 264) vidual contributor I might think that more should be given to one Department of Work, or less to another. But when I see that these men who have studied the whole question agree in apportioning their own givings, it gives me confidence in that apportionment.

Further, it gives assurance that there will be no expenditure for any objects other than those approved by this large representative body who have the confidence of the Church.

Yet further, there will be no room for business men or any others to complain of lack of business administration in the work of the Church.

> STANDING COMMITTEES OF **ASSEMBLY**, 1945-46

HEN the General Assembly in Annual Session completes the business before it, it is dissolved, and another General Assembly is appointed to meet in a stated place one year hence. During the year the business of the Church is carried on by several Boards and Committees by

year the business of the Church is carried on by several Boards and Committees by Assembly appointment.

Board of Administration

One Year.—Rev. A. C. Stewart, Midland; Rev. Chas. S. Oke, Stratford (Vice-Chairman); Mr. T. L. Hamilton, Listowel; Dr. Wallace Troup, Ottawa; Prof. Norman Macdonald, Hamilton; Mr. W. H. MacInnes, Vancouver; Rev. G. Carlyle Webster, Charlottetown; Rev. Norman D. Kennedy, Regina. Two Years.—Mr. B. M. Hannigan, Toronto; Rev. H. R. Pickup, Montreal; Rev. R. A. Cranston, Toronto; Dr. James McNeill, Toronto; Dr. R. G. Stewart, Toronto; Mr. K. R. Blatherwick, Montreal; Dr. J. Leslie King, Galt; Mr. J. W. Hilburn, Paris. Three Years.—Dr. Wm. Barclay, Hamilton; Rev. S. M. Scott, Kincardine; Col. J. E. L. Streight, Islington; Rev. D. M. Kerr, Toronto; Dr. K. M. Glazier, Brandon; Rev. G. S. Lloyd, Cornwall; Mr. F. T. Fraser, Tisdale; Mr. G. McL. Pitts, Montreal; Mr. H. M. Jackson, Simcoe; Mr. H. P. Wanzer, Oakville (Chairman); and three ministerial members appointed by the Board of Missions. Mr. E. W. McNeill, Toronto (ex-officio).

General Board of Missions

Mr. E. W. McNeill, Toronto (ex-officio).

General Board of Missions
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Lindsay; Rev. George Mitchell, Pictou; Rev. J. B. Skene, Vancouver; Mr. T. E. Coulthart, Morewood. Seven representatives of the W.M.S. (W.D.). Two representatives of the W.M.S. (E.D.). Three laymen appointed by the Board of Administration. Synod Conveners. Mr. E. W. McNeill, Toronto, Treasurer (ex-officio). Faculty representative from each College. Faculty representative from each College.

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Board of Sabbath Schools and Young
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Mr. C. J. Parker, Hamilton. Two Years.—
Dr. M. B. Davidson, Galt (Chairman);
Rev. C. J. MacKay, Toronto; Rev. Gordon
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ary Society (E.D.), to be a member of the Board by Correspondence. Member by Correspondence. Rev. F. G. Purnell, Saint John, N.B.

John, N.B.

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tary).

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In the nine leading Christian universities of China there are 5,591 Chinese students fitting themselves for leadership in that land.

BUDGET AND STEWARDSHIP COMMITTEE

Rev. T. J. Watson, B.D., Convener

Christian Stewardship

S OME Church members have strange ideas about giving both in respect to time and material possessions. They object, rather strenuously on occasions, when a minister "takes time out" (as they put it) to remind men and women of their duty in such matters. The pulpit and the mention of time or material possessions and their uses do not go well together. This is a strange attitude and particularly in the light of New Testament teaching. The Apostle who practically dominated the work of the early Church, St. Paul, obviously did not permit his thinking to run ously did not permit his thinking to run along such lines. Again and again he urged upon the early Christians their duty in the matter of Christian stewardship. By prayer, by gifts of money, and by the use of their talents in the divine service they were to help forward the coming of the Kingdom of God. He approached the whole matter quite naturally. There was whole matter quite naturally. There was no apology, for instance, when he appealed for gifts of money. His assumption seemed to be that liberality was a grace which belonged to the same company as the grace of faith, and witnessing, and knowledge. It was a spiritual law that they should put their generous impulses into action. This is the significance of his exhortation to the Corinthian Christians: "Perform the doing of it; that as there was a readiness to will, so there may be a performance also out of that which ye have." (2 Corinthians 8-11). Nor were they to do this simply because a certain work was to be supported. There was also the spiritual enrichment that such giving brings into the Christian life. Further, Paul put no ceiling on gifts to God. Always it was to be "as God hath prospered us." To quote again from the eighth chapter of II Corinthians, and this time using Moffatt's translation: "If only one is ready to give, according to his means, it is acceptable: he is not asked to give what he has not got. This does not mean that other people are to be relieved and you to suffer: it is a matter of give and take . . ." (2 Corinthians 8-12, 13).

If Paul could speak in this way to the early Christians, there is no reason in the world why ministers of the Gospel shall be deemed undignified or lacking in spirituality when they speak to Christians now on the great matter of "Christian Stewardship." It is the duty of every minister to cultivate the grace of liberal giving in his congregation that every member may offer according to his ability, whether it may be much or little. This is the teaching of the Presbyterian Church.

At the semi-annual meeting in Cleveland of the United Stewardship Council a sim-

ple but significant definition of Stewardship was adopted: here it is:

CHRISTIAN STEWARDSHIP

is

The practice of systematic and proportionate giving of time, abilities and material possessions, based on the conviction that these are a trust from God to be used in His service for the benefit of all mankind.

There may be more to Christian Stewardship than this definition suggests, but it is full enough to indicate the why and wherefore of this matter in the Christian life.

At the outset stress is laid upon the fact that Christian Stewardship is the practice of a certain thing. This is important. So often Stewardship is just the subject of a sermon, or a word that sounds good and whose meaning we approve, but this is all! But the Stewardship of which we are thinking now demands action. We are to practice a certain thing every day we live. There is first the whole-hearted recognition of God's claim over all our life and the glad acceptance of the responsibilities that such a recognition brings.

What is the practice referred to? That of "systematic and proportionate giving of time, abilities and material possessions..." Notice that it is not simply "systematic" but also "proportionate." Christian Stewardship involves both. You may systematically give God a dime per Sunday and yet not be a faithful Christian Steward. To earn this title the practice must also be "proportionate," "as the Lord hath prospered you."

This practice—systematic and proportionate—applies to our "giving, abilities, and material possessions." All these make up life at its finest and they are a trust from God. He has first claim upon them. They are to be used in His service and for the benefit of all mankind. Thus does the Christian come to understand the great outreach of Christianity and to take his proper place therein.

With the ending of the war "a great door and effectual" is open to the Church. Rehabilitation, the re-occupation of mission fields that were closed by the exigencies of war, advance into territory that is practically untouched by the Gospel—all this presents a demand that the Church may not now ignore. Wholly to achieve our part of this great work, an understanding and a programme of Christian Stewardship is essential. Upon Christians who recognize their Stewardship responsibility and who are seeking to fulfil it rests the hope of a world long since grown weary and confused.

THE CHURCH OF SCOTLAND GENERAL ASSEMBLY

The Record is indebted to Mr. J. T. Bews of the Imperial Bank at Thessalon, Ont., a native of Orkney, and an old friend of the Record, for a copy of "The Orcadian," from which the following account of the Church of Scotland Assembly has been extracted.

Lord Linlithgow, an elder of the Kirk, was again Lord High Commissioner. The new Moderator, the Right Rev. Dr. A. J. Campbell, minister of Evie, Orkney, is a man of wide ecclesiastical knowledge, and has had ten years valuable experience as Clerk of the huge Presbytery of Glasgow.

The Assembly proceedings are always of considerable public interest. Despite the heavy rain the crowd gathered for the public gallery as long as two hours before

the opening.

The second day of the Assembly is largely devoted to Overseas matters. It begins with the Overseas Breakfast which was attended by two hundred people who heard short addresses from a number of visitors from abroad and from Scots ministers home on leave from congregations overseas.

The Report of the Colonial and Continental Committee, which was presented by the Very Rev. Dr. E. J. Hagan, said that of all the great-Protestant Churches, the Church of Scotland was the only one whose members could land in Europe, travel from country to country and worship in a church according to their own faith.

The Report of the Home Board shows a wide interest and variety of work. Reference was made to the new Community Centre at Elm Row, Edinburgh. This fine property included a cinema, but that would not become the property of the Church until the end of 1946. But a Youth Community Centre would be started soon in a large upper hall, and for that a warden had already been appointed. The Report on Industrial Chaplains showed that as many as 250 factories now had their own chaplains.

"Our work touches all life from the cradle to the grave," said the Convener of the Social Service Committee, and certainly there was no religious organization which did such varied and extensive work as did the National Church in its 40 homes, hostels and institutions, to which they were adding a holiday house and conference centre, and a home for children under five.

The seven years plan of the Foreign Mission Committee whereby the income from home congregations would in seven years be increased by £90,000 above the figure for 1944 was approved. The Committee called for at least 180 new missionaries immediately in order that the evangelical, medical, and educational work in the mission fields be maintained.

One of the surprises of the Assembly was the postponement for another year of

the removal of the ban on women in the eldership. This question had been sent by last year's Assembly to the Presbyteries under the Barrier Act. Thirty-seven Presbyteries approved that the ban should be removed, 27 disapproved, so it was expected that the overture would automatically be passed. But after some discussion it has again been sent to the Presbyteries to ascertain the opinion of Kirk Sessions and congregations.

The fifth and last report of the Commission on the Interpretation of God's Will in the Present Crisis was presented to the Assembly by its Convener, the Very Rev.

Professor John Baillie.

The Report on the Church's Work for the spiritual welfare of Youth pointed out that the best antidote to secularism was that every church hall have a youth centre and every night see bands of young people enjoying the hospitality of the Church within its buildings.

The usual Meetings of the Women's Guild, Women's Jewish Mission, Women's Foreign Mission, Ladies' Highland Association, the Scottish League of Wives and Mothers, the Women's Home Mission, and the Women's Temperance Association, attracted crowded audiences. This year the general theme at the Women's Meetings was "The Word of the Living God" and the Moderator visited most of the meetings and gave short addresses.

The Moderator's address at the close of the Assembly was on "Our Historic Church." Dr. Campbell pointed out that "the history of Scotland is the history of Scotland's Church," the Scottish Church which had continued in our land during more than fifteen centuries.

This Church had passed through upheavals but had remained the same Church, its identity unbroken, its continuity undisturbed — the continuity of the visible Church a continuity of Faith and Life, a continuity of Word and Sacrament, a continuity of Ministry.

In holding this faith we took our stand today alongside all Christendom. We adhered to the Scottish Reformation — the Scottish phase of a far-spreading movement which, starting from the principles of Church life, disclosed in the New Testament, built up in many nations the strong polity of the Reformed Church, one of the great families of Christendom. A Church belonging to this family being always a Church, and never a casual agglomeration of mere individuals, was always conscious of two truths that there was no other Head of the Church but the Lord Jesus Christ and that in spiritual things the Church was autonomous.

The Reformed Church puts strong em-

phasis upon the preaching of the Word of God, proclaiming His truth, His righteousness, His authority, His love, His call to repentance, His wonderful way in the soul of man.

The Reformed Church had always stressed the need for a fully educated ministry, and this was no time for lowering standards but rather for setting them higher. They must steadfastly set their faces towards reform in education for the ministry commensurate with the potentialities of their equipment.

"Let me speak to you to-night of the place and standing of the Church of Scotland as a living branch of the Catholic Church. And in particular let me speak of certain notable characteristics which in the course of its long history it has worked out with some completeness. First, Presbyterian doctrine of the Holy Ministry: a minister being ordained, not as a minister of the Church of Scotland, but as a minister of the Catholic Church, of which the Church of Scotland is a part. Secondly, Presbyterianism discovered the office of the Elder, the layman engaged in the ordinary pursuits of everyday life but set apart in the Church as a responsible spiritual officer to take part in the work of government and discipline. Thirdly, Presbyterianism means the government of the Church by courts in which ministers and elders are on equal footing. Fourthly, Presbyterianism has always taught that it is the duty of all members to care personally for the Church."

Concluding, Dr. Campbell said:—"I close with three thoughts, all springing from what I have sought to say. For one thing the Church must in these days discover afresh her unity. That unity is a spiritual fact, not waiting to be created, but already existent. We must cherish it and cultivate it, even when we find ourselves coming up against barriers which for the moment seem insurmountable.

"For another thing we of the Church of Scotland must do the job which we have been appointed to do. That job is to till our own vineyard—Church Extension, the work among the young, the recruiting for the ministry, the factory chaplaincies, and the innumerable details of our work. Let us remember, too, that our vineyard is as wide as the world, and that as a branch of the Catholic Church we must 'go and make disciples of all the nations.'

"My last word is my simplest, yet not least important. It is this: that at the root of all our public testifying must be our own personal life. Let us take heed to ourselves lest amid the throng of professional duties our personal faith becomes dim and formal. "They that wait upon the Lord shall renew their strength." Now the Lord of peace Himself give us peace always by all means."

RECORD WEEK

November 4 to 11

The General Assembly, meeting in Toronto last June, designated the first week in November as "Record Week," in which congregations be required to make a special effort in behalf of the Record.

The Record Committee earnestly appeals to ministers, office-bearers, and all who are active in the life of the Church to do all they can to persuade every family to subscribe for and read this monthly Record of the Church.

We ask especially of the Record Secretary in each congregation to give leadership in this effort.



THIS TIME BUY BIGGER BONDS—AND MORE OF THEM!

This is the time for Canada to really pour out her might—in Victory Bonds.

Now that total victory has been won, every man and woman in this Dominion must realize that, though the fighting is over, tremendous sums of money are immediately needed.

Soldiers rehabilitation, hospitalization, mustering out pay, food for the starving are only a few of the urgent items.

Is this too much to ask of any person who says: "I'm proud I'm a Canadian"? Hardly.

We Canadians can do no less.

CENTENNIAL CELEBRATIONS

Hartsville, P.E.I.

On July 25, members and friends from various parts of this Province, as well as from Ontario, Massachusetts, U.S.A., and representatives from other Churches, met to celebrate the 100th anniversary of the

Hartsville congregation.

The service which began at 3 p.m. was held in the open air. There was a large platform built adjoining the church for the speakers. The ministers present were the Rev. T. W. Goodwill of the Central Parish; Dr. A. O. Thomson of Ontario; the Rev. G. Carlyle Webster of Zion Presbyterian Church, Charlottetown; the Rev. T. H. B. Somers, St. James Presbyterian Church, Charlottetown; Dr. Angus D. MacKenzie, Regina, Sask.; the Rev. D. J. Morrison, Bradalbane; the Rev. Ira MacDonald, Montrose, P.E.I., and Mr. Donald Nicholson, student pastor of the congregation.

Other speakers who took part in the service were Miss Mary MacKenzie, deaconess; Mr. Neil Nicholson, Mr. Angus MacDonald, Mr. Charles MacDuff, Mr. Dan. MacDonald, Mr. Philp Matheson, and

Mr. George Matheson.

The Rev. D. J. Morrison led in the singing of a Psalm in Gaelic assisted by Mr.

John D. Nicholson and Mr. Neil Nicholson.
At the close of the service supper was served in the Orange Hall by the ladies of

the congregation.

The evening service was one of the largest seen in Hartsville Church. Dr. A. D. MacKenzie led in the singing of a Psalm and read the Scripture in Gaelic. While comparatively few in the large crowd in attendance understood the tongue of the founders of the Hartsville congregation, it was evident that all appreciated hearing

the Gaelic sung and read.

The Rev. T. H. B. Somers and the Rev.
G. Carlyle Webster, as representatives of
the Presbytery of Prince Edward Island, extended the greeting of that court to the congregation on its centenary anniversary.

The sermon was delivered by the Rev. T. W. Goodwill. Service preparatory to Communion was held on Friday evening. At this service two elders were ordained, John MacLennon and John A. MacInnis.

The Sacrament of the Lord's Supper was dispensed on Sunday by the Rev. T. W. Goodwill, and in the evening the anniversary services came to a close with a special thanksgiving service. Mr. Donald Nicholson conducted the thanksgiving service.

Historical Sketch

In the summer of 1844 a meeting was held at which it was unanimously agreed to commence the building of a church. The first church was 35 by 45 with a 20 foot

post. It had two large windows in each side and one large window in each gable end to give light to the galleries, and it had a door at each end. It seated five to six hundred people. For some years the seats consisted of pieces of scantling and boards resting on blocks of wood.

The Sacrament of the Lord's Supper was dispensed for the first time in July, 1845, by the Rev. Alexander Farquharson of Middle River, Cape Breton, and the Rev. Murdock Stewart, also of Cape Breton. As hundreds of people came to-gether from different parts of the Island to celebrate the solemn occasion, the congregation assembled was large. The services commenced on Thursday with prayer and fasting. Friday was spent in discussing the "Questions;" Saturday in preparatory services; the Lord's Day was a memorable day in which hundreds sat down to commemorate their Saviour's dying love. Some 50 or 60 children were baptized. Also three elders had been or-dained, namely, Alexander MacLeod, Murdock Buchanan and Allan MacSwain. The Sacrament celebration closed with a thanksgiving service on Monday.

The first regular ordained minister settled over the congregation was the Rev. Alexander Sutherland in the year 1852. He was succeeded by the Rev. Donald Morrison. Mr. Morrison was much beloved by the congregation. His very look was a benediction for he was a man who walked with his Lord. In the spring of 1861 he offered his services to the Presbyterian Church as a missionary to the New Hebrides and in the fall of 1862 he sailed on the Dayspring for the New He-brides in company with James Gordon who afterward fell a martyr on the Island of Erromanga. Mr. Morrison was succeeded by Mr. McDougald, student of Divinity, and in the following summer by Mr. Farquharson. Mr. Farquharson was succeeded by the Rev. Alexander Campbell who remained for a period of fifteen years. He was a faithful preacher of the Word and was much beloved and respected by all.

Mr. Alexander Campbell was succeeded by the Rev. John MacLeod in whose time the present chu. h was built. Mr. MacLeod returned to the Old Country and became pastor of a large church in Louis. He was succeeded by the Rev. Malcolm Campbell who was pastor when the congregation celebrated its 50th anniversary. In the past 50 years nine ministers have laboured in this congregation, namely, Rev. Malcolm Campbell, Rev. James Wood Mac-Lean, Rev. A. S. Stewart, Rev. John Gillis, Rev. A. Farquharson, Rev. John MacCall, Rev. R. H. Stavert, Dr. A. O. Thomson; and at present a student supply.

As one looks back and recalls that from this church there have gone out 13 men and two women into the Gospel ministry, our hearts are filled with joy and thanksgiving to God who blessed us so richly. The names of those who were affiliated with this church, and have gone into full time service, are: Rev. Alexander MacLeod, Rev. J. W. MacKenzie, Rev. Donald M. MacLeod, Rev. John B. MacLeod, Rev. Angus B. MacLeod, Rev. A. D. MacKenzie, Rev. Roderick MacLeod, Rev. Angus Gillis, Rev. Donald Morrison Matheson, Rev. Mac-Innis, Rev. Dan. MacDonald, Rev. Ira MacDonald, Donald Nicholson and two young women, Miss Mary MacKenzie, deaconess, and Miss Bessie Halliwell, deaconess.

McDonald's Corners, Ont.

The centenary of Knox Presbyterian Church, McDonald's Corners, was celebrated at three servces on Sunday, Aug. 26, at which the Rev. A. Ian Burnett, M.A., minister of St. Andrew's Church, Ottawa, and formerly of Scotland, was

guest preacher.

The history of this church is closely identified with the early days of this part of Lanark County. First settlement of the townships of Dalhousie, Lavant and North Sherbrooke was undertaken at Dalhousie in the fall of 1820 by Scotsmen from the neighbourhood of Glasgow and Paisley, who, before leaving their native land, had formed themselves into groups or societies, the most important of which was the Lesmahango, comprising 33 families, or perhaps as many as 300 immigrants in all.

They sailed from Scotland on July 4, 1820, in the ship Prompt, arriving at Quebec about two months later. They

reached Perth on September 15.

Another vessel, the Brock, making a faster passage, arrived in Quebec bearing another society of seven families, the Transatlantic Society, who selected homesites simultaneously with the Lesmahangos. They actually were the first settlers of Dalhousie, though closely followed

by the Lesmahangos.

North Sherbrooke Twp. was first settled in 1821 by another subsidiary society of the Lesmahangos of Dalhousie, formed in Scotland. The residents of Dalhousie and North Sherbrooke organized local government, under crude municipal laws, as early as 1821. Records indicate that a Mr. Virtue was first collector and Thos. Scott was township clerk in 1826.

In these townships the first place of worship was in St. Andrew's Hall, built about 1828, with the Rev. Dr. Gemmill, from Dalry, Ayrshire, Scotland, as the

first minister.

Before the erection of the first church building at McDonald's Corners, in 1836, services were held in a grove. The original building was of log construction on the present site of the home of Dr. M. R. Kerr. The Rev. James Findlay became first regular minister of the charge serving Dalhousie, McDonald's Corners and Elphin communities until 1850. After a vacant pulpit for five years the Rev. James Geggie was installed.

In 1872 the second church building, a plain, drab structure, 60 by 30 feet, was erected. The outside walls were of great three-inch by four-inch planks, doweled with oak pins and the inside walls of wainscoting, lath and plaster. To this church the Rev. Robert McKenzie came in

1875, remaining until 1885. In 1885 Snow Road Church was organized and a building costing \$1,600 erected. At the 1886 Assembly the churches of Mc-Donald's Corners, and Elphin were transferred to the Presbytery of Kingston, so that they might be grouped with Elphin, and this arrangement lasted until 1927, when they became part of the Presbytery of Lanark and Renfrew.

In 1886 the Rev. A. McAuley became minister. He was succeeded by the Rev. W. K. McCullock until 1892 when the Rev. James Binnie took charge, remaining until 1902. The Rev. D. A. Grey came to the charge in 1903, remaining until 1908 and he was responsible for the building of the

present church.

The cornerstone of the present church was laid on July 3, 1906. The Rev. A. J. McMullen succeeded to the charge in 1908, remaining until 1917, with the Rev. A. M. Little coming in 1918. He remained until 1926, when the charge was transferred from Kingston to Lanark and Renfrew Presbytery. In 1928 the present minister, the Rev. Kenneth McCaskill, M.A., entered upon his ministry.

The three churches of the charge have a fine record of service by members in the war just concluded. Knox Church, Mc-Donald's Corners, had 20 members in the forces; Elphin Church 13, and Snow Road

Church 20.

NATIONAL CLOTHING COLLECTION

The National Clothing Collection supervised by the Canadian United Allied Relief Fund on behalf of U.N.N.R.A. will be held October 1st to 20th. The need of the people of the war ravaged countries of the world for clothing for the coming winter is beyond description. Disease and pestilence of almost world-wide proportions could easily spread if this need is neglected. During the years of Nazi and Jap aggression, millions became victims of the wartime epidemics. Help cannot come to the sick nor strength to the weak until they have adequate clothing. More than 125,000,000 people in liberated European nations are in dire need. Of these more than 30,000,000 are children.

100 Years of Canadian Missions

Contributed by Rev. E. H. Johnson, B.Sc., B.Th., Secretary for Missionary Education.

JOHN GEDDIE picked up the newspaper and was startled to see his own name. He was more surprised when he read, "I cannot think of a more unsuitable person for this undertaking than Mr. Geddie. Except zeal, which is the lowest of all, he does not possess one qualification for the work."

He turned to his wife, "Look Charlotte! Another attack on the Mission!"

He quietly took up his pen and began to write a reply, for the letter in the paper was signed by a respected churchman. For the sake of the work he could not let the letter go unanswered. He wrote, "If anyone better qualified than I should come forward, I will gladly withdraw and give him my full support."

Geddie did not withdraw. He pressed for foreign mission work so effectively in the Synod of the Presbyterian Church of Nova Scotia and Prince Edward Island that in 1844 they formed a Foreign Mission Board; in 1845 they appointed him as the first missionary; and in 1846, with overwhelming support, they sent him to the New Hebrides.

John Geddie was instrumental in founding the first Foreign Mission Board of a Canadian Church. When he went to the New Hebrides he opened the first mission to be founded by a Canadian Church, and the first foreign mission of a Church in any colony of the British Empire.*

Up to 100 years ago Canadian Churches expected to receive help rather than to give it. Since that time they have taken an increasing part in the amazing task of world outreach which has made the last century *The Great Century* in the history of the Church.

In that outreach Presbyterians have taken a conspicuous part.

—in 1846 John Geddie went to the New Hebrides

in 1868 John Morton went to Trinidad
 in 1871 George Leslie Mackay went to Formosa

—in 1876 we established a mission in Central Indore from which the Jhansi mission stemmed in 1906

—in 1888 we began work in China in North Honan and in Shanghai

in 1896 we began work in British Guiana
in 1898 we began work in North Korea
in 1902 we began work in South China
in 1927 we began work in Manchuria

—in 1927 we began work in Manchuria —in 1928 we began work among Koreans

in Japan.
—in 1940 we sent a worker to Mohammedans in North India.

Centenary Celebrations for All Canada Within the decade, 1840-50, the Anglican, Baptist, and Methodist Churches in

can, Baptist, and Methodist Churches in Canada all started their mission work. It is highly fitting that the Presbyterian Church should join with the Anglican, Baptist, and United Churches in celebrating 100 years of world outreach in obedience to Christ.

A special committee set up by the Mission Boards of the four Churches has arranged meetings to touch all the main centres of the Dominion.

Schedule of Meetings:

1. Western Canada

Two teams made up of six or more missionaries and missionary leaders will travel through the West in October and November. Their meeting schedules are as follows:

Series A. Victoria—Oct. 18-21 Vancouver—Oct. 25-28 Calgary—Nov. 1-4 Edmonton—Nov. 8-11,

Series B. Port Arthur—Oct. 18-19
Fort William—Oct. 21-22
Winnipeg—Oct. 25-28
Regina—Nov. 1-4
Saskatoon—Nov. 8-11.

In addition to conferences in main centres, members of the teams will go out for meetings in as many adjacent centres as can be touched in the time available.

2. Central Canada

A detailed schedule has not been settled but the period from mid-January to mid-March has been set aside.

3. Eastern Canada

A series of conferences will be held in the spring of 1946.

Centenary Materials

Interesting materials have been produced and will be available for wide distribution so that Church members everywhere can join in the centenary celebrations.

They will include:

(1) Series of four short biographies of outstanding Canadian missionaries,

(2) Book of short missionary stories for children,

(3) Missionary pageant for use by senior Sunday Schools and Young People's Societies,

(4) Booklet giving a brief and vivid account of the outreach of the Canadian

Churches,
(5) Map of the world with the fields marked where the Canadian Churches are at work now.

These materials will be available from the Missionary Education Committee, Room 801, 100 Adelaide St., W., Toronto 1.

Missionary Notes

Rev. James Dickson returned to British Guiana in early August. Mrs. Dickson remained in Canada to settle their children in school before rejoining her husband in

Rev. John Elder and his family arrived in Canada from British Guiana in midsummer. Mr. Elder will have a heavy schedule of meetings mostly in the Synod of Hamilton and London. He will be the theme speaker at the Thanksgiving Conference of the Maritime Presbyterian Young People's Society at Westville, Nova

Rev. Edward Bragg of British Guiana also arrived in the summer and will be engaged in deputation work in the West. He is to visit churches in the Synod of British Columbia for the first half of October, in an itinerary being arranged by Rev. J. L. W. McLean. Then he will join the team which will address Centenary meetings in Victoria, Vancouver, Calgary and Edmonton.

Rev. C. L. Wood of India gave missionary addresses at the Young People's camps at Kintail and Glenmohr. He is to be the missionary speaker at the Thanksgiving Convention of the Ontario Presbyterian Young People's Society meeting at Guelph. In addition, his time is becoming filled with a series of meetings, mostly in the Synods of Toronto and Kingston, and Montreal and Ottawa.

Dr. Wm. R. Quinn of India is due to sail for India in the autumn. Mrs. Quinn, and their daughter, Ruth, who is studying at the University of Western Ontario, will remain in Canada. Dr. Quinn returns to an urgent need in the Mission Hospital at Jobat.

Mr. and Mrs. John Cheshire are also awaiting passage to India. They will be connected with the Jhansi Mission Council but will carry on special evangelistic work.

May the prayers of the Church strengthen these missionaries as they seek at home and abroad to serve the worldwide purposes of God.

1946 Presbyterian Calendar

A Presbyterian Church Calendar for 1946 is just off the press. Inside an attractive cover in blue on grey is a dignified Scripture verse calendar with beautiful pictures which relate to the Church's work at home and overseas.

The calendar has been produced by a Committee representing the Missionary Education Committee, the Women's Missionary Society (W.D.), and the Board of Sabbath Schools and Young People's Societies, and may be obtained from any one of these at The Preschytorian Charles in of these at The Presbyterian Church in Canada, 100 Adelaide St., W., Toronto 1. It is priced conveniently for purchase by

individuals or groups

Single copy \$.35

through the Church.

In the Land of El Dorado A New Lantern Slide Set

Sunday Schools which have discovered the short lantern slide sets will be delighted to hear of a fine new set which has been prepared by Mrs. Dickson of British Guiana. Colourful new slides bring fresh glimpses of that land which is so full of interest, and the lecturette by Mrs. Dickson brings a new understanding of the work of Christ's Church there. This set has 12 slides and requires about 15 minutes to run through. Order it from your nearest Lantern Slide Secretary or inquire from Visual Education, Room 801, 100 Adelaide St., W., Toronto 1.

*This story from the life of Geddie is taken from the booklet, "Dark Island." The Story of Geddie, by Betty Stehelin, which may be obtained for 10c from Missionary Education Committee, Room 801, 100 Adelaide St. W., Toronto 1.

MEN AND MISSIONS SUNDAY October 28

At the request of the Laymen's Missionary Association of Canada, the General Assembly agreed to set apart Sunday, October 28th, as Men and Missions Sunday. It is hoped that on that date the responsibility of the laymen of our Church for prosecuting vigorously the world mission of the Church will be the keynote of the services, and that wherever possible laymen may be invited to take some part in those services.

It is suggested also that where it can be arranged, a supper may be held on the Monday evening following, for and by the men of the congregation, where practical steps may be taken to recruit youth for life service in the presentation of the Gospel message, and to secure the necessary financial support to meet the opportunities of this new day.

CONTRIBUTIONS TO ORPHANED MISSIONS STILL NEEDED

The liberation of Europe from Nazi domination will mean that the missionary societies of these freed countries will now be able again to assume direction of their work abroad, and to look forward to the time when they can again undertake full financial responsibility for its support. But

that day has not yet come.

The task awaiting the Churches of these liberated countries will be most difficult. In some instances headquarter buildings,

(Continued on page 280)

NEWS OF THE CHURCHES

Leggatt's Point, P.Q.

The Leggatt's Point Presbyterian Church. Metis Beach, P.Q., was honoured in August by the presence of their Excellencies, the Earl of Athlone and the Princess Alice. Their Excellencies were accompanied by their hostess, Mrs. Robert Reifert of Grand Metis, and by Captain Neal Usher, A.D.C., recently repatriated from Germany where he had been a prisoner of war since Dun-

kerque.

The Vice-Regal party was received at the church door by the Rev. Joseph Liggett, minister, and Mr. Stewart Campbell, Clerk

of the Kirk Session.

Service was conducted by the minister, who preached from the text, "Jesus Christ, the same yesterday, to-day and forever."

Mrs. Stewart Campbell was organist. At the close of the service, their Excellencies paid a brief visit to the Manse.

Charlottetown, P.E.I.

It is interesting to observe that the first Presbyterian broadcast from the Province of Prince Edward Island in the "Church of the Air" series, over C.B.C. network, was on the Sunday set apart for National Thanksgiving for Victory and the Cessation of the War. The service was conducted by the Rev. Charles Carnegy of the Summerside Presbyterian Church. The following is a partial text of Mr. Carnegy's address:—

"My brethren, when all shall have been said and writter of the brevery and coars."

said and written of the bravery and sacrifice of our fighting forces, of the unquestioned skill and daring of our leaders, of the wise and faithful guidance of great statesmen, and of all the high and noble bonds of unity,—in short, of the whole story of this global war, we shall have to confess that ALL have been but tools in a Higher Hand. It is God who has GIVEN

us the Victory!

"That is the essential thought upon which we must lay hold in these victory celebrations. The victory services and celebrations. The victory which we to-day celebrate is a God-given victory. Thanks be to God which giveth

"We either profoundly believe that, or else we don't. If we do, then our thanks to God must be so profound and sincere that it grips us with an overwhelming conviction that hereafter God must have His due and proper place in our lives. We cannot lay hold on God just on occasion. God is the God of the place of defeat as well as of the glad day of victory. He is the God who lightens our pathway in the dark hours of sorrow and perplexity and anxiety, as He is also the shelter and shades from the noonday sun of prosperity and success. In short, God is the God of every day, of every place and for every occasion. Is it always thus that we have remembered and worshipped Him? If our thanksgiving this glad Victory Sabbath is what it ought to be, it must be such as to constrain us to resolve that henceforward God will have His due and proper place in our lives—the

first and the supreme place.
"This awareness of God having His proper place in our lives, individual and national, not only produces and occasions pro-found thankfulness; it also is most assuredly the only hope for the better and surer, and, pray God, the peaceful world which will come out of this awful and fearful valley of sacrifice of blood and sweat and tears. We may make and prepare the most elaborate instruments possible or the setting up of an organization for the future security of the world, but, unless at the very outset and running through the entire instrument there is the resolution that God will be given His right and proper place in every activity of life, the inevitable outcome of it all will be failure. Let me repeat it-this glad hour of thanksgiving is also an hour of solemn responsibility.

"Thanks be to God, which giveth us the victory; but our complete text is, 'Thanks be to God which giveth us the victory THROUGH OUR LORD JESUS CHRIST. We cannot give God His right and proper place in our lives without realizing all that God has given to sinful man He has given through our Lord Jesus Christ. If ever a sorry and war-battered world needed a Saviour it is now. Christ is the only Saviour

of the world.

'Christ for the world we sing; The world to Christ we bring."

Orangeville, Ont.

The Tweedsmuir Memorial Church sus-The Iweedsmuir Memorial Church sustained a severe loss when Mr. John H. Kearns, one of the senior elders, passed away on June 26th. Mr. Kearns was elected as an elder in 1925. Throughout the difficult years that followed he gave freely of his time and means. He and Mrs. Kearns contributed liberally towards the creation of the heaviiful new church in erection of the beautiful new church in which the congregation is now worshipping. During his twenty years of service as an elder Mr. Kearn's quiet, kindly manner, and earnest Christian life endeared him to all who knew him, and contributed greatly towards the spiritual welfare of the congregation. Mr. Kearns loved the House of God, and was seldom absent from his place in church on the Lord's Day. The Kirk Session is placing a suitable minute in their records, commemorating the life and service of Mr. Kearns.

Dean, N.S.

An impressive memorial service for the young men of the congregation who gave their lives in the European theatre of war was held in the Sharon Church. The men thus remembered were Tpr. William Brown, and Pte. Lloyd Dean. The minister, the Rev. C. W. Quinn, conducted the service, and the address was given by Lt.-Col. H. F. C. Cocks, O.C. of M.D. 6, Halifax. A company of troops in attendance paraded to the cemetery where floral tributes were placed on the graves of relatives of the two boys to whose memory tribute had been

Ormstown, P.Q.

Services commemorating the re-organization of the Ormstown Presbyterian Congregation, and the erection of the present church following Church Union, held re-cently were of especial interest, as the mortgage contracted for the erection of the church thirteen years ago was burned on this anniversary occasion. The Rev. Walter Ross, now of Victoria, B.C., was minister during the re-organization period. and gave valuable leadership through that time. The present minister is the Rev. Hugh A. Pritchard, who was assisted in the anniversary services by the Rev. Allan S. Reid, D.D., and the Rev. J. B. MacLean, D.D. The preacher for the occasion was the Rev. C. Ritchie Bell, B.D., Moderator of the Presbytery of Montreal.

Elphinstone and Okanais Reserve.

As Missions Convener, the Rev. H. Lloyd Henderson paid his first visit to the congregations of Elphinstone and Okanais Reserve. Sunday morning, in spite of pouring rain, a goodly number were present for the Sacrament of the Lord's Supper and also for a congregational meeting.

The congregation expressed the desire of procuring an ordained minister at the earliest possible date and voted an increase

of \$100.00 per year.

The church at Elphinstone is in a good state of repair and our people there have been very loyal to the Church.

At Okanais, the Indian congregation on the Reserve of the same name, is an attractive little church and there is a fine congregation of Indian members and adherents. At this service the Sacraments of Baptism and of the Lord's Supper were dispensed. Two Indian elders were or-dained, one of whom knew only Indian dialect, and Mrs. Flett acted as interpreter.

Visiting the Chief of this Reserve was a fine experience. We approached the log home, plastered on the outside with mud, and found this elderly couple, both blind, but both happy and thankful for their

long life and their continued health. Chief Okanais' wife is 107 years of age, while the Chief himself is well beyond his 90th year. The Sacrament of the Lord's Supper was dispensed to the Chief,

his wife and a number of friends. During this service a very beautiful prayer was offered by Chief Okanais in his native tongue.

Mr. H. Campbell, missionary, has done

excellent work.

Coleville, Sask.

Many attended services held in Scott Presbyterian Church. The re-union services began Saturday night with a banquet at the church. Mrs. Arthur Leggett of Beauharnois, Quebec, who was the first deaconess of the church, spoke on "The Scarred Face of Christ."

The Sunday morning service was conducted by the Rev. John Brent who was instrumental in forming the church and is the first and only minister. The speaker was the Rev. Allan Farris of Trail, B.C. His sermon was entitled, "The Chief End

of Man."

Sunday afternoon the church was the scene of an Old Time Sunday School. Mr. H. L. Dumouchel, an elder and one of the original founders of the church, was superintendent. The Rev. Mr. Brent taught the Bible class; Mrs. Leggett the True Blue Y.P. class; and Elsie Farris, a graduate of Toronto Bible College and also a member of Scott Church, taught the Primary class.

The Rev. George Steed of the China Inland Mission was the speaker at the evening service. Mr. Steed left Scott Church over 12 years ago to train for mission work in China. This was his first

furlough home.

An old fashioned picnic occupied the time Monday afternoon in which old and young took part. The evening service closed the re-union and very fittingly Mr. Brent, beloved minister of the church, closed with an address, "Come, follow Me, and I will make you fishers of men."

REV. ALEXANDER RAEBURN-GIBSON, D.D.

The death of Rev. Alexander Raeburn-Gibson, D.D., came as a shock to the members and adherents of Geneva Presbyterian Church, Chesley, and his many friends throughout the community. On Sunday morning he preached an eloquent and inspiring sermon and seemed to be in his usual health. His sudden passing on the following afternoon, August 13th, was most unexpected and cast a pall of gloom over the district.

Born in Glasgow, Scotland, 71 years ago, he came to Canada while a young man. He was educated at the University of Manitoba and at Westminster Hall, Victoria, B.C. He served in churches in Victoria, B.C.; Revelstoke, B.C.; Carleton Place, Ont.; Aylmer, Que.; Mitchell, Ont.; Mill-breek, Ont.; ard Cheider, For the part brook, Ont.; and Chesley. For the past

three years he served this congregation with distinction and was greatly beloved by his people. He took a keen interest in patriotic, philanthropic, fraternal and Christian activities in the community, and was Chairman of the local Hospital Board.

He was a conscientious and faithful pastor, diligent in bringing cheer and comfort

tor, diligent in bringing cheer and comfort to the sick, sorrowing, and bereaved. His practical, forceful, and uplifting sermons will long be remembered by his people.

The funeral was held in Geneva Presbyterian Church. The Rev. Dr. W. J. Mark of Hanover presided, and the Rev. John Elder of Georgetown, British Guiana, a personal friend, preached on the theme, "The immortal hope in Jesus Christ." The Rev. John Hart read the Scripture lesson Rev. John Hart read the Scripture lesson. The Rev. Dr. Budge and the Rev. Wm. Quigley led in prayer.

Dr. Raeburn-Gibson is survived by his wife, formerly Laura Ferguson of Saska-J. Walker, Hanover; Mrs. J. V. Doerr, Chesley; and Miss Rhoda, nurse-in-training at Kitchener-Waterloo Hospital. A brother, Ian, of Toronto and three sisters in Scotland, also survive. Interment took place in the Presbyterian Cemetery at

Mitchell, Ont.

REV. J. K. MacGILLIVRAY, M.A.

John Kinnon MacGillivray was born June 6, 1856, in Saugeen Township, On-tario. He entered Manitoba College where he won the Governor's Medal. He then proceeded to Princeton University graduating with B.A. and M.A. degrees. It was in its Theological Seminary that he completed his studies. Mr. MacGillivray taught for some years and in 1891 was ordained by the Presbytery of Bruce. After seminar as Home Missianary at Core Bay serving as Home Missionary at Gore Bay, Tarbet, Scobie and Bar River, also at Ontonogen, he returned to the U.S.A. and ministered at DeTour, Michigan; Sandfield, Independence and Waterford Centre. Forty-five years ago he was elected Moderator of the Detroit Presbytery within whose bounds he laboured. Going to Florida in 1940, he supplied in Gulfport Presbyterian Church for about a year. Here his long ministry came to an end. He passed away on August 14th at Winona Lake.

Two brothers, Angus and Alexander, became like himself useful ministers of the Church and Alexander in 1926 received the highest honour which is in the power of The Presbyterian Church in Canada, being chosen Moderator of its General Assembly

for that year.

Mr. MacGillivray is survived by Mrs.

MacGillivray and a son, Calvin Roy.

He was laid to rest in the Sanctuary
Park Cemetery, the service being conducted in the Presbyterian Church and Cemetery at Port Elgin, Ont., by the Rev. John Hart.

MISS BESSIE LAING KIRKWOOD A Notable Deaconess

On July 31st in Toronto, Miss Bessie Laing Kirkwood, for 29 years the beloved deaconess of Knox Crescent Church, Mont-real, passed to her reward. A graduate of the Presbyterian Missionary and Deaconess Training School, Miss Kirkwood, after a brief apprenticeship in a Toronto church. went to Crescent Street Church, Montreal, to work under the late Rev. R. W. Dickie, D.D., in 1916. Apart from her purely congregational activities she took a major mark's Church—for several years a mission under Crescent Street. When in 1918 the happy union of Knox and Crescent Street Churches took place, Miss Kirkwood's field of labours was enlarged considerably and in a district that he happy union of Knox and Crescent Street Churches took place, Miss Kirkwood's field of labours was enlarged considerably and in a district that he had become siderably and in a district that has become increasingly "down-town," the deaconess's tasks have never diminished. In her, Dr. Dickie and the present minister ever found a most capable and faithful assistant, who never spared herself in the Master's service. Throughout the years of the "depression" she was indefatigable in her work among the sufferers of that time and through her co-operation with general relief agencies came to be known and trusted far beyond the bounds of her own church. Work such as hers is necessarily attended by many disappointments and Miss Kirk-wood had her full share of these. It is to her everlasting credit that they never succeeded in breaking down her zeal for the alleviation of distress wherever she found it, or in warping a nature of singu-lar sweetness and charm. To all connected with Know Crescont Church her passing with Knox Crescent Church her passing brings keen personal sorrow, and in the wider circle of the Presbytery, her presence and her ready helpfulness will be sorely

Miss Kirkwood who came of fine Ontario pioneer stock, had a well informed mind and a sanely balanced judgment, which gained for her the respect of a wide circle of friends. To a few of these her talent for verse writing (modestly hidden by her-self from the world) was known and very highly rated. One of "God's good women," "a worker who needs not to be ashamed of her work," her body rests in the family burial plot in Melville Church Cemetery,

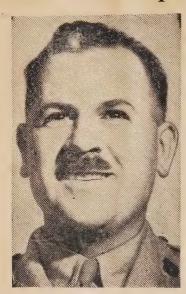
Caledon, Ont.

REV. W. M. KENNEDY, D.D.

The death occurred last month of the Rev. Dr. W. M. Kennedy, minister of First Derry and ex-Moderator of the General Assembly of the Presbyterian Church in Ireland. Dr. Kennedy was ordained to the ministry of the Reformed Presbyterian Church in 1906. Becoming a minister of the Presbyterian Church in Ireland, he laboured in Turlough and Castlebar. Ballylinney and Strand Church, Belfast. In 1927 he was

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Chaplaincy Service



CAPT. THE REV. JOHN W. FOOTE

Capt. Foote who was former minister of St. Paul's Presbyterian Church, Port Hope, arrived home a few weeks ago. The welcome accorded him by Port Hope citi-zens of all walks of life and Communions was the most enthusiastic the town has

Capt. Foote enlisted in the Chaplaincy Service directly after the outbreak of war, and went overseas with the Royal Hamilton Light Infantry Regiment. This unit was one of the participants in the Dieppe raid, and Capt. Foote was along with them. He was taken prisoner when he went back from the craft, which was bearing a group away*from Dieppe, in order that he remain and minister to those who had been unable to re-embark. There were over 700 casualties in his Regiment.

Capt. Foote who had been quartered in a Prisoners' of War Camp for Commissioned Officers, sought re-union with the men on whose behalf he had remained on the Dieppe beaches. He was then transferred to a Camp for N.C.O.'s.

The appointment of Capt. Foote as Senior Chesleight Camp Benden with the many

Chaplain at Camp Borden with the rank of A/H/Major has just been announced.

OTHER CHURCH ASSEMBLIES

We regret lack of space makes it impossible to report on the other British Church Assemblies and those of the U.S.A. These will be reported in the next issue.

Wisdom is shown not so much by never making a mistake as by not repeating it.

GROUP CAPTAIN THE REV. JOHN McNAB

Protestant chaplains of all Communions united to present an Air Force Signet Ring to Group Captain the Rev. John McNab on his retirement from the Chaplaincy Service of the Royal Canadian Air

The padres bore testimony to their affectionate esteem for Group Capt. Mc-Nab, and to his untiring efforts to serve the highest interests of the Church with the Armed Forces. They spoke of his fine Christian spirit, his administrative gifts, his co-operation with and loyalty to his chaplains, and his inspiring leadership giving them gladly out of his wide experience, timely advice and counsel.

On leaving the Air Force Group Captain McNab has taken over a temporary appointment with the British and Foreign Bible and Society in the Montreal

Auxiliaries.

THE WALDENSIAN CHURCH, ITALY

The following is the translation of an address given, in Italian, by the Rev. W. F. Butcher, chaplain, to a group of Waldensian Christians in a remote village called Felonica Po, near Ferrara. He was able to bring them word of their friends at Rome, for which they were very grateful.

I am sorry that my Italian is so bad. I have little opportunity to speak it, as my

work is with Canadians.

We are very happy to be here and to bring the greetings of your brethren at Rome and at Florence, especially from Moderator Sommani and also from your Christian brethren in Britain and America and Canada. I left Pastor Guido Comba at Rome on Friday afternoon. He is well and told me to bring his Christian greetings to his Waldensian brethren in the North. It is very sad for Italian families and Churches to have been divided by the war. But it is the same in many countries, and we are happy that the war is finished in Europe and it is possible to begin to reconstruct the life, greatly destroyed, not only by the war, but also by Nazism, Fascism and Materialism. We have many and various difficulties before us. Between nations and peoples there are fear and mistrust and bitterness. Too many people have hatred and greed and cynicism.

But I believe that in many tiny villages, and in the hearts of many Christian people of all lands, there is hope; hope in the world because we have hope in God and in

the Man Jesus Christ.

We know too well that we are all evil doers, all sinners, and that the sad condi-tion of the world is the result of our sin, of the sin of all of us. And we know also that it is not easy to put far away the

happenings of the past years. They are near, sad to say. It is necessary to suffer much in many lands. But God has given to us the ministry of reconciliation. He has reconciled us by the death of his Son. And because we have been reconciled, it is necessary to express the love of God to others, to our enemies, to those we fear, and to those nearby who displease us. That is the thing; to express the love of God when it is not easy, when we are urged to be evil, in the little things, and in the big. That's enough!

Your brethren in the South have passed through difficult times. To be free from the Germans was to be hungry and cold; to have few belongings and great destruction. We have sad news of fighting in the Waldensian Valleys. Many are dead. We have no details. But your brethren are proud of the young men of the valleys. It is now possible to write from the North to the South, and from the South to the North, and we hope soon to know all. I bring Christian greetings from others; Pastor Guido Miegge and Sbaffi and Bosvio; Pastors Corsani and Tullio Vinay at Florence (his wife is ill) and Pastors

Deodato at Naples, and Santi at Portici.

Many allied soldiers know well the

Waldensian Churches and are greatly interested. We are friends, brethren in Jesus Christ. We must serve Him and obey Him.

Honours to Chaplains

Canadian Protestant Army Chaplains have won battle honours and awards during the war to date as follows:

Distinguished Service Order-One. Military Cross-Twelve.

Croix de Guerre-One. Officer of the British Empire—Two.

Member of the British Empire—Twelve.

Mentioned in Despatches—Eight. There have been eight Protestant Chaplains serving in the Army who have given their lives.

The above items have referred to Army Chaplains only, not including Navy and R.C.A.F.

(Continued from page 277)

called to First Derry in succession to Rev. Dr. J. McGranahan. In 1942 he filled the moderatorial chair and had a very successful year of office. Again, in October, 1943, he was recalled owing to the sudden death of Dr. Phineas McKee, and filled the position until June, 1944. One of his sons is minister of Manorcunningham.

Dr. Kennedy was well known to and greatly admired by many of the ministers of the Irish Presbyterian Church now in the ministry of The Presbyterian Church in Canada. The Presbyterian Church in Canada shares the sorrow of the General Assembly of the Presbyterian Church in Ireland and wishes to express its deep sym-

pathy.

MODERATOR'S ITINERARY

In accordance with the plans agreed upon during the meetings of the General Assembly, the following itinerary has been arranged for the Moderator, the Rev. J. M. Macgillivray, D.D.
September 30-October 7—Synod of Al-

berta.

October 7-Grace Church, Calgary, and Knox Church, Calgary.

October 9 and 10-Conference of Western Synods at Saskatoon.

October 14-Saskatchewan (to be ar-

October 21-Geraldton, Ont. October 28-Presbyteries of Algoma and North Bay (to be arranged).

CORRESPONDENCE WITH OTHER CHURCHES

50 Belvedere Road, London, S.E. 19, Aug. 10, 1945.

Dear Dr. MacNamara,

Many thanks for your letter of July 11th. I am distressed to hear of the slowness of Dr. Rochester's recovery.

You will be interested to know that we

are slowly getting in order, in temporary premises, which may have to suffice us for anything between three and six years. They are workable, but far from convenient. The address is 134 George Street, Marylebone, London, W.1, and they consist of one large room and two smaller ones (each of which we shall have, when we are allowed the labour and the material, to divide into two), and a rather inaccessible basement.

inaccessible basement.

As regards personnel, the three main posts have been filled: General Secretary, the Rev. A. D. Harcus, M.A., D.D.; Financial Secretary, Mr. P. Gordon Brown, M.A.; and Foreign Mission Secretary, the Rev. William Short, M.A. I am still attached to the office as an "extra hand" (in Scotland I would be the "orra man") and am likely to be so for some time, doing jobs which would fall to various folk from a chief clerk to an office boy. For we have a chief clerk to an office boy. For we have only some of our injured staff back yet. and we were already seriously shorthanded at the time of the disaster.

But the Church is in good heart, and the spirit of team work in the office, among the volunteers, the "temporaries" and the returned staff has been fine, and is thriv-

ing under the new "heads."

With kind regards, Sincerely yours, S. W. Carruthers.

Clerk of Presbytery

Rev. W. B. Macodrum of Forest, Ont., has been appointed as Clerk of the Pres-bytery of Sarnia, succeeding the Rev. C. E. Fisher.

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libraries, and records have been destroyed. The value of their currency will fluctuate. In the countries themselves, or in those lands where work is being carried on, inflation has reached rather large proportions. Key missionaries, whose furlough has been long overdue, will have to be brought home. Others will have to be sent out as replacements. Thus, during the period of transition, assistance will still have to be given, that the work of maintaining these Orphaned Missions, through the years of warfare, will not have proved in vain. It is with gratitude to God that we contemplate what has been accomplished. 120 separate missions have been enabled to continue with their work uninterruptedly. No field has been closed, no missionary withdrawn, through lack of support. In all, during the past five years, \$3,816,893 have been contributed towards this work. \$125,000 came from Canada and of this amount our own Church has contributed over \$30,000.

Assistance must continue during the period of transition, and that we may continue to do our part, the General Assembly, at its recent meeting, resolved as fol-

lows:

That an appeal for support of Orphaned Missions be made in all our Churches on

Sunday, October 7th.

Contributions may be sent to the office of the Church Treasurer, 100 Adelaide Street, West, Toronto 1. The Board of Missions will gladly send envelopes for use in this appeal, to any number required, on request.

CHURCHES PLANNING TO EXPAND MISSION EFFORT THROUGH THE WORLD

Returning Clergy and Servicemen Give Impetus to Work in Foreign Fields

Almost six years of war have been hard on the mssionary endeavours of the Churches, both at home and abroad. Now, with clergymen returning to their homes after service overseas as padres, and with Churches themselves receiving servicemen and women who have been places and seen things, the Churches are looking toward new horizons.

World-Wide Attitude

Never, clergy and laymen alike declare, will they allow anyone to persuade them that missionary enterprise in foreign lands is unnecessary, or, if necessary, at least not as needful as similar work at home. They say that the Church must stand firm in its knowledge that the worldwide attitude must be preserved if the work of the Church is to remain alive.

The argument usually presented by the enemy of missionary effort usually runs like this: "There is enough work for the Church to do at home without attempting to convert the natives of Pago-Pago, who,

anyway, are better off pagan than Christian."

The answer of the Church is this: "The mission of the Churches is universal in its outlook. The Churches must at all times everywhere attempt to keep alive the spark which will later flame forth in the full Christian allegiance of all peoples. The Churches do not admit paganism is better than Christianity. Rather they hold that Christianity is the necessity of the world."

Whenever an individual church loses its interest in missions it is in danger of becoming isolationist in its work and its thinking. From there the road to secularization and separatism is not far off.

On the other hand, the church which takes an active interest and part in missionary endeavour finds that the attitude of its congregation has broadened to an inestimable extent. No small part of Church life is the Missionary Society which imbues the whole Church with enthusiasm for Church work. It supplies the vitality of congregational life.

Behind the financial figures and plans for missionary enterprise which each denomination of the Christian Church has set up, lies the opinion that no true Church can mission at home unless it at the same time missions abroad. Facts have been presented to prove that the Church loses its motive if it fails to recognize the fact that its duty lies not in Christianizing the part, but in Christianizing the whole.

It must not be left unsaid that the Churches believe that it would be folly to attempt the complete Christianizing of Canada before attempting the Christianizing of the rest of the world, with the view to turning to the world-wide task after the domestic effort had been finished. For the Churches to do this would be to defeat their own purpose. When the time came for the outside world to be Christianized, the task in the Dominion having been completed, it might be found that the other parts of the world are in such a state that the Christianizing is impossible.

Old Church Document Has Narrow Escape

The original parchment of the Westminster Confession of Faith, hand-written and signed in 1643 at the birth of the Presbyterian Church of England, was in an underground strongroom when a V-2 bomb destroyed the headquarters of the Church in Tavistock Place in February. Though buried under tons of debris, the historic document was unharmed when rescued by Church leaders. The Confession had a narrow escape in the Great Fire of 1666. It was saved by a family who were unaware of its value and put in their storeroom. It reappeared in an auction and was bought back by the Church.—Moncton Times.

GLEANINGS FROM HERE AND THERE

RUSSIA AND CHINA REACH FULL AGREEMENT

THE new treaty between China and the Soviet Union means almost as much for the peace of the Far East as did the defeat of Japan. It makes plain for the first time the policies of Russia on the mainland of Eastern Asia and relieves the strain that stretched the nerves of Chiang Kia-shek. It dims or extinguishes the hopes of the Chinese Communists whose demands seemed to threaten civil war in China.

The treaty and its five supplementary agreements were signed August 14, ratified by both governments August 24 and published in Chungking and Moscow August 26, and the full text given to the world by the Moscow radio. Russia was not a party to the declaration of Cairo which promised that Manchuria should go back to China after the defeat of Japan, but Russia now gives that assurance. Russian troops are to be withdrawn from Manchuria three months after the end of the war with Japan. Russia promises to "render China moral support and assistance with military equipment and other material resources, this support and assistance given fully to the National Government as the Central government of China." It may be that the provision just quoted is what gave decisive aid to Ambassador Pat Hurley's efforts to bring the Communist leader to Chungking to confer with the National Government.

Port Arthur Naval Base for China and Russia

China did not get all this suport from the Soviet Union without giving much in return. In the separate agreement about Port Arthur it is provided that port shall be a "purely naval base, at the disposal of the battleships and merchant ships of China and Russia alone . . . The defense of the above noted naval base is given to the Government of the U.S.S.R. by the Chinese government." Russia is to supply the necessary equipment and bear the cost of the enterprise. As China has no battleships and practically no navy, this joint naval base, constructed and maintained by Russia is for all practical purposes a Russian base. Port Arthur has a complicated history. It was Chinese until Japan took it in the China-Jap war of 1894. It was ceded to Japan in the treaty that closed hostilities, but Russia, Germany and France "requested" Japan to return it to China, which was done. Russia soon leased the port which she had not permitted Japan to keep, but in the Russo-Japanese war 10 years after Japan again took it, this time from Russia and held it under the terms of the Russian lease, but induced

China to extend that lease for 99 years. Now Port Arthur goes back to China and China agrees it shall be a naval base for herself and Russia.

China also consents to the independence of Outer Mongolia if by plebiscite its people so decide. Outer Mongolia has been practically independent for several years. In 1924 it adopted a constitution which provides a parliament elected by universal suffrage, all persons, male and female, over 18 years of age being entitled to vote. The Soviet system of government followed and the country, while not a member of the Russian Soviet Union has been in close relations with that government. Russia is of course getting something for what she gives to China, but the leaders of the Chungking government seem well satisfied.

THE WIND OF GOD IN OUR SAILS

It has not been necessary to "push" the ecumenical movement—the churches have been pushing us. We've had the wind of God in our sails. Christians were anxious to keep their contacts with their Christian brothers of all countries. We had to learn the techniques for making this possible, and, strangely enough, our education in this matter came from the men and women of the underground. ...

the underground. . . . The war presented opportunities for many services which obviously called for the ecumenical approach—aid to refugees and prisoners of war, providing Bibles, and now the great task of reconstruction and interchurch aid. This last opportunity is a dangerous one, for it puts it squarely up to us: Do we really mean what we say? Or will we only talk about the universal Christian community and now that pressure is removed, go off by ourselves and act as if the rest of the churches of the world didn't exist? So great have been the opportunities of the past few years, that if we had not had an ecumenical church capable of functioning, though still "in proprocess of formation," we would practically have been forced to create one to do the tasks before us. Our testing is at hand. —W. A. Visser 't Hooft, in Recent Conversations under the Auspices of the World Council of Churches in New York.

THE WORLD COUNCIL OF CHURCHES

An official announcement issued recently states that in spite of the war eighty-seven communions in twenty-nine countries have already become full members of the World Council of Churches. Recently a group of representative churchmen, meeting in New York City, urged the holding of a full meeting of the Provisional Committee as soon after October 1 as possible, and that an enlarged meeting follow within nine

months, bringing together leading Protestant and Orthodox churchmen from all over

the world.

When the war broke out in Europe, the World Council of Churches was still "in process of formation," and the Provisional Committee, charged with bringing it formally into existence, were unable to complete the task. So pressing, however, were the opportunities which confronted the ecumenical Church, that it has been undertaking an ever-increasing service to Churches of all countries from the World Council headquarters at Geneva, Switzerland. Members of the Provisional Committee hope now to be able to proceed with their task of organization at least so far as the Churches of Europe and America are concerned.

A "Message to the Churches" has been sent out, signed by thirteen members of the Provisional Committee, including Dr. John R. Mott, Dr. Samuel McCrea Cavert, Dr. Henry P. Van Dusen, and Dr. Henry Smith Leiper. This message is as follows:

Message to the Churches:

For the first time in nearly six years, it is possible for all the Churches of the Western World to speak freely and to listen to one another. During these long years our fellowship in the World Council of Churches has been interrupted but, by the grace of God, has never been broken. We rejoice that now we can renew and

deepen that fellowship.

We hope that means may be found in the near future for frank and intimate discussions among churchmen of both sides of the war who have sought to put the service of their Lord above every other consideration. Only through such meetings together, through speaking the truth in love, and through prayer, can the deep wounds which the war has caused be healed. Forgiveness is costly. But it is the heart of the Gospel that through men's reconciliation with God by the Cross, their reconciliation with one another is possible.

We are greatly concerned for the state of Christendom which has suffered so cruelly through the powers of evil. There are great differences in the scale of national guilt and these differences must be faced. But we are not dealing with that issue in this statement. For Christians, judgment begins at the house of God. We are glad that, in the stern ordeal of war, the Church has so often proved the conscience of the nation. There has been indeed a reawakening of the Church in different countries. But we have all heard the warning which has come to the Churches with such terrible insistence!

In these years of conflict it has become clear that in the affairs of men the spiritual issues are decisive and that it depends on the Church whether the nations will hear the message on which their life or death depends. But in peace as well as in war the Church should be the conscience of the people. We pray that God who knows our weakness and can alone give grace and strength to fulfill these tasks may again pour out His Holy Spirit upon us and fill our Churches with new spiritual power.

St. Columba's to Rise Again

It was with a very special sense of calamitous loss that Scotland heard, early in the war, of the destruction of St. Col-umba's Church in Pont Street, London. St. Columba's, with its memories of Dr. M'Leod and Dr. Archibald Fleming, St. Columba's the spiritual home of thousands of Scots in London these past generations -an utter ruin! But it was the church not the congregation that had been destroyed. Already the congregation has resolved that there shall arise like the Phoenix from its ashes a new and fairer St. Columba's. A pamphlet has been issued showing the handsome design prepared for the new building and premises. With rare courage the congregation has set out to raise £90,000 in ninety days, with an ultimate objective of £150,000. It looks to all Scots who have known and loved St. Columba's to lend their aid in making it, more than ever before, a great centre of Scottish religious and social life in London. Her Majesty the Queen has shown her warm interest in the scheme by promising, when the time comes, to lay the foundation stone.

THE INTERPROVINCIAL HOME FOR YOUNG WOMEN

This home at Coverdale, N.B., represents one of the finest co-operative services of the Churches in Canada. It exists to help re-establish young women offenders against the law to lives of usefulness and self-support.

The Twentieth Anniversary of the opening of the Home recalls the generous contributions of hundreds of Church people of all denominations who have made the

institution possible.

Twenty years of activity naturally finds the Home in need of many replacements, particularly in respect of kitchen and laundry equipment and household furnishings. In addition, furnishings and equipment of all kinds are urgently needed for the new Honour House recently opened as a good conduct centre.

Friends new and old who may wish to participate in this fine field of Christian social service should communicate directly with the Superintendent, Miss Wesley L. Pickett, Interprovincial Home for Young Women, Moncton, R.R. 2, N.B. A copy of the Annual Report of the institution will be mailed upon request.

The Quiet Hour

AN ALL-INCLUSIVE CLASS By C. Ritchie Bell

HEN Paul in the fourteenth chapter of Romans, spoke of those who are weak in the faith he referred to a class which includes almost all of us. No matter how long we may have been Christian, or how faithfully we have lived our profession, there are times when our faith becomes weak.

First is the faith that is weak because it is not fully grown. We do not expect much of a child in the way of physical or mental strength. We do not condemn him if he is unable to lift a heavy weight or solve a problem in higher mathematics. He must have time. He must grow and become strong. We must have faith and patience.

This ought to be our attitude to those who are beginners in the Kingdom of God. Of course their faith is weak. Of course they stumble and are very often perplexed and lose their way. Of course there are many things they do not understand. Shall we keep a man out of Church because he does not see his way clear at once to give a full acceptance to all that the Church teaches? To do that would be like saying to every child who knocks at the door of a school: "No, you cannot come in here until

you know as much as the principal."

There is a second form of weak faith.
It is that which has been shattered and broken by some sorrow or misfortune. We revere the name of John the Baptist. It was he who, seeing Jesus among the throngs that came to him, said: "Behold the Lamb of God, which taketh away the sin of the world." It was his faith and vision that had so effectively prepared the way for the coming of the Messiah. But there came a day when the shadows fall there came a day when the shadows fell about John. He was arrested and cast into prison, where the sentence of death hung over him. Then his faith began to waver. The vision he had followed so devotedly faded out and he began to have his doubts as to the deity of Jesus.

Our Lord heard of it. He did not chide

John or cast him out. He sent him instead a cheering message of hope and assurance that made the light shine again in the prison.

We had an experience with a good woman a few years ago. She had always been a devoted Christian. Doubts had never troubled her. It seemed as if they never would. But a great sorrow overwhelmed her. She came out of it with her faith shattered. She did not believe any more. She stopped praying. She ceased going to Church. Her faith, which had seemed so strong, almost ceased to be.

What are we going to do with souls like these? This is the question Jesus an-

swered. "Him that is weak in the faith receive ye." Keep a place for him in the Church and in your affections. The root of belief and faith is still there, though the flower and the plant may have been blasted, and from that root it will start to grow again, if we will pour upon it the light of sunshine and hope.

Our Lord said in His first sermon, laving t down as the mission of those who followed Him: "He hath sent me to bind up the broken-hearted." A broken heart is one that has met some rude shock which has shattered it so that it no longer functions as God intended. A broken heart is one that no longer loves.

We go into a home where sorrow, like a terrific blow, has come out of the unseen and laid it low. Someone in that home says to us, "I cannot love God any more." We know what is the matter. The heart has been broken. It no longer loves. But the wound may be bound up. It may be healed. It is to the gracious ministry of healing that the God of Comfort has com-missioned the Church, "I have sent thee to bind up the broken-hearted."

BOOKS

Religious Liberty (An Inquiry)

By M. Searle Bates. Published by the International Missionary York, U.S.A. Price \$3.50. Council, New

This is a world-wide survey of the problems of religious liberty—man's aspira-tions, faiths, and loyalties. The problems are presented in an amazing array of challenging quotations from leaders of thought, faith and action of many lands. We highly commend this comprehensive study.

The Nature of the Church

Published by Willett, Clark & Company, Chicago, 5, Ill. Price 75c.

This is a report of the Continuation Committee, World Conference on Faith and Order. Our Church's representative on the American Committee of the Continuation Committee on Faith and Order, is Dr. William Barclay, Hamilton. This book is an excellent statement of present day teaching of the major Christian Communions in North America about the Church.

Great Religious Stories

By S. E. Frost, B.D., Ph.D. Published by Garden City Publishing Co., Garden City, New York, U.S.A. Price \$2.00.

This is a most interesting and valuable collection of stories from the Bible, of the lives of leaders and Fathers of the Faith. We gladly commend it for family use, especially for use with younger children.

Youth and the Church



JUNIOR CHOIR, SYLVAN LAKE, ALTA.

Sylvan Lake is a lovely little summer resort in west central Alberta. The Memorial Church was erected in 1923 and has since served the community as a sanctuary of worship. As with other towns and villages, Sylvan Lake is not without its problems. A summer resort is not the easiest place in the world to rear a family. A beautiful lake 200 yards from the church is not the best incentive to Sunday School or church attendance. To help the young folk develop and maintain an interest in the things that are of God, the idea of a Junior Choir was conceived by Miss Dorothy Gish, of Eckville, while she was employed in the local bank. When Miss Gish was transferred back to her home town, the nucleus of her choir was brought together by three ladies of the congregation, and developed through much hard work and many disappointments. Mrs. Fisher, the organist, together with Mrs. Dodds, choir leader, and Mrs. May, assistant leader and librarian, developed the group from a mere handful to a choir that filled to overflowing the facilities of the choir loft.

The Sunday School purchased material and the ladies of the choir prepared gowns for the choir members. These gowns were dedicated at the Christmas service of 1944. From that point on, the Junior Choir took its turn regularly leading the service of Praise on the last Sunday of each month. The Mothers' Day service was led by the choir as was the Christmas service.

A project such as this, given the necessary talented leaders, has endless possibilities and has proved in this instance to draw the young folk into an active participation in worship, which will doubtless make it easy for them to take their places in the church tomorrow. This has been wholly a lay-women's undertaking, and great credit goes to Miss Gish, Mrs. Dodds, Mrs. Fisher and Mrs. May. The minister, the Rev. Ian P. MacSween, greatly appreciated the consecrated effort.

PRESBYTERY OF SASKATOON Y.P.S. RALLY

The Parkview Presbyterian Church was filled with young people from all points in the Presbytery of Saskatoon. Three sessions were held. The morning session was conducted by the President, Maurice Close. Three short talks by young people: Miss Giollo Kelly, "The Crisis of the Call of Christ;" Miss Margaret Campbell, "The Call of Christ to the Individual;" and Richard Gillanders, "The Call of Christ to Full-Time Service," were given.

The afternoon session was devoted to business, election of officers for the coming year and a brief review of the Bible Study course and discussion on the Book of Galatians, conducted by the Rev. R. D. A. Currie, assisted by the young people. The Rev. Allan Farris conducted a period of devotion.

The devotional part of the evening service was taken by the North Battleford Young People, after which the Rev. J. M. Young, Synod's Convener of Y.P.S., installed the new officers. Dr. W. W. Bryden of Knox College gave a challenge to all, using as his text, "I press toward the mark" (Philippians 3, 14). The Parkview Y.P. Society served refreshments to their guests.

PICTOU, N.S., Y.P.S. RALLY

The Annual Rally of the Young People of Pictou Presbytery was held at Durham Presbyterian Church. It was announced by Mr. Creaser that the Durham society was presenting a trophy for the encouragement of inter-society debating. The Rally was further encouraged by the Treasurer's report which showed a balance of \$95.02.

The speaker of the afternoon was the Rev. F. J. Barr, Presbytery Convener of Young People's work. He spoke on the real objectives of the Y.P.S. and warned that we ought not to endeavour to compete with secular clubs to bring in young people, but rather to satisfy in a Christian way the needs and wants of young people. Secondly, he recommended leadership training courses for all societies.

The evening meeting began with the singing of "All Hail the Power of Jesus Name." The Rev. W. L. MacLellan of New Glasgow offered prayer and Margaret Kennedy read the Scripture. The address was given by the Rev. D. G. Archibald.

A debate between Scotsburn and Church-

A debate between Scotsburn and Churchville on the subject, "Resolved that the Presbyterian Church has an adequate Young People's Programme" was entered into heartily. In presenting the judges' report, Mr. Morrison, while giving the decision to the affirmative, highly commended all the debaters.



SUMMER BIBLE SCHOOL AT KYDD MEMORIAL CHURCH, MONTREAL

The second annual Summer Bible School for children from 5 years of age through Grade School age has been held for two weeks, with a closing exercise witnessed by a goodly number of parents and friends. The school was well attended by an enrolment of 51 children. The curriculum was made up of a study of the Children's Catechism, the Books of the Bible and their teaching, the Ten Commandments and their meaning. For expressional work coloring books of The First Psalm, The Twenty-third Psalm and The Lord's Prayer were used. The letters of each were carewere used. The letters of each were carefully colored and also pictures accompanying the words, which taught the children the meaning of each in a clear and impressive way. The opening and closing period of twenty minutes were spent in the singing of choice Gospel Choruses, a story from The Child's Story Bible, by Mrs. Catherine Vos, and a missionary story and prayers. The credit for the success of the school in numbers and accomplishment he school in numbers and accomplishment belongs to the parents who faithfully sent their children, and the teachers who faithfully taught them. The teachers who assisted the pastor, the Rev. Peter De Ruiter, were Miss Ruth Cook, Mrs. Hazel Cutler, Miss Martha Rankin and Miss Jean Mc-Crae.

TRAIL, B.C.

A very successful Vacation Bible School was held in First Presbyterian Church, Trail, B.C., the last week of August. The school was directed by the Rev. Russell Self of Vernon, B.C., assisted by the minister, the Rev. Allan Farris.

The school opened with an attendance of 40 but rapidly grew and over 90 gathered for the last day. Each morning featured a period of children's singing, a Bible study with special Bible workbooks, a Crafts period in which plaques, mottoes, vases and breadboards were made.

Each evening a special service was held in the church for adults who wished to attend. Mr. Self was the speaker each evening. Friday evening, however, was set aside for closing exercises of the Bible

School. The children brought their parents and provided the various parts of the programme. Mr. Self spoke briefly to both old and young on the subject, "I am the Door." Afterwards the parents visited the church hall to view the exhibits of handicraft and workmanship.

Several members of the Trail Ministerial Association visited the school and three members assisted with the teaching and

the worship periods.

KINGSTON PRESBYTERY

Two successful Daily Vacation Bible Schools were conducted in the Kingston Presbytery during the month of July; one at St. Peter's Church, Madoc, and one at St. Andrew's, Tweed, each for a period of two weeks. Both schools were under the leadership of Rev. Eric Larsen, ably assisted in the musical part by Mrs. Larsen and with a number of local as-

The first school was conducted in Madoc and this was the second year of Vacation school. The attendance was better than the previous year with a daily average of 32 scholars. Some 29 pupils earned the Daily Vacation Bible School Certificate and 8 Juniors qualified for the Star Memory Certificate. The school held in St. Andrew's, Tweed, also was a distinct success. It was the first under Presbyterian auspices. The enrolment reached an average of 26 with the same number qualifying for the Vacation School Certificate and 4 Juniors earning the Star Memory Certifi-

Each school closed with a public demonstration meeting to which the parents and friends were invited with a programme of

recitations, quizzes and songs.

SYNOD OF SASKATCHEWAN SUMMER SCHOOL, 1945

The school, which was held at the Presbyterian Residence in Saskatoon, opened on Monday evening, July 2, with a social "gettogether" in charge of St. Andrew's and Parkview Young People's Societies, and continued until the following Saturday night. This year's theme was "The Call to Christian Service," based on St. Matthew 4: 19. "Follow me and I will make your statement of the statement of the service of the servi

fishers of men."

The Rev. C. Younger-Lewis of Swift Current was Dean of the School and Mrs. Jardine of Wilkie acted as House Mother. The mornings were engaged with three lectures while a fourth was held for the first hour of the afternoon. The Rev. Lyle Detlor of Parry Sound, Ontario, was the guest lecturer and gave a most helpful series of five lectures on Church Doctrine. Miss Edith Magee, recently returned from the Jhansi field in India, was the missionary speaker. Her audience was much impressed by the deep spiritual life of the

Indian Church and realized the great need of doing His work at home. The Rev. George Dobie, Indian Head; Mrs. J. M. Young, Saskatoon; the Rev. R. W. Bell, Melfort; and the Rev. P. Schissler, Assiniboia, presented the call to different branches of the Church's work. Miss Orra Hunt and Miss Ruby Walker presented the programme and purpose of the camp work under the caption, "The Value of Summer Camps." The afternoon lectures were taken by the Rev. R. Davidson, Moose Jaw; the Rev. John Brent, Coleville, and the Rev. A. W. Currie, Rosetown.

PRESBYTERIAN UNIFORM S. S. LESSONS

LESSON—OCTOBER .14

A Sabbath in Capernaum Mark 1: 21-34

Golden Text: He taught them as one that had authority.—Mark 1: 22.

LESSON—OCTOBER 21

Jesus Heals a Leper Mark 1: 35-45

Golden Text: Jesus . . . saith unto him. I will; be thou clean.—Mark 1: 41.

LESSON—OCTOBER 28

The Great Physician Mark 2: 1-12

Golden Text: Who forgiveth all thine iniquities, who healeth all thy diseases.— Psalm 103: 3.

LESSON—NOVEMBER 4

Jesus and the Sabbath Mark 2: 23-3: 6

Golden Text: The Son of Man is Lord also of the sabbath.—Mark 2: 28.

A GIFT

The Board of Missions acknowledges with thanks a gift of \$5.00 from M. Morrison and \$2.00 from E. Smith for the Church's work in the Canadian North West.



Our Church Calendar

Vacancies

Alberton and West Point, P.E.I., Mod., Rev. Charles Carnegy, Summerside, P.E.I.

Amos, Dromore, Normanby, Ont., Mod., Rev. Peter W. MacInnes, P.O. Box 43, Durham, Ont.

Appin and Melbourne, Ont., Mod., Rev. Arthur C. Young, Glencoe, Ont. Auburn, Blyth and Smith's Hill, Ont., Mod., Rev. A. H. Wilson, Whitechurch,

Banff, Alta., Mod., Rev. E. L. Garvin, 803-6th Ave., S., Lethbridge, Alta.
Barney's River and Marshy Hope, N.S., Mod., Rev. A. E. Morrison, 139 Almont Ave., New Glasgow, N.S.
Belmont & North Yarmouth, Ont., Mod., Poy. H. S. Bedney, 60 Hingles, St. St.

Rev. H. S. Rodney, 60 Hincks St., St. Thomas, Ont.

Bethel, Bryanston, Ilderton, Ont., Mod., Rev. John Fleck, 111 Elmwood Ave., London, Ont.

Bluevale and Belmore, Ont., Mod., Rev. Donald B. Cram, The Manse, Teeswater,

Boularderie, N.S., Mod., Rev. F. Clarke Evans, Sydney Mines, N.S. Bradford, Ont., Mod., Rev. N. R. D. Sin-clair, D.D., 59 William St., Barrie, Ont. Brigden, etc., Ont., Mod., Rev. R. J. Hay, Petrolia, Ont.

Bristol, Que., Mod., Rev. Robert Johnston, D.D., 25 Delaware Ave., Ottawa, Ont. Brookfield, etc., P.E.I., Mod., Rev. T. W. Goodwill, 162 Dorchester St., Charlottetown, P.E.I.

Buckingham, Que., Mod., Rev. A. B. Casselman, 22 Front St., Hull, Que.

Carluke and Binbrook, Ont., Mod., Rev. A. N. McMillan, Caledonia, Ont.
Centre Road and West Adelaide, Ont., Mod., Rev. W. B. Macodrum, Forest, Ont. Chesley, Ont., Mod., Rev. W. E. Smyth, Paisley, Ont.

Chesterville and Dunbar, Ont., Mod., Rev. W. MacKinnon, Winchester, Ont.

Clifton, etc., P.E.I., Mod., Rev. James Mac-Gowan, Kensington, P.E.I. Drayton, Ont., Mod., Rev. Dr. K. Hunter

Palmer, Pelmerston, Ont.

Dunleath and Stornoway, Sask., Mod., Rev. H. R. Horne, 144 Leopold, Regina, Sask.

Edmonton, Alta., Rupert St., Mod., Rev. Wm. Simons, 10921 83rd Ave., Edmonton Alta.

Elmsdale and Nine Mile River, N.S., Mod., Rev. A. Gordon Faraday, 47 London St., Halifax, N.S.

Elmira, Ont., Mod., Rev. J. V. Mills, 175

King St. S., Waterloo, Ont. Essex, Ont., Mod., Rev. W. A. Williams, R.R. 1, Merlin, Ont.

Fenelon Falls and Glenarm, Ont., Mod., Rev. E. C. Robertson, Woodville, Ont.

Grand River, Framboise and Loch Lomond, N.S., Mod., Rev. Alexander A. Murray, D.D., Sydney, N.S.
Halifax, N.S., St. David's, Mod., Rev. D.
G. Ross, Windsor, N.S.

Holstein, Ont., Mod., Rev. Peter W. Mac-Innes, P.O. Box 43, Durham, Ont. Janetville, Ont., Mod., Rev. Walter Patter-

son, Millbrook, Ont.

Kars and Manotick, Ont., Mod., Rev. Jonathan Fletcher, Vernon, Ont. Lake Ainslie and Strathlorne, N.S., Mod., Rev. A. D. MacKinnon, Little Narrows,

Louisburg, N.S., Mod., Rev. F. Clarke Evans, Sydney Mines, N.S. Macleod, Alta., Mod., Rev. E. L. Garvin, 803 Sixth Ave., S., Lethbridge, Alta. Marshfield, etc., P.E.I., Mod., Rev. T. H. B. Somers, The Kirk Home, Charlottetown,

Martintown and Williamstown, Ont., Mod., Rev. H. K. Gilmour, Maxville, Ont.

Maxviile, Ont., Mod., Rev. M. N. McDonald,

Avonmore, Ont. Mira Ferry & Catalone, N.S., Mod., Rev. Hugh Jack, 12 Lorway Ave., Sydney,

Moncton, N.B., St. Andrew's, Mod., Rev. F. G. Purnell, 9 Morris St., Fairville, N.B. Montreal. Que., Livingstone, Mod., Rev. Montreal, Que., Livingstone, Mod., Rev. Charles Foote, 1024 Lajoie Ave., Montreal, Que.

Montreal West, Que., Mod., Rev. Dr. Donald V. Wade, 1073 Valiquette St., Verdun,

Que. Moose Creek, Ont., Mod., Rev. M. N. Mc-

Donald, Avonmore, Ont.

Morewood, Chesterville & Dunbar, Ont., Mod., Rev. Wallace MacKinnon, Winchester, Ont.

Mount Forest, Ont., Mod, Rev. A. T. Barr,

Ph.D., Arthur, Ont. Nanaimo, B.C., St. Andrew's, Mod., Rev. Walter Ross, 2949 Orillia St., Victoria, B.C.

North Pelham, etc., Ont., Mod., Rev. A. D. Sutherland, 29 Bald St., Welland, Ont. North Shore-North River of St. Ann's, Cape Breton, N.S., Mod., Rev. A. D. Mac-

Kinnon, Little Narrows, N.S. Orangedale and River Denys, N.S., Mod., Rev. A. D. MacKinnon, Little Narrows,

N.S.

Picton, Ont., St. Andrew's, Mod., Rev. H. S. Graham, 308 Charles St., Belleville, Ont. Port Hope, Ont., St. Paul's, Mod., Rev. A. N. Reid, Colborne, Ont.

Puce, Ont., St. Andrew's, Mod., Rev. Robert Lyttle, 60 Thompson Blvd., Windsor, Ont. Quebec, Que., St. Andrew's, Mod., Rev. E. A. Wright, 68 Portland Ave., Sherbrooke,

Que. Richmond and Stittsville, Ont., Mod., Rev. Robert Good, 345 Bronson Ave., Ottawa,

Ont.

Ridgetown and Blenheim, Ont., Mod., Rev. W. A. Williams, R.R. 1, Merlin, Ont.

Riverfield and Howick, Que., Mod., Rev. G. E. Bingham, Howick, Que.

Saskatoon, Sask., St. Andrew's, Mod., Rev. J. M. Young, 1117 Ave. B. North, Saskatoon, Sask.

Sault Ste. Marie, Ont., Westminster, Mod., Rev. W. S. Wadland, 232 Brown St., Sault Ste. Marie, Ont.

nerbrooke, Goldenville and Stillwater, N.S., Mod., Rev. D. G. Archibald, East River, St. Mary's, N.S. Sherbrooke.

Tara and Allenford, Ont., Mod., Rev. R. Duncanson, Chatsworth, Ont.

Tatamagouche, N.S., Mod., Rev. Joseph MacDonald, River John, N.S.

Thamesville and Kent Bridge, Ont., Mod., Rev. James Fleming, Wallaceburg, Ont.

Thorburn and Sutherland's River, N.S., Mod., Rev. W. L. MacLellan, New Glasgow, N.S.

Tottenham, Ont., Mod., Rev. G. C. Little, Alliston, Ont.

Tyne Valley, etc., P.E.I., Mod., & Charles Carnegy, Summerside, P.E.I. P.E.I., Mod., Rev.

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J. A. MacMillan, Port Perry, Ont. Vancouver, B.C., Fairview, Mod., Rev. James Evans, 4129 W. 14th Ave., Vancouver, B.C.

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Appointment

Toronto, Ont., St. Matthew's, Rev. James G. McDonald—one year.

Induction

Toronto, Ont., Queen St., E., Rev. W. Kenneth House, Sept. 14, 1945.

Deaths in the Ministry

Rev. J. K. MacGillivray, M.A., U.S.A., Aug. 17, 1945.

Rev. R. De Pierro, Montreal, Que., Sept. 3, 1945.

Rev. D. A. McKenzie, B.A., Cobourg, Ont., Sept. 8, 1945.

Rev. T. M. Revie, Mountain Station, Ont., Sept. 7, 1945.

Budget Receipts

To August 31, 1945			
Maritimes Summary	1945 Allocation	1944	1945
Montreal and Oll	\$ 38,000.00	\$ 8,310.74	\$ 8,342,46
	95,000.00	23,422.12	23,849.98
Toronto and Kingston	184,000.00	48,359.12	50,977.38
Mainton and London	136,000.00	30,843.29	34.402.92
Saskatchewan	10,000.00	2,452.07	2,447.47
4 77	8,000.00	1,939.97	2,249.32
	14,000.00	4,145.31	5,185.56
British Columbia	15,000.00	3,900.31	4,283.89
Sundry	\$500,000.00	\$123,372.93	\$131,738.98
Sundry		1,054.48	2,099.85
		\$124,427.41	\$133,838.83
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Editor: Rev. W. M. Rochester, B.A., D.D.

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21	4	Total of 25 Children.

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National Education Week NOV. 11-17

J. A. Gibson, B.A., Paed., Orillia, Ont.

Is there significance for us in the word formed by the initial letter of the title of this article? Has the time arrived for a new outlook on religious teaching or at least a more critical attitude towards our achievements along educational lines?

Never before has the need for religious education among our young people been greater—or the opportunity greater. Year by year our young people are growing away from the Church, Sunday School and Bible Class. The many attractions of organizations and entertainments with no value as character-builders are drawing them to seek fellowship outside the Church.

Possibly many of our members and workers among our youth have failed to grasp the fact that the outlook of young people has changed vastly since their young days, and that they do not readily respond to the methods used in the past.

A survey conducted in London, England, indicated that among boys of from ten to thirteen years of age Scripture was placed last in the order of preference of fifteen subjects of the school curriculum, while Handwork, Drawing, Singing, Nature Study and History were at the top of the list. Perhaps a greater use of these subjects could be made in character building in our schools, and the suggestion is made that some such subjects correlated with religious instruction would help to solve our problem of dwindling attendance at Church, Sunday School and Young People's Societies.

National Education Week this year has as its general theme "Better Education—Better Canada," while its daily themes all show the desire of our educationists to prepare our children for a future in which stability of character is the first necessity. Every agency which can contribute to this stability is compelled by the urgency of the situation and the greatness of the opportunity to do so. The future of Canada as of the world depends upon the conviction of present and future generations that Christ's Way is the Only Way in which the seemingly unsolved problems of the post-war world can be solved.

Our leading educationists have realized this fact, and have moved to give religious instruction its rightful place on the school curriculum, recognizing the fact that "the teaching of religion is at the heart of all teaching, and an education which leaves this instinct without acknowledgment must be defective, starving a child on the most important side of his nature."

The place and opportunity of the Church in this co-operative effort is too obvious to need elaboration.

There is a third agency, however, the home, where all permanent character building must begin. Too many even of our Church people fail to realize the importance of the home. It is the original and prime Christian community, and if religion is not taught there by precept and Godly example, the efforts of Church and school, however sincere, are likely to be as seed sown on barren ground. The disintegration of home life and the dispersal of the family circle constitute one of the most serious problems in our national life.

In thus giving publicity and support to "Education Week" it is our sincere hope that the co-operation and support and the earnest prayers of all Presbyterians will follow our teachers in their determination to build a Better Canada.

The Presbyterian Record

VOL. LXX

TORONTO, NOVEMBER, 1945

No. 10

WELCOME HOME

Rev. J. M. Macgillivray, D.D. Moderator of the General Assembly

In my moderatorial journeyings throughout Western Canada, it has been my privilege and delight to witness the home-coming of many of our gallant fighting men from the various theatres of war; and everywhere they have been given a warm welcome. Canada is grateful to them for the heroic service they have rendered and the noble sacrifices they have made. That is evident in the rousing reception that is given to them. And well may we be grateful to them, for it is to these men who have borne the brunt of a long and bitter struggle and cheerfully faced hardship, danger and death, that we owe the preservation of the things that are dearer to us than life itself.

But shall we be content to show our gratitude merely in a civic welcome with bands playing and flags flying? Surely not! These men deserve all the consideration which a truly grateful country can show. It is true that much is being done to help them to re-establish themselves in civilian life, but it is, up to every one of us to see that their voluntary sacrifices on our behalf are appreciated and are never forgotten.

Perhaps the best way to show our gratitude to our returning braves is to dedicate ourselves anew to the building of a better world—the kind of world for which they fought, and for which many of their comrades died,—a world in which freedom, justice, peace and brotherhood shall become actual and universal facts.

The Presbyterian Church in Canada, through its Moderator, joins its voice with many others in this land, in extending a cordial welcome to the men and women of all the various armed services returning from overseas, and gratefully places at their disposal all its facilities of worship, fellowship and service.

The home-coming of our soldiers, sailors and airmen remind us of the thousands who made the supreme sacrifice and so will never return. To them the Nation owes a debt of gratitude that it can never pay. But to the friends and relatives of such men, our Church extends deepest sympathy and prays that the coming days may bring comfort, help and strength.

The Canadian Council of Churches

By Rev. W. A. Cameron, D.D.

This Council is now composed of nine different Canadian Churches with three other organizations being affiliated members. Another Church was admitted this year bringing the membership to nine.

His Grace Archbiship Owen presided in a very capable manner over the meetings which were held from September 25th to 27th. The opening meeting on the evening of September 25th was devotional in nature. The address was given on "The Ecumenical Church" by the Rev. Wm. Barclay, D.D., and was most thoughtful and drew from many of those present from all the Churches warm words of appreciation. Of the eleven members to which our Church is entitled by the constitution, nine were present.

The address of the Primate at the opening business session dealt with the Ecumenical Spirit, which he said was opposite to the old spirit of controversy and sought to discover where co-operation was possible. The goal of complete unity would be reached as we came to understand Christ better. The report of the General Secretary revealed a very busy year in which progress had been made in completing the work of organization begun a year ago.

Up to the present, three Departments are functioning under the Council, the Departments of Evangelism, Ecumenical Affairs and Social Relations, the work of the latter being carried on by the Christian Social Council. Steps were taken to bring this latter organization into closer relations with the Council. One of the most elaborate pieces of work done under the Council's direction during the year was that of the Commission on Peace and Reconstruction, whose Chairman was Prof. Dale of the University of Toronto. The document, after favourable comment, was sent forward to the Churches for study.

The noon-day devotions were led on both days by the Rev. W. C. Lockhart and were very impressive.

The Treasurer, Mr. E. B. Warriner, reported on plans being made for greater interest and support from the Lay Association. The Council debated very seriously the request of the Student Christian Movement for greater support, moral and financial, to enable them to increase their staff, that they might accept greater responsibility towards meeting the spiritual needs of the many returned service men now in the Universities.

The former officers were all re-elected.

The message delivered by Dr. Barclay follows:

THE ECUMENICAL MOVEMENT

Fellowship of the Spirit. Philippians 2:6.

In the early Christian centuries there was no inconsistency in saying "I believe in the Holy Catholic Church." But when, in the sixteenth century, the Church broke in two at the Reformation, no longer did a Christian have but one choice of a single catholic, that is, a universal, allembracing, ecumenical Church. Indeed it did not take many generations to make the choice much more difficult, because the Reformers were so zealous of upholding the aspects of the Faith which they considered vital that separation continued within their own number at such a pace as to present to the bewildered eyes of the 17th, 18th, and 19th centuries a whole array of Protestant or Reformed denominations, often at variance with one another and engaged in rivalries that might become so intense as to make it difficult to rid the Christian Church of the great evil of persecution. It was not easy then to say, "I believe in the Holy Catholic Church," without hesitation or reserva-tion. And though the 20th century has seen evidence of greater goodwill among the professed followers of Christ, it is still necessary to record that an English Episcopalian may deny Communion to a Scottish Presbyterian and a Roman Catholic refuse recognition to an English Episco-

This is the problem which the Ecumenical Movement has set itself by God's help to solve; and perhaps the most authoritative voice, in favour of a better manifestation of unity of spirit, has so far proved to be that of the late Archbishop Temple. In August, 1937, from the Presbyterian pulpit of St. Giles Cathedral, Edinburgh, at the opening of the World Conference of representatives of 122 branches of the Christian Church, he made the following statement: "To those who made the breaches in the Church the matters involved seemed worthy to die for; it may well be that, in the heat of the conflict such as tormented the 16th century, men so zealously upheld what seemed to them neglected truths that they became blind to supplementary truths which were dear to their opponents. It is seldom that in any human contention all the truth is on one side." Later, in great frankness, he added, "It should be horrible to us to speak or think of any Fellow-Christians as, NOT IN COMMUNION WITH US. God grant that we may feel the pain of it and, under that impulsion, strive to remove all that now hinders us from receiving together

the One Body of the One Lord, that in Him we may become One Body—the organ and

vehicle of the One Spirit."

This paved the way for the earnest plea that those present from 43 nations should use the occasion of their conference together to encourage one another in seeking a deeper faith in their One Lord. Listen to these significant words, "It is not we who can heal the wounds in His Body. We confer and debate; and that is right. But it is not by contrivance or adjustment that we can unite the Church of God. It is only by coming closer to Him that we can come nearer to one another." Is any thought more relevant to the mood in which we should come together tonight, as in this House of God we inaugurate the second year of The Canadian Council of Churches? The Archbishop's contention is that, "The unity of the Church of God is a perpetual fact; our task is not to create it but to exhibit it. Where Christ is in men's hearts there is the Church: where His Spirit is active there is His Body. The Church is not an association of men each of whom has chosen Christ as Lord: it is a fellowship of men each of whom Christ has united with Himself."

How near that comes to the Quaker plea that we wait upon and for the Holy Spirit! How little reminiscent of the time when, from 1643 till 1687 in England, the followers of George Fox and William Penn met with such bitter persecution that at one stage 4000 members of the Society of Friends, as the Quakers prefer to be called, were languishing in prison by the express will of Church and State. Yet in the present time, when men seek to bring out the essential unity of spirit in the Christian Church, they point to each of these types, the Episcopal and the Quaker, as making valuable contribution to the work and worship of the Universal or Ecumenical Church—the Episcopal standing for reverence in worship, safeguarding of tradition and orderliness in all Christian enterprise, while the Quaker refuses to be bound by tradition lest the influence of the Spirit of God, in directing men's hearts in present fulfillment of duty, be in any fashion restrained by desire to conform to the ways of the past. Surely but two sides of one shield!

Now let me remind you that the great occasion, which sent 414 delegates back from Edinburgh to 122 communions, in 43 countries, to seek better understanding of one another's doctrines, traditions and outlook, was in 1937. That reminds us that but two years later there broke out the most terrible of all wars. And though, thank God, the guns are now silent, dare we, with the memory of those terrible and bitter six years still so fresh and appalling, dare we speak, in any wideworld sense, of a "Fellowship of the

Spirit?"... I say, we dare. Our enemies denied all Christian principles and now they know they are building on the sands of self-deception. They are already rubbing their eyes, preparatory to a removal of the scales that blinded them to the truth. We, on our part, were not always and everywhere true to our Christian profession but we did not take the Cross from our banners. We did not forswear our Lord; and events accumulated through those six years that were strongly stimulating to our faith. "They that trust in the Lord shall not be put to shame." Our men are coming back to us still identified with the religious traditions in which they were brought up. But they have seen their chaplains of all denominations working and sacrificing to put courage and brotherhood into them, in face of a faithless and ruthless enemy, through a true Fellowship of the Spirit; and it should not be difficult for them to cooperate together for the great divine ends that Peace sets before them for attainment.

May we not confidently hope then that our returned men and women will find a strong appeal in the Ecumenical Move-ment, whose title, from the Greek, mean-ing of one household or family, indicates determination to reveal real unity of spirit among diverse regiments of the militant army of Christ? Will they not be ready, think you, to appreciate the statement of purpose made by a United States Baptist to the Edinburgh conference in 1937? "I am here to get a new vision of the purpose of our Master and to carry that vision back to my people. I am not so much concerned with Union. We shall not see it today or tomorrow. We have been 400 years coming to the position in which we find ourselves and it may take gener-ations before we come to the position for which our hearts are yearning. But there is a vision of the Church-what it will do in the world and what it must do, in order to fulfil its unfulfilled service to the world... I am deeply reverent, but not abashed, before the learning and dignity of the Anglican Church, and the strength and order of the Presbyterian Church of Scotland, and the devotion and beauty of the Orthodox (Greek and Russian) Church. But I am both humbled and abashed when I think of the Church as our Lord meant it to be. And when I compare and contrast my Church with that picture of what He wanted His Church to be. . It is not a question of how we compare with one another, of our differences and agreements; but it is the tremendous question, how we compare with what He would have our Churches to be."

Let me stress in closing, with what great earnestness and prayerfulness we

(Continued on page 307)

The Presbyterian Record Week

"That the observance of the first week in November as RECORD WEEK be continued, and that should this week be an unacceptable time for some congregations, these be required to make a special effort on behalf of THE RECORD at a time suitable to them, before the end of the year."—General Assembly, June, 1945.

The Associated Church Press, of which THE RECORD is a member, has designated the month of October as "Protestant Press Month." The Presbyterian Record joins the many other Church periodicals in stressing the importance of Church papers and magazines, and in urging every oppor-

and magazines, and in urging every opportunity to increase their circulation.

Each year attention is drawn to the Church press by a special communication from the President of the United States.

This year, the President's letter is a challenge to "emphasize anew the need of a revival of the religious life." Addressed to Dr. T. Otto Nall, President of the Associated Church Press, the letter from President Truman reads as follows: President Truman reads as follows:

"It seems to me most fitting that the month of October should be observed this year as Protestant Press month. In this period of rejoicing over the surrender of the last of our Axis foes, we must not lose sight of the solemn obligation which

victory brings. We have defeated forces of evil which knew neither conscience, justice nor mercy. This should quicken our appreciation of the part which spiritual forces must play if we are to bring order back to a war-torn world. I hope, therefore, that all of the Editors of journals affiliated with The Associated Church Press will in observance of Protestant Press month emphasize anew the need of a revival of the religious life of this Nation.

Without Divine Guidance and a renewal of our reliance on the everlasting quality of religion, we shall labour in vain to make the world a better and a happier place in which all men may dwell together in peace.

Very sincerely yours, Harry Truman."

It is a trite but true statement that the informed Church is a consistently active, faithful, and working Church. How can the Church be more efficiently informed than through the pages of its own denominational paper. If the local congregation is to be made to see the great sweeping reaches of the Kingdom of God, if it is to be inspired to reach out with a firm hand to take hold of its own tasks and responsibilities in the Kingdom, it needs certainly the inspiration and information furnished by the Church paper.

The purpose of the General Assembly

in asking for the observance of the first week in November as RECORD WEEK is to increase the circulation of the Church's monthly publication, and thus its usefulness to our Church membership. The ideal is THE RECORD in Every Home. To accomplish this requires a very special effort on the part of Kirk Sessions and Record Secretaries.

Does the old school gang still keep up the "round robin" letter which serves to hold you to your friends even when the school pennant has faded and the years have added gray hairs and extra pounds to each memgray hairs and extra pounds to each member of the gang? Does Mother serve as a clearing house for information about the family, passing on from one to another letters which come in from various members of the family or reporting bits of information which will be of interest to all? Perhaps that's not a very good picture of what the Church paper means to the local church yet certainly that is part the local church, yet certainly that is part of it. It takes the Church paper—"the letter from home"—to keep alive in the minds of the people the consciousness that their one congregation is only a part of a great body of Christian people united under a common name and system and with a common heritage for the building of the Kingdom of God. Names of sister congregations can become almost familiar as the names of the old school friends. The plans and the activities of those neighbour congregations which may be hundreds of miles away serve as an inspiration and reminder that our own church does not stand alone in its fight against the forces of evil or the creeping paralysis of spiritual carelessness. This denominational letter from home tells how the crops are coming in other parts of the harvest and inspires the local harvesters to more faithful labour.—(Christian Observer).

In order that the General Assembly's recommendation be effectively carried out, the Record Committee appeals to Kirk Sessions, with the Record Secretary, to arrange a canvass of all families in their congregations, commending the Record and securing if possible a trial subscription. We are confident that such an effort will prove of the greatest value to the congregation, to the Church at large, and to the Record. If an adequate number of helpers is secured the canvass can be completed quickly, and without unduly burdening any one.

A supply of subscription cards and envelopes will go out to Record Secretaries in congregations. Any Secretaries, Kirk Sessions, or other organizations requiring a larger supply may obtain such from The Record office.

General Assemblies—British and U.S. Churches

PRESBYTERIAN CHURCH IN IRELAND

HE keynote of the week's proceedings was set on the opening night when in a house crowded far beyond its seating capacity, the retiring Moderator, the Rev. Dr. A. Gibson, told us Victory is not enough. We must rekindle the flame upon the altar. Not only must we rebuild, we must rededicate. Now that he has joined the ranks "of those who have seen better times"-his witty description of ex-Moderators—the whole Church will remember his rich humanity, his friendly disposition and how amid the trappings of his office he

never lost "the common touch."

The new Moderator, the Rev. the Right Honourable R. Corkey, with that insight which is characteristic of him, led us a stage further in our planning of a new world. "Let us realise," he said, "that these social ideals in the minds of many will cost something." It is not for the Church to lead a crusade for the reduction of taxation. We must be prepared to sacrifice still further; but it won't be human lives. On that lofty note we proceeded to transact the business of the Assembly. The Church will remember Dr. Corkey as one who not only preached justice and fair play from the Moderatorial Chair; but also dispensed it. What cause in the coming year he will make peculiarly his own is not known; but a Corkey would be untrue to his heritage, tradition and training if he did not throw all his enthusiasm into some worthy effort and bring it to

How appropriate it was that the first business was a Resolution of Gratitude to God for Victory in Europe and the launching of an appeal for £100,000 as a Thank-offering for Peace.

A suggestion was made that the Home Mission should receive the first £50,000 of the Fund to help it to provide the so much needed man-power in Belfast, where we

are seriously understaffed.

The Rev. G. D. Erskine, in presenting his Report on the State of Religion, reminded us of the fact that, whether we realised it or not, a state of war means deterioration in the state of religion, and he appealed for a Church-wide Mission in the month of October or November-simultaneous as far as Presbyteries were concerned—when we would issue a call to our people to rededicate themselves and make an effort to recapture the careless and indifferent.

Youth Night—It was an inspiring sight to see the Assembly Hall filled on Youth

Night.

The Rev. Dr. J. W. Welch, Director of Religious Broadcasting in the B.B.C., gave a memorable talk on—"Modern Methods of Evangelism." The theme of his address

was-"Communication,"-the Church must communicate or perish. There are four effective modern media of communication— Films, Press, Radio and Advertisement. The Church has allowed one—the film industry-to slip into secular hands of big business; yet, in Britain today, in the age group between 15-25 years, for every one that went to church, thirty-three went to a cinema. The Church must make an effort to use this medium of communication. And what finer themes for films could be found than the story of the Christian Churches in the Resistance Movement in Europe?

THE PRESBYTERIAN CHURCH IN ENGLAND

The shadow of calamity that hung over this Assembly, meeting in Cavendish Road Church, Leeds, seemed intensified by the recollection that this very church was the scene of four years' distinguished ministry by the late General Secretary, the Rev W. T. Elmslie, who, with the rest of the administrative staff of the Church, was lost to us in February by enemy action.

But let no one imagine that the Assembly was gloomy or disheartened. On the contray, a note of hope and confidence pervaded the house. Seldom has the feeling of the Assembly risen higher than in its expres-Assembly risen higher than in its expression of admiration for the work of the retiring Moderator, the Rev. A. D. Harcus, especially in the hour of our bitter loss. No small part of the applause was directed towards the mover of the vote of thanks, the veteran physician Dr. S. W. Carruthers, who stepped into the breach and displayed his amorting versatility by acting displayed his amazing versatility by acting as temporary General Secretary.

The Rev. Dr. James Colville, Tooting, was Moderator. He spoke of "the long

procession of humanity whose record in its memorable and decisive events is what we mean by history." What does it mean? Is there a Christian interpretation, and if

there is, what is it?

Pascal may have been right that if Cleopatra's nose had been a little shorter the whole course of events in the Roman Empire might have been different; but the mind cannot permanently rest in the belief that the world is governed by Fortune and Chance. Hardly less satisfying is the dialectical materialism of Karl Marx. The surest ground for believing that the historical process is not in vain is the fact that God has entered into that process, that in Christ, in His life, death and resurrection, there is revealed the holy will and purpose of God for mankind—namely, that men and women through knowledge and love of Him, should enter into that newness of life which He came to bring. Those who, through repentance and faith, receive the Kingdom, find themselves liberated from the bonds of nature, and even from the fear of the transhuman powers of darkness; and being forgiven, they are rescued from the power and dominion of sin. They are no longer subject to the pitiless inevitability of events; they are citizens of a new kingdom, the full realisation of which is the supreme purpose of history.

The Moderator called upon the Church to proclaim this supreme purpose of God and the means He has provided for its fulfilment. That is the true evangelism. The old technique must be supplemented by new methods, and certain aspects of Christian teaching need restating in the light of modern knowledge; but in some way or other the Church must carry this Evangel to the Masses. The sacred task is to realise, as far as may be possible, the Kingdom of God in this world. There are many signs that the Kingdom of God is going forward. Amid the storm which has raged over Europe, the toughness of corporate Christianity has been manifest; and the Church, persecuted, but not forsaken, has stood in the front line against Godless tyranny. Numerically also the Kingdom has made great advances during the lifetime of the present generation.

After addresses of welcome, the Assembly plunged straight into business. More than one speaker characterized the past year as a year of progress and achievement notwithstanding the severe losses sustained by death and disaster. The high peak was the announcement by Mr. D. Clifford Highton that the United Appeal Fund had reached the magnificent total of £230,000. There is scarcely a department of the Church's life at home or abroad that will not benefit from the fund during the period of reconstruction.

The report on Religion and Morals called attention to the lowered standards of public morality during the war years. It launched a vigorous attack against the evils of gambling.

The report of the Special Committee on the Church's Doctrine, Standards, and Witness to the Faith, said, "the war has flung into men's faces the question: what do you really believe about God, men, and the sources and standards of right and wrong?" The Assembly approved the suggestion that it should set up a Doctrinal Committee which would provide an organ or channel through which the leading of the Holy Spirit, in this crucial matter of the Church's doctrine and witness, might be effectively and continuously available.

When the judgments of God were in the earth, the inhabitants of the world were meant to learn righteousness. Was that likely to happen today? One wondered if in Germany preachers like Niemöller were now to be permitted an unfettered oppor-

tunity of preaching the Gospel of Luther and Melanchthon. One wondered if the people of our own land were going to return to that Gospel. There were some who thought that we were on the eve of a religious revival, but there were no very evident signs yet of its approach. As the Report pointed out, our nation was still far from possessing sound moral and spiritual health.

Dealing with Sabbath Observance, Professor Ross criticised the action of the Glasgow Corporation in organising secular concerts for Sabbath evenings. He said that we might never get back the old Scottish Sabbath, but that we very much needed to get back into our minds that sense of God and of the eternal which was its inspiration.

FREE CHURCH OF SCOTLAND

The General Assembly this year chose for its Moderator, the Rev. Roderick A. Finlayson, Glasgow.

The Report of the Committee on Welfare of Youth and Publications was submitted by the Rev. John R. Muirden, M.A., Convener. He said that it could not yet be fully understood what the effects of war service and of life lived in a world where unspeakable cruelties had been perpetrated would be, but the effects on our young people and on the children who had grown up in such an atmosphere would be profound. More than ever youth needed to be taught the fear of God, for that was the well-spring of that sense of duty, selfrestraint and discipline, that love of law and order which they liked to believe marked peculiarly the Scottish character in past generations. There was grave danger in imposing discipline from without. They saw the effects of that in the Hitler Youth and such-like organisations. They believed, Mr. Muirden said, in the proved spiritual value of the Shorter Catechism as a manual of religious instruction that was calculated to produce and foster spiritual character. They believed in the importance and the necessity of teaching children the facts of the Bible, and not merely something vaguely described "the ideals of religion."

The Report of the Public Questions Committee said: that one problem in which all Christian people in the land could not fail to be interested was that of the Reconstruction of the European Protestant Churches which had suffered so severely. The Free Church of Scotland had never been insular in its sympathies, and Free Church-men of today would show themselves unworthy descendants of Chalmers, Candlish, and Cunningham if they did not respond with other Churches, to the cry of need that was coming from their Protestant brethren on the Continent.

His Grace the Marquis of Linlithgow. Lord High Commissioner to the General Assembly of the Church of Scotland. visited the Assembly, and spoke in glowing terms of the shining victory which had been won in Europe, a victory achieved through the skill, courage and sacrifice of our Fighting Forces, sustained as they had been by the fortitude and determination of the whole population. Whence came the great qualities of our race? Surely the answer was that those who had gone before them were reared in the fear of God, and that our forefathers had submitted themselves and their children to that measure of discipline and restraint without which no mortal could put to best purpose the gifts and qualities with which he was endowed. They loved liberty, and knew, too, that through service alone could freedom be made perfect. As with them, so was it with us. The roots of our strength lay in the Christian homes of the people. Our hope for the years to come was in the dutiful upbringing of our children in every Christian virtue.

UNITED FREE CHURCH OF SCOTLAND

The inherent danger to the development of Christian life caused by emphasising the worth of a particular Church more than the peerless worth of the true Head of the Church was stressed by the Rev. Dr. P. M. Shepherd in his Moderatorial address at Glasgow.

Dr. Shepherd, who is home on extended furlough from the Molepolole mission in Bechuanaland, after twenty years' service, said engrossment in the organisation of the Church, while losing the close personal touch with the great Head of the Church, had led to the stultifying of Christian life. It had led to the establishment of Church systems, Church circles, priestcraft, clericalism, and to the ex-communication of members from the Christian Church and the denial to them of its privileges.

The retiring Moderator, the Rev. Colin Macdonald. Burntisland, in his opening address said that in the post-war years the question of housing, employment, wages and conditions of living would press more heavily upon all thinking people. Christian men and women were resolved that this time they would build a new and finer world, a world worth living in and worth dying for.

The Assembly approved a deliverance in which they empowered the Home Area Committee to take the necessary steps to raise a fund of £20,000 for Church extension purposes.

The Assembly adopted a deliverance protesting against the "open bias shown by the B.B.C. by bringing in on every

possible occasion drinking as a social and desirable habit," and also deeply regretting the continued increase in betting and gambling.

PRESBYTERIAN CHURCH IN THE U.S.A.

The 157th General Assembly, meeting in Westminster Church of Minneapolis, Minnesota, chose as its Moderator the Rev. William B. Lampe of St. Louis, Missouri. Action on a proposed new method of nominating future Moderators was deferred until the return of peace should permit a full attendance of Commissioners. This year the number of Commissioners was reduced to 321, from a normal total of more than 900, on the advice of the national government's Office of Defence Transportation.

To the life and work of the late Rev. Dr. Lewis S. Mudge, a former Moderator and the Stated-Clerk-Emeritus of the General Assembly, and to the Church's Army and Navy chaplains who also had died during the year, the Assembly paid tribute in testimonials and prayers.

Though small in numbers, the Minneapolis General Assembly transacted an almost unprecedented amount of business. It was deeply affected by the sufferings and needs of the Churches of Great Britain and the Continent. It heard an address by Dr. W. A. Visser t'Hooft, of the World Council of Churches; sent to the Moderator of the Presbyterian Church of England a cablegram expressing deep sympathy in that Church's recent loss of lives and property by enemy action, and appropriating ten thousand dollars for rebuilding purposes; despatched a longer message of fraternal affection to the Protestant Churches of the Continent, stating that "by a history-making decision this General Assembly is launching a campaign for a fund to be used in post-war reconstruction and rehabilitation of the Church, including the Church in Europe;" and united in prayers for them and for all the peoples of Europe, including our enemies of war. The post-war fund authorized by this Assembly is to amount to \$27,000,000, is to be raised during 1945-47, and is to cover reconstruc-tion and rehabilitation work throughout the world during 1945-50, and also the continuing war-time activities of the Church. Of the total, \$3,680,000 will be allocated to the reserve funds of the Board of Pensions.

Among the major actions of the Assembly was approval of the plans of the Board of Foreign Missions to reconstruct properties and re-enforce its staff, including the early commissioning of 100 missionaries, new work in Portugal and South America. (The Presbyterian Register.)

CENTENNIAL CELEBRATION



THE PRESBYTERIAN CHURCH, RIVERFIELD, QUE.

Riverfield, Que.

The beginning of Presbyterianism in this community and the 100th anniversary of the founding of the congregation were celebrated on Sept. 16th at 7.30 p.m. in Riverfield Presbyterian Church with a special service of praise and thanksgiving. The service was conducted by Mr. Lawrence McClenaghan, student minister, a member of the congregation who has been in charge here for the summer months. He was assisted by the Rev. G. E. Bingham of Georgetown, who led in prayer. The speaker for the evening was the Rev. J. S. McBride of Ephraim Scott Memorial Church, Montreal, a former minister of this congregation, and his coming brought out many friends to hear him. His sermon will long be remembered with deep appreciation. He emphasized the tradition of our forefathers, and presented this as a challenge to the congregation, urging emphatically that the congregation should accept this, and carry on in God's earthly Kingdom, until all men know Jesus as their personal Saviour.

To the Rev. James Law properly belongs the honour of being the pioneer of the Presbyterian Church in this district. He served the church from 1843 until 1848. Following him were the Rev. James Fettes 1848-1849; Rev. W. M. Troop, 1851-1853; Rev. John Milne, 1854-1858; Rev. Alexander Young 1860-1867; Rev. C. M. MacKeracher, 1867-1896; Rev. J. W. McLeod, 1897-1903; Rev. J. M. Kellock, M.A., 1903-1908; Rev. R. L. Ballantyne, B.A., 1909-1911; Rev. Donald Fraser, B.A., 1912-1913; Rev. Stuart A. Woods, B.A., 1913-

1919; Rev. R. L. Ballantyne, B.A., (second time) 1920-1928; Rev. L. Beaton, 1929-1932; Rev. G. L. Fulford, M.A., 1932; Rev. Kenneth House, B.A., 1933-1936; Rev. Donald Flint, S.T.B., 1936-1941; Rev. J. S. McBride, B.A., 1942-1945.

Several elderly people are still living in the community who can well remember when the present church building was erected 75 years ago, among them being Mr. Archibald Craig, 91 years of age, and Mr. W. W. Orr, 83 years of age, both of whom are elders in the congregation at the present time. Around Riverfield church is woven much of the early history of the pioneer settlers in this district. It is one of the oldest of the Presbyterian body in the Chateauguay County.

On Monday evening, Sept. 17th, the anniversary was continued by holding a supper in the church hall, at which a large number were present. A beautiful birthday cake, adorned with one hundred candles, centred one of the tables. Following the supper a social hour was enjoyed in the church, at which time the following speakers, the Rev. Dr. J. B. McLean of Huntingdon; Rev. Arthur Leggett of Beauharnois; Rev. H. A. Pritchard of Ormstown, and Mr. Donald E. Black, M.P., of Aubrey spoke briefly and encouragingly to the members of the congregation.

American occupation authorities are encouraging efforts to publish Bibles in Germany, it has been announced. A former Nazi plant in Munich is being used for printing Bibles and also religious papers suppressed by the Nazis.

KNOX COLLEGE

INDUCTION OF THE PRINCIPAL AND PROFESSORS

The General Assembly at its sessions in June had appointed the Rev. Prof. W. W. Bryden, M.A., D.D., as Principal of Knox College; the Rev. Prof. D. K. Andrews, M.A., Ph.D., to the Chair of the Old Testament, and the Rev. J. Stanley Glen, M.A., B.D., Ph.D., D.Th., to the Chair of the New Testament.

On Tuesday, 9th October, in Knox College Chapel, the Presbytery of Toronto duly inducted them into their respective offices. The Rev. Jas. M. Milroy, Moderator of Presbytery, presided and solemnly inducted the Principal and the Professors. The worship was conducted by the Rev. R. G. McKay of Woodbridge. Following the Service of Induction, a Convocation of the College was held at which the new Principal, Dr. Bryden, gave an address on "The Church and the World."

In honour of the occasion the Board of Knox College presented Dr. Bryden with a distinctive gown. A reception was held when friends had an opportunity of meeting the newly inducted Principal and Professors.

KNOX COLLEGE ALUMNI ANNUAL MEETING

The annual meeting of the Knox College Alumni Association was held in Toronto on June 11th. The following officers were elected: Honorary President, Rev. J. M. Macgillivray, D.D., Sarnia; President, Rev. C. J. MacKay, Toronto; Vice-President, Rev. R. A. Cranston, Toronto; Treasurer, Rev. D. W. Oswald, Toronto; Secretary, Rev. T. G. M. Bryan, Morriston. Rev. W. M. Mackay, Weston, was re-elected for three years as Alumni representative on the Knox College Board.

A letter from the Knox College Board was read with regard to the opening of a subscription list for the purpose of procuring an oil painting of Dr. Eakin, former Principal, for the college board room. The letter stated that the usual practice had been to open a subscription list among the old students and friends of the Principal concerned. It was decided to empower the Alumni Executive to open a subscription list for this purpose.

With regard to the centenary celebrations which had been postponed on account of the war, the executive was authorized to co-operate with the centenary committee of the Board and Senate in making plans.

It was decided that full membership in

the Alumni Association will from now on be open to the following:

(1) One who has graduated from Knox College and who has received the diploma of the College, and also one who has completed at least one year of theology in the regular course at Knox College, provided that the alumnus is a minister of The Presbyterian Church in Canada;

(2) A minister of The Presbyterian Church in Canada who has received a degree from Knox College either by exam-

ination or honoris causa;

(3) A graduate of Knox College who is serving in the ministry of a Presbyterian Church outside Canada may be admitted to full membership on application and with the approval of the association.

The rules regarding associate membership for ministers of our Church who are graduates of other colleges were left the same as before. The annual fee of one dollar for either full or associate membership is to be sent to the Rev. D. W. Oswald, 102 Roseneath Gardens, Toronto.

CORRESPONDENCE

In a letter of certification of students to the College, the following extract may prove of interest to the Church at large:

"Presbytery wishes to congratulate the College on the sterling quality of the young men we have had this year. Personally, as Synods Convener, I have met all the students in Saskatchewan, and the graduates, and I feel that the Church has never had a finer body of young men."

DELEGATES TO OTHER ASSEMBLIES

The Presbyterian Church in Canada was represented at the General Assemblies of our sister Churches in Britain by three of our ministers in the Chaplaincy Service.

H/Major D. C. Hill visited the Assembly of the Irish Presbyterian Church, and conveyed the greetings of our Church.

H/Major W. D. Grant Hollingsworth represented us at the Assembly of the Presbyterian Church in England, and H/Capt. Gordon R. Taylor, represented us at the Presbyterian Church in Wales—formerly known as the Welsh Calvinistic Methodist Church.

Each of these representatives report a most cordial reception and the keenest interest in the progress of our Church in Canada was manifest in every case.

NEWS OF THE CHURCHES

West Lorne, Ont. An important milestone in the history of Knox Presbyterian Church was reached September 21, when a special service was held for the burning of the mortgage. The guest preacher was the Rev. T. DeCourcy Rayner, who was minister of the congregation at the time of the erection and dedication of the building. The Rev. T. R. Maxwell, present minister, conducted the

The service reached its climax with the burning of the mortgage. Miss Annie M. McColl, a member for 55 years, and Miss McCallum, who with her sister, Mrs. Wm. Quigley, are members for 51 years, were called forward to hold the brass rod on which the mortgage was suspended.

The two ministers who were most instrumental for the reorganization and continumental for the reorganization and continuance of the congregation, the Rev. Dr. Mc-Nair, Clerk of London Presbytery, and the Rev. DeCourcy Rayner, each took a candle and after being lighted by the Moderator of London Presbytery, the Rev. John R. Waldie, they carried the candles which were then passed to Mr. Hyndman who lighted the mortgage. The congregation then sang the Doxology, "Praise God From Whom All Blessings Flow."

A social hour followed when the ladies

A social hour followed when the ladies served lunch. The presiding officer of each of the organizations spoke briefly, each expressing their joy at the occasion and their thanks to all who helped make it ossible.

A feature of the programme was the presentation by the congregation of a purse of money to the Rev. and Mrs. Maxwell in honour of their recent marriage.

Eureka, N.S. Sunday, Sept. 23rd, was a date of interest for Zion Presbyterian congregation and friends. An Honour Roll of 38 names, those belonging to Zion Church who answered the call of country in the 2nd World War, was unveiled. Two who paid the supreme sacrifice were Alton MacDonald and Frank Worthylake.

Thirty-three are names of those who are still in the armed forces.

The beautiful Honour Roll was unveiled by Major J. W. A. Dunbar, a veteran of World War 1 and 2. Appropriate hymns were sung. The pastor, the Rev. W. H. Heustin, preached a sermon in keeping with the occasion.

Port Credit, Ont. Mr. John McClelland, an elder of the Kirk Session of St. Andrew's Presbyterian Church for forty-eight years, passed away in his ninety-first year.
Mr. McClelland was born Sept. 15th,

1854, in Banbridge, County of Down, Ireland, and came to Canada seventy-three years ago, settling in Port Credit. His wife predeceased him sixteen years ago. He was the sole survivor of a group of twelve who founded St. Andrew's Church fifty-four years ago. He was ordained as an elder November 21st, 1897, and for some years was Clerk of Kirk Session. He was always a keen Bible student, faithful in discharge of his duties and endowed with a fine gift of prayer.

Windsor, Ont. Probably never in all its long history has St. Andrew's Presbyterian Church been the setting for so thoroughly satisfactory an event as the congregational reception honouring the church's beloved minister, the Rev. Dr. H. M. Paulin, on the occasion of his 30th anniversary as its minister.

A short programme was given in the church with Col. D. M. Brodie as Chairman. Mr. John Briggs sang several Scotch favourites, Mrs. Angus A. MacKinnon also sang, Mr. William Rose, organist, accompanying them. Mr. W. D. Lowe then gave an address, which expressed the feelings of those present, telling of the esteem in which Dr. Paulin is held, putting into words the deep place in the hearts of his congression. the deep place in the hearts of his congregation, and of the whole city, which Dr. Paulin holds.

Representatives of all denominations of the clergy were in attendance, and the Rev. Harry R. Nobles of Temple Baptist Church gave the opening prayer, and the Rev. H. A. Mick the closing benediction.

The highlight of the evening was the presentation of a Victory Bond to Dr. Paulin from the congregation, Col. Brodie, as "one Scot to another," making the presentation, and Dr. Paulin, in a brief thank you, explaining that Windsor is home to him.

Presentation of a set of matched golf clubs from a group of friends also featured the evening.

After the programme the Women's Guild served tea in the church parlors. The tables were lovely with lace cloths, centred with garden flowers flanked by burning tapers.

Bradford, Ont. The 54th anniversary, including the dedication of the new organ, was held on Thanksgiving Sabbath, Oct. 7th. Three historic Presbyterian churches, now comprising the parish, combined their congregations and choirs for this important occasion. Large audiences worshipped wholeheartedly under the leadership of the Rev. Dr. E. Lloyd Morrow, formerly of Knox Church, Ottawa, and Professor of Systematic Theology at Knox College 1926-36. Dr. Morrow's messages interwove the three-fold aspects of the occasion, namely, An-niversary, Thanksgiving and Music. He emphasized "The Need of Spiritual Har-mony in the Souls of Men and Nations." He also presented a strong "Challenge to Young People" to fit themselves for service and leadership in the chaotic world of today.

Well rendered music by the combined choirs enhanced the beauty and strength of a truly lofty anniversary celebration.

North Bay, Ont. On Wednesday evening, September 12th, the Rev. Stuart B. Coles was inducted into this parish by the Presbytery of Algoma and North Bay.

The Rev. Lyall Detlor of St. Andrew's, Parry Sound, Moderator of Presbytery, conducted the Service of Induction. The Rev. Wallace Wadland of St. Paul's, Sault Rev. Wallace Wadland of St. Paurs, Sault Ste. Marie, preached the sermon, taking as the text the 145th Psalm—"They shall speak of the glory of Thy kingdom, and talk of Thy power." The Rev. William Ooms of Knox Church, Sudbury, who had moderated in the Call, narrated the steps leading up to this Induction; the Rev. Louis H. Fowler of Westminster Church, Sault Step Marie delivered the charge to the Ste. Marie, delivered the charge to the minister; and the charge to the congregation was delivered by the Rev. W. M. Mackay, for many years Synodical Missionary through all the North country.

Mr. Coles pronounced the benediction to close a most impressive service, and an informal reception followed in the church hall, with refreshments served by the ladies of the church, affording an opportunity for the congregation and the ministers present from other Protestant churches in the city to welcome Mr. and Mrs. Coles.

Victoria, B.C. St. Andrew's Church bade farewell to Miss Margaret Boyd, who has entered Miss Margaret Boyd, who has entered training in the Missionary and Deaconess Training School, Toronto. Under the auspices of the Victoria Presbyterial, Miss Boyd was honoured at a farewell social, when she was presented with a substantial purse by Mrs. W. Sanders, Vice-president of the Presbyterial, on behalf of the members and friends. A cheque was also presented Miss Boyd, on behalf of St. Andrew's Session, by Capt. A. M. Boyd. The Moderator of Presbytery, the Rev. W. Ross. Moderator of Presbytery, the Rev. W. Ross, brought greetings from that body, while Mrs. M. C. Fuller, and Mrs. H. M. Peasland, Presidents of the St. Andrew's and Gorge-Erskine W.M.S. Auxiliaries, also conveyed greetings on behalf of their respective societies. A delightful solo was sung by Mrs. H. Hunt.

Miss Boyd has been active in many

branches of the Church's work in Victoria, having been a member of Gorge Church, and from childhood played an important part in the work of Mission Band, then C.G.I.T. and Y.W.A. groups of that church. She was a Sunday school teacher, also led a C.G.I.T. group for a time, and assisted the Mission Band leader. She is President of St. Andrew's Y.P.S. and member of the Provincial P.Y.P.A.

Miss Boyd was a delegate to the 25th Anniversary Y.W.A. Conference in Toronto in May this year, and it was through the inspired messages delivered by our W.M.S. missionaries present at that gathering, she decided to enter full time service. Her friends follow her with earnest prayer and interest.

Dundalk, Ont. "The Church is the only institution which deals solely with the higher life of man and is indispensable," declared the Rev. Dr. A. V. Brown, in the course of a service of re-dedication of Erskine Presbyterian Church. During the same service the Honour Roll of the church, bearing 35 names, including six listed as killed or missing, was unveiled. "Just as the Church stands for the sacrifice made by the Son of God, so does the life of a serviceman stand for sacrifice," said Dr. Brown, in reference to those who had participated in the six-year struggle which has recently come to a close, with the surrender of Japan. Members of Dundalk Legion at-tended in a body. The choir rendered anthems and Miss Frances Jack contributed a solo, "Bless This House." Mrs. Irene Fraser was accompanist.

Memorial baskets were placed in the church by the Livermore family and by Mr. and Mrs. D. H. Palmer. There was also a standard of gladioli and roses from the congregation of Erskine Presbyterian Church and a basket of roses which Pte. Jack Ray had sent to Mrs. Ray.

The Honour Roll was unveiled by Mrs. W. T. Livermore, who has two sons listed as missing. Names on the Roll were read by Mrs. Jack Ray whose husband and

brother are serving overseas.

Mount Forest, Ont. The congregation of St. Andrew's Church suffered a great loss in the death of its senior elder, Mr. James Dyce.

Mr. Dyce was ordained an elder in 1925 and served faithfully on the Session until

the time of his death.

The Rev. Archibald Stewart of Pittsburg, Pa., a former neighbour and life-long friend, conducted the service, paying high tribute to the character and friendly nature of Mr. Dyce. The service, largely attended, testified to the high esteem in which Mr. Dyce was held.

Brantford, Ont.

The Rev. John Kelman, who for the past five and a half years has been interimminister at Central Presbyterian Church, was honoured with a presentation of a substantial purse by members and friends of the congregation on the occasion of his retirement.

The Rev. G. Deane Johnston, M.B.E., extended personal gratitude to Mr. Kelman for the able manner in which he had minto the congregation during his absence.

Mr. David Stewart, Chairman of the Board of Managers, thanked Mr. Kelman for his faithful service to the community and the church during his term as interimminister and made the presentation of the purse.

The Rev. J. R. Esler told of his happy and constructive contacts with Mr. Kelman and voiced best wishes on behalf of the congregation of Alexandra Presbyterian Church.

Thanking his members and friends Mr. Kelman said: "Service was my chief commodity and I have been well repaid to know that since April, 1940, I have been privileged to marry, baptize and comfort people, and also share in their joys and I carry with me the knowledge that I have lived among friendly people."

Mrs. H. Louis Hagey, President of the Women's Guild, and Miss Ann McLaren, on behalf of the Girl Guides, each made a presentation to Mrs. Kelman, for which she

expressed her appreciation.

Mr. W. Telfer extended greetings and Dr. W. H. Nichol thanked Mrs. E. Oswald and her assistants, who convened at the church gathering.

Dedicated to the memory of William Henry Dunbar Leef, late beloved Sunday School Superintendent, a memorial tablet was unveiled at St. John's Church, Sunday, September 30th, at the Sunday School Rally Service, by his grandson, Donald Leef.

No man in the long history of this church worked more diligently or prayed more fervently for the work of both the Church and Sunday School than did Mr. Leef. For more than 35 years he gave of his best. He had what amounted to a passion for souls and was never weary in his effort to save them. He had the children and young people on his very heart and was ever engaged in some worthy effort to help them find the Way of Life and walk in it. In all of his worthy effort he was nobly supported by Mrs. Leef, who continues to do all within her power to advance this great work for the Kingdom of Heaven. Their son, Lt. Col. Stewart Leef, O.B.E., was not present for this great occasion as military duties still demand his presence overseas.

Toronto, Ont. At Glenview Presbyterian Church a social gathering was held to mark the end of the Rev. Dr. J. Stanley Glen's ministry. Mr. William Collier, on behalf of the congregation, presented Dr. Glen with a purse and travelling bag and a basket of roses to Mrs. Glen. Mrs. J. B. M. Armour, on behalf of the Warsey's Agasisting presented. half of the Women's Association, presented Mrs. Glen with a pearl necklace and to each of the three little daughters a bracelet. Refreshments were served under the convenership of Mrs. Ernest C. Gill.

Woodbridge, Ont. The congregation recently suffered loss in the removal by death of two outstanding

members.

Mr. Donald McKenzie, a charter member, was in his 94th year and had been actively interested in the building of the church auditorium, the Sunday School room, and the beautiful Manse. Mrs. McKenzie predeceased him six years ago, and a son, Sgt. Ross McKenzie, made the supreme sacrifice in the first world war. He is survived by two daughters and a son; Mrs. J. W. Dalziel of Maple, Ont.; Mrs. (Dr.) Thos. Currie of Buchanan, W.Va.; and Major Alex. McKenzie, M.P.P., at the old home in Woodbridge. The funeral was held from the church, and was very largely attended. The minister was assisted in the services by the Rev. J. C. Davies, a former minister, the Rev. George Dix of Toronto, and the Rev. Clarke Wallace.

Alex. Marnock came to Canada from Aberdeen, Scotland, some forty years ago to reside in the Woodbridge district. During all these years he was an active and loyal supporter of the Kirk, serving on the Board of Managers, and at the time of his death was representative elder from the Kirk Session to Presbytery. The funeral services were held at the church, and the large gathering assembled there bore eloquent testimony to the very high regard in which he was held by the community at large.

REV. THOMAS MILLAR REVIE

Rev. Thomas Millar Revie passed away in the Civic Hospital, Ottawa, Ontario, September 7th, 1945, in his 83rd year. Mr. Revie was a native of Glasgow, Scotland, and a graduate of Glasgow University. He came to Canada in 1909 and in 1911 entered Manitoba College, graduating in Theology in 1914 and winning the Gold Medal for Elocution. Called to Islay, Alta., he was ordained and inducted to that charge the same year. Thereafter, he served the Church at Antler, Sask., Lavenham, Man., and Red Deer, Alta. For some years he was Missions Convener of the Presbytery of Red Deer. Coming east, he was inducted to Manotick and Kars in the Presbytery of Ottawa, in 1932. Towards

the end of 1935, he was appointed to South Mountain and Mountain Station, in the Presbytery of Brockville. He resigned from that charge on the 30th September, 1941, and retired from the active duties of the ministry. To know him was to love and respect him and he ever gave of his best of his gifts of heart and mind to his congregations.

REV. DONALD ALEXANDER McKENZIE, B.A.

The Rev. Donald Alexander McKenzie passed away at his residence in Cobourg, Ontario, on September 8th, 1945, in his

80th year.

Mr. McKenzie was born at Centreton, Ontario, where he received his primary education. He later attended Campbellford and Cobourg High Schools. After teaching school for a short time he entered Queen's University, Kingston, where he received his Arts degree, also Graduation Diploma in Theology in 1900. Mr. Mc-Kenzie was ordained at Bishop's Mills in eastern Ontario and later served in Game-bridge, Centreville, and Burnbrae, cover-ing a ministry of thirty-five years. Fifteen years ago he retired in Centreville and later moved to Cobourg.

Mr. McKenzie was an earnest and faithful preacher of the Gospel, a valued presbyter and was always ready to fulfill any duties imposed upon him by the Church. He was deeply interested in Masonry and was sought after for addresses on Masonic

Education.

The funeral was conducted by the Pres-The Tuneral was conducted by the Presbytery of Peterborough in St. Andrew's Church, Cobourg, with the Rev. W. Patterson presiding, assisted by the Rev. E. W. B. McKay, the Rev. A. N. Reid, the Rev. S. Johnston, and the Rev. S. D. France, President of Cobourg Ministerial Association. Mr. McKenzie is survived by six brothers. His wife, Alice Johnston, predeceased him in October 1936.

PENMARVIAN HOME

Last summer, the Rev. C. S. Oke, Stratford, Chairman of the Board of Management of the Penmarvian Home, Paris, Ont., for aged and infirm ministers and missionaries and their wives connected with The Presbyterian Church in Canada, made an appeal to the Ladies' Aid organizations of our Church. This request asked for contributions for the maintenance and improvement of this institution which is doing such a valuable work in caring for these servants of the Church in their years of retirement. . It was made by and with the approval of the Board of Administration.

Already a considerable number of societies have responded. Receipts amounting to \$601.50 are gratefully acknowledged. But a large number have not yet replied. It is hoped with confidence all the Ladies'

Aid associations of the Church will send in their subscriptions before the end of the year. It is realized that many groups in smaller fields may have many demands on them and may not be able to remit a large On the other hand, those of the stronger and wealthier congregations could encourage the Penmarvian Board with substantial gifts. All offerings, large and small, will be put to advantageous use.

Please send all subscriptions to the Rev.

C. S. Oke, 21 Caledonia St., Stratford, Ont.

(Continued from page 297)

must do the work that has brought us together at this critical juncture. The war is over and the World Council of the Churches must bend to its ecumenical tasks. Under the leading of Christ's Spirit, it can keep us all in step together, in our different communions, that we may to God's greater glory, exemplify the truth of the words uttered by a Church of Scotland minister on returning to his pastorate from chaplaincy duty in the First World War, "Christians may differ in government, in ritual, in much of their theology. They are prepared to maintain that theirs is the better way in these things, though not the one exclusive way. things, though not the one exclusive way. But they salute as brothers all who love the Lord Jesus, who try to reproduce His Spirit in the world, who preach Him and worship in His name, who observe His sacraments. They will work with them in the one army of the Cross, and recognise themselves as all one in the Spirit of Christ. This is the Holy Catholia Church. Christ. This is the Holy Catholic Church."

May I, as your preacher, add two sentences more, THIS IS THE FELLOWSHIP OF THE SPIRIT. THIS IS THE ECU-

MENICAL IDEAL.

Prayer: (Used by Archbishop Temple, when Archbishop of York.)

Thou Lamb of God, by the mystery of Thy Holy Incarnation, by Thine agony and bloody sweat, by Thy Cross and Passion, by Thy glorious Resurrection and Ascension, and by the coming of Thy Holy Spirit units us with Threads and in The Spirit, unite us with Thyself-and in Thyself with one another—that we be one with and in Thee, as Thou art one with the Father, that the world may believe Thou art its Saviour, God-blessed forever. Amen.

CHURCH OF THE AIR BROADCAST

Sunday—Nov. 11th, Armistice Day—11 a.m. The Rev. A. G. Macpherson, Riverdale Church, Toronto. "Church of The Air." C.B.L. 4.30 to 5.00 p.m. Standard Time:

Nov. 21st-The Rev. A. G. Macpherson,

Riverdale Church, Toronto.
Dec. 16th—The Rev. David Scott, Knox Crescent, Montreal.

January 20th-The Rev. Frank Lawson, St. David's, Halifax.

MISSIONS

Contributed by Rev. E. H. Johnson, B.Sc., B.Th., Secretary for Missionary Education

Goodwill Mission to Japan

On October 16th a goodwill mission representing the Churches of North America left for Japan to visit the Churches there. Its primary purpose will be to "re-establish face to face contact with fellow Christians in Japan, to strengthen the living bonds of spiritual unity in Christ, and to take counsel regarding the common tasks of the Ecumenical Church."

The mission is a return visit for that made to America by a group of outstanding Japanese Christians shortly before the outbreak of war. The present visit is undertaken with the approval of the Federal Council of Churches, and the Foreign Missions Conference. Through the Foreign Missions Conference the Canadian Churches are associated with it.

The members of the delegation are Bishop James C. Baker, Chairman of the International Missionary Council; Dr. Luman J. Shafer, Chairman of the Japan Committee of the Foreign Missions Conference; Dr. Douglas Horton, and Dr. Walter Van Kirk.

The mission represents the Churches and has no other purpose than to re-establish relations of Christian brotherhood. Before the end of the year it is hoped to send a second mission made up of missionary leaders to offer help and plan working relations with the Japanese Church in its tremendous postwar task

mendous postwar task.

The results of both these missions will probably depend to a great extent on the sensitiveness of North American Christians to the immediate problem facing all Japanese, that of starvation and disease, because of acute shortages of food, clothing, shelter, and medical supplies, and the measures they take to meet this problem. A Japanese Christian has warned us that action will speak far louder than words as a basis for renewed fellowship.

Missionary Team to Korea

As soon as transportation can be arranged a team of Korean missionaries, representing Churches of Canada, Australia, and the United States, will visit Korea. They will meet with Korean Church leaders to find out what has happened to the Korean Church in these silent years, what are its needs now, what help it would like to have in the days to come.

Chiang Kai Shek Gives a Christian Lead

In an address to the Chinese people on V-J day, Chiang Kai Shek included the following striking passage: "I am deeply moved when I think of the teachings of Jesus Christ that we should do unto others as we would have them do unto us, and

love our enemies. My fellow countrymen know that to 'remember not evil against others' and 'do good to all men' are the highest virtues taught by our own sages. We have always said that the violent militarism of Japan is our enemy, not the people of Japan. Although the armed forces of the enemy have been defeated and must be made to observe strictly all the terms of surrender, yet we should not for a moment think of revenge or heap abuses upon the innocent people of Japan. Permanent world peace can be established only upon the basis of democratic freedom and equality and the brotherly cooperation of all races and nations."

Millions May Starve Before Winter

The meagre reports which come from Europe tell of terrible conditions now and appalling prospects for winter. General Eisenhower has recently reported that in Germany the average diet is one-third below subsistence level. of people are Tens of thousands being evicted from their homes in Poland, Czecho-Slovakia, and other parts of eastern Europe without any provision for their travel or accommodation elsewhere. One British newspaper correspondent reports seeing "thousands of German civilians-old men and women and children-reduced to the depths of misery and suffering that the Nazis inflicted on others during their beastly reign."

Another report from Geneva says "Churchmen here continue to be appalled by reports of the misery left in the wake of war. Stewart W. Herman, formerly pastor of the American Church in Berlin, has just returned from a visit to Germany with a report that the present trek of some seven million refugees to their former homes in Central Europe could be compared to the Bataan 'march of death'." Going on about conditions in Eastern Germany, Hungary, and Austria, the report says "Critical food situation. Diseases spreading. Many suicides. Hundreds of thousands of refugees left starving. Churches trying to help but completely overwhelmed."

In order that more food may be available for Europe, the Bishop of Chichester and other English Church leaders are sponsoring a movement for a further voluntary cut in the already restricted British ration.

To meet this elemental need for food and clothing, Dr. W. A. Visser t'Hooft of the World Council of Churches has set up a relief organization through the Council.

The Reconstruction Department of the World Council of Churches has appealed to the Churches in the United States,

England, Canada, Sweden, New Zealand and Switzerland for \$240,000 to purchase a number of Swiss army barracks, which have been offered for sale at \$5,000 each, and re-erect them in devastated areas in Germany and Holland. The buildings would serve as centres for recreation and worship, for dispensing food, clothing and medicine, and simply as places where people can come and get warm during the winter days ahead when little or no coal will be available in those countries.

Persons who desire to help provide money, food or clothing for Germany or other countries in Europe can do so through the Canadian Council of Churches. Contrishould be marked "European Church Relief" and sent to the Treasurer, Presbyterian Church in Canada, 100 Adelaide St. W., Toronto 1.

Missionary Conference in the West

Two Interchurch missionary teams are at present touring the western provinces holding conferences in all the main cities. One team started at Port Arthur and Fort William, moved west to Winnipeg, and will have meetings in Regina and Saskatoon in the periods Nov. 1-4, and 7-11, respectively. A second team started in Victoria, moved to Vancouver, and will have meetings in Calgary and Edmonton, in the periods Nov. 1-4, and 7-11, respectively. Both teams have also touched subsidiary points.

These teams are travelling in connection with the Missionary Centenary of the Canadian Churches, and each is made up of missionary and mission board representaof the four major Protestant tives

Churches.

The team which has still to visit Regina and Saskatoon has the following members —the Rev. H. G. Watts, Missionary Education Secretary of the Anglican Church, formerly missionary in Japan; the Rev. A. E. Armstrong, D.D., Secretary of the Board of Overseas Missions of the United Church of Canada; the Rev. W. A. Cameron, D.D., Secretary of the General Board of Missions of The Presbyterian Church in Canada; the Rev. Norman Dabbs, Baptist missionary to Bolivia; Miss Ellen Douglas, Presbyterian missionary to India; Miss Grace Gibbard, Anglican missionary to China; the Rev. T. B. McMillan, United

Church missionary to India.

The team which has still to visit Calgary The team which has still to visit Calgary and Edmonton has the following members—the Rev. K. J. Beaton, D.D., Missionary Education Secretary of the United Church, formerly missionary to China; Canon L. A. Dixon, Mission Board Secretary of the Anglican Church, formerly missionary in India; the Rev. John McLaurin, D.D., Mission Board Secretary of the Baptist Churches, formerly missionary to India: the Rev. Edward Bragg, Presbyto India: the Rev. Edward Bragg, Presbyto India: to India; the Rev. Edward Bragg, Presbyterian missionary to British Guiana; Miss D. Franklin, Baptist missionary to Bolivia;

the Rev. A. A. Scott, D.D., United Church missionary to India.

Missionaries Sail for China and India

As closed doors re-open and clogged transportation begins to move again the highways of the world see an increasing nighways of the world see an increasing number of missionary messengers out in the world-embracing business of the Master. In the sphere served by our own Church there is increasing activity and a sharply increased demand for workers.

In the month of October two missionaries sailed for the East, one to China, one to

On October 15th, Mrs. Mildred Gehman sailed from Boston to Calcutta, whence she will fly over "the hump" to Kunming in Yunnan Province in the Church-Mission project of the Church of Christ in China, serving as a nurse in hospital or public health work. Mrs. Gehman had two years of China experience in Szepinghai, Manchurica churia.

On October 13th, Dr. Wm. R. Quinn sailed from New York for India. He returns to his hospital work in Jobat after an extended furlough during which he has travelled indefatigably telling the Church of its work among the Bhils. His daughter, Ruth, remains in Canada, studying at Western University. His wife will remain in Canada temporarily and join him in India later.

As these missionaries go out they ask the interest and prayers of the home Church to strengthen them in their import-

ant and difficult tasks.

MODERATOR TO VISIT BRITISH **GUIANA**

On Nov. 14th, the Moderator of the General Assembly, the Rev. J. M. Macgillivray, D.D., will arrive by plane in Georgetown, British Guiana. This will be an important event for the Colony as it is the first time that a Moderator has visited them.

It is fitting that the Moderator should visit the British Guiana Church at just this time, for this year the mission is cele-brating 50 years of work and the Church is ordaining its first ministers and setting up its first Presbytery. This visit marks a new relation between the Church in British Guiana and the home Church.

AWARD TO CHAPLAINS

H/Major R. C. Creelman has been awarded the M.B.E.

H/Capt. F. G. Stewart has been awarded "Mentioned in Despatches."

Hath anyone wronged thee? Be bravely revenged. Slight it and the work is begun; forgive it, and it is finished. He is below himself that is not above an injury.

Chaplaincy Service

THANKSGIVING SERVICE Haarlem Cathedral, Holland 13 May, 1945 By H/Capt. J. Fred Goforth, M.C.

It was no idle gesture, no mere sub-servience to tradition on Mr. Churchill's part when, after making his historic announcement to the House of Commons that the German army had capitulated, he proposed that the House adjourn and that the members reassemble at St. Margaret's Chapel nearby and there offer thanks to God for His mighty deliverance. Our great leader was simply expressing what the overwhelming majority of people feel, and surely none more deeply nor with stronger cause than those gathered here today, you people of Holland who have suffered perhaps as much from the hand of the oppressor as any other people of Europe, and we men of Canada representing a division whose D-day was almost two years ago on the beaches of Sicily and which has seen possibly as much actual combat fighting as any division from the British Commonwealth.

The cynics may make what play they will of the spectacle of two nations at war with each other and both claiming that God is on their side. Well, this at least we can say, and we say it not in any spirit of pride or self-righteousness but in deep thankfulness, that if God had not been on our side we would never have seen this day. The Old Testament writer, trying to account for the disaster which befell the tyrant of his day, said "The stars in their courses fought against Sisera." That surely is the profound significance of the will of the spectacle of two nations at war surely is the profound significance of the crushing defeat of Nazism. The universe was against it. The nature of things was revolted by it. Had it been otherwise, there might so easily have been a different ending. No, God forbid that our dominant mood these great days should be one of self-congratulation. We have been near enough to the abyss to know just how close a thing it was. Rather let the recurrent there in all our thoughts of victory be "Thine is the power and the glory for ever and ever, Amen.'

Let us thank God, too, for the triumphant vindication of our democratic ideal of life which this victory has provided. By 'our democratic ideal of life' I mean simply the conception of man as one for whom freedom, freedom of person, freedom of speech, freedom of conscience, is as necessary as the very air that he breathes. Do you remember, back in the thirties, how impressed we were by the spectacle of a nation of eighty million people regimentnation of eighty million people regimented down to the last shoelace, its every thought geared to one tremendous purpose? Do you remember how we used to

gape at the pictures we saw of the Nazi party rallies, fifty thousand Nazi stal-warts saluting their fuehrer, the marching and the goose-stepping under the flood-lights and overhead the huge swastika banners? And how we trembled at all the accumulating evidences of Nazism's growing might. There seemed to be something irresistible about that march toward the stars. And how weak and inefficient and ramshackle a thing our democratic way of life seemed by comparison!

But how differently we see things now. It has been demonstrated that the free peoples of the world, when once awakened from their laxity and complacency and self-indulgence, can forget their petty quarrels and unite together in a bond as strong as steel, can endure as much and suffer as much, can rise to as high a pitch of daring and self-sacrifice as can your most completely regimented and fanatical

products of a totalitarian state.

Let us thank God, I say, for that demonstration and that vindication. But we cannot leave it at that. Let us not forget the lesson of these years. We have only saved our liberties by a hair's breadth. We dare not take any chances with them in the future. We simply cannot afford to let things slip again. Liberty, we must tell ourselves over and over again, is something that we cannot take for granted. We must win it and earn it and merit it anew must win it and earn it and merit it anew each day. Never for one moment can we afford to relax our vigilance. We must stand perpetual guard for it, ready at any instant to defend it, even with our lives, from violation by profane hands.

Let us give thanks to God, too, for the great opportunity which this victory gives us for rebuilding the world on nobler lines. You will recall how that after the last war people made a lot of fun of the slovans that were used in that conflict. Take

gans that were used in that conflict. Take gains that were used in that conflict. Lake for example, "A war to make the world safe for democracy." A public speaker could always be sure of raising a laugh by bringing that one in. That laughter was an accurate measure of the cheapness and shallowness of those shoddy years. The point is this, that victory that was won at such terrific cost did not of itself guarantee anything, but it did provide a wonderful opportunity for making "the world safe for democracy." And we muffed it. The power was placed in our hands and we threw it away.

Once again the power and the opportunity have been given to us. The chief obstacle, next to the selfishness in our own hearts, has been removed. The door is wide open. It is not only the towns and cities of this continent which in many cases lie in ruins. Other things are in ruins, too, old prejudices, old politics, old die-hard ways of life. Much that is good has been destroyed, but also, thank God, much that is evil. I repeat, the door is wide open. It is unthinkable, surely, that once again we should allow ourselves to slide back into our old selfishness and complacency and let that door be slammed in our face. God grant that it may not be.

Finally, and I mention this last of all because it is uppermost in my mind to-day, let us thank God for the men, our beloved comrades, who are not with us today, whom we have had to leave behind us on that hillside in Sicily, on that cliff overlooking the Adriatic near Ortona, in the Liri Valley, in many scattered cemeteries between the Metauro River and the Fortunata Ridge, along the road to Bologna, on the approaches to the Lamone and the Senio, and now more recently along the highways of this lovely country. I am thinking now, as I want you to think, of

their urgent claim on us.

Many years ago I heard a padre who was in the last war tell of something that was said to him by the medical officer of his battalion when the Battle of the Somme was at its height. They had been looking at the casualty lists, column after column, page after page, under the caption "Killed in Action." Finally the M.O. burst out, "Padre, after this awful business is over, every last man, woman and child on the face of the earth will have to have an excuse for being alive." Hosts of people would not be able to make any of people would not be able to make any sense of that. But you and I can. As a division, God knows, we have paid our full share of the cost of victory. We know, we understand what that M.O. meant. We have been initiated into the deepest secret of life, which is that nothing is ever achieved in this world except by sacrifice, that always when a thing has to be done it means that someone has to forget himself, someone "has to stick his neck out." We are profoundly thankful for having come through this thing, and rightly so, but we can't leave it at that. Those other lads had just as much right to see this day as we have, they had just as much to go home to, just as much to look forward to as we have. But they have been left behind and we have come through. Don't let us talk about the fortunes of war. Can't we see, we must see surely, that having come through we cannot henceforth live to ourselves? We are forever men under an obligation. The qualities of courage, steadfastness, self-forgetfulness which have brought us to victory in war will be just as urgently needed to win the peace. Well, someone has got to show the way. If we don't, then who will? How else can we discharge our debt to those whom we have left behind? That, when all is said and done, is our only excuse for being here today.

CANADIAN CHAPLAINS' CONFERENCE IN AMSTERDAM

By H/Capt. T. Saunders

One of the outstanding events in the history of the Canadian Chaplain Service took place recently in the City of Amsterdam, Holland, when delegates representing all formations of the Canadian Forces in the Netherlands and the Army of Occupation met in a three-day conference, having as their theme, "The Church and the Chaplaincy."

The moving spirit behind this conference was H/Major S. B. East, M.B.E., M.C., under whose direction and leadership the

gathering was made possible.

The Chaplains discussed six main themes dealing with the work of the Chaplaincy in relation to the churches at home. These themes and the speakers who presented them were as follows:-

"What We Have Learned as Chaplains Concerning the Teaching Ministry of the Church"—H/Capt. J. Mackintosh (Pres.).
"What We Have Learned as Chaplains

Concerning Worship and the Conduct of Worship in the Church"—H/Major R. T. F.

Brain, M.C. (C. of E.) and H/Capt. G. M. Jamieson, M.C. (Pres.).

"What We Have Learned as Chaplains in the Pastoral Care of Men"—H/Major E. W. Horton (U.C.) and H/Capt. T. R.

Davies (U.C.).
"What We Have Learned as Chaplains

"What We Have Learned as Chaplains Concerning the Effect of War on the Human Spirit"—H/Capt. D. Owen (C. of E.).
"What We have Learned as Chaplains Concerning the Relationship of Church and Church"—H/Capt. H. E. Young (U.C.), and H/Capt. C. Bishop (C. of E.).
"What We Have Learned as Chaplains Concerning the Relationship of Church and Nation"—H/Major S. B. East, M.B.E., M.C. (U.C.), and H/Major S. E. Higgs (C. of E.)

The conference was presided over by H/Lt.-Col. J. I. McKinney (C. of E.), Assistant Principal Chaplain, while H/Capt. T. Saunders (U.C.) acted as Secretary.

The following Chaplains acted as Chairmen for the discussions on the various subjects:—H/Capt. R. K. Perdue (C. of E.), H/Major E. Brillinger (C. of E.), H/Major E. H. S. Ivison (Bapt.), H/Major J. Forth (C. of E.), H/Major R. C. Creelman, M.B.E., (Pres.), and H/Major E. W. Mac-Quarrie (U.C.).

H/Capt. D. Owen acted as Secretary of Resolutions Committee which included H/Major S. B. East, H/Capt. T. Saunders and the Chairmen and speakers on the

respective subjects.

The topics were presented by all speakers in a challenging and forthright manner, eliciting discussion of a very high order from the floor of the conference. The entire proceedings were recorded by the Recording-Secretary, Cpl. C. S. Jones.

News of Other Churches

King George VI and Queen Elizabeth have sent a contribution to the \$4,000,000 fund sought by the British Committee for Christian Reconstruction in Europe, it was announced in London. Another gift came from Field Marshal Bernard Montgomery, who sent a message wishing the Committee success in carrying out the great work "of reconstructing churches throughout Europe which have suffered such serious damage during the war."

This money will be used to help the churches of Europe to re-establish their regular church programmes. It will help to provide temporary church buildings and make minor repairs to buildings not completely destroyed by bombing. It will buy Bibles, hymnals and Christian literature. It will provide scholarships for the training of ministers and lay workers. It will assist theological seminaries to re-establish their training programmes.

Scotland takes a keen interest still in the National Covenant and many people attend the Conventicles and Memorial Services held each year in different parts of the country. The congregation who attended the annual Service held at the end of June to commemorate the Covenanters who fought and fell at the Battle of Bothwell Brig must have remembered again that tragedy when the 4,000 untrained men faced the 10,000 trained soldiers under the able generalship of the Duke of Monmouth. As the old 124th Psalm was raised and the lessons read and the sermon preached by the Rev. Andrew Rose Ranking of Govan St. Columba U.F. Church, they must also have thought of the days when men were prepared to sacrifice all in order to serve God according to the dictates of their conscience, and when such a service as that held recently in Bothwell Brae would have needed to be held in secret and those taking part have been liable to the utmost penalties.

The resistance of the Dutch ministers to the Nazis is an heroic chapter. The Church told the ministers to never let consideration of the family determine the line of duty and promised that if the minister lost his life in defense of country and faith his family would be cared for. Twelve ministers paid the full price, certain that their families would not suffer. To keep this pledge to the dead and to the living is a clear duty. The Church is now raising 250,000 guilders (\$100,000) as a capital insurance fund to do this.

More than 200 students are expected to be enrolled when the Russian Orthodox Theological Academy opens in Moscow in the fall. A full course will require four years of study.

Four churches in South Africa have joined in plans to establish a school of theology at Rhodes University, Cape Province. The churches are the Church of England in South Africa, and the Congregational, Methodist and Presbyteriam churches. The denominations have undertaken to raise 10,000 pounds toward the endowment of the school, the balance of the necessary money to be provided by the University. There is a great shortage of ministers in South Africa.

The membership of the Church of Scotland is now 1,264,125, an increase of 1,147 over last year. The Sabbath School enrollment has reached 246,893. The Church's income is more than 3,000,000 pounds. All these figures represent substantial growth.

The Scots Kirk, Colombo, Ceylon

For over a hundred years the Colonial Committee of the Church of Scotland has had two chaplaincies in Ceylon—one in Kandy, the ancient capital, the other in Colombo, the modern capital and commercial centre and great port of call and in war a highly important base.

A Scots Kirk situated strategically like St. Andrew's, Colombo, serves not only members of the Scottish community but all other Presbyterians from overseas, English, Irish, Welsh, Colonial, American, also members of the Continental Reformed Churches, Swiss, Dutch, and Norwegian.

Even in peacetime there are many visi-

Even in peacetime there are many visitors to be ministered to—passengers on steamers, service personnel, merchant seamen, etc., and the minister, the Rev. J. G. W. Hendrie, M.C., C.deG., M.A., seeks them out on arrival and invites them to the Church. Both in peacetime and in wartime Mr. Hendrie ranks as an officiating chaplain to the Navy, Army and Air Force and the Shipping Agents also make many calls on his service.

During the war thousands of service men and women have been stationed at Colombo or passed through it, and, in addition to the regular services at the Church and special services arranged by chaplains for their units, services have been held at gun sites, in camps, barracks and on board ship.

The Quiet Hour

LET US READ THE BIBLE

Some Suggestions
By Rev. B. Simpson Black, B.A., B.D.

IT is doubtful whether any single project which our Church might undertake could be more far-reaching in beneficial results than a campaign to promote Bible reading among us, with a seriousness and on a scale unprecedented heretofore. And the time for us all to begin to launch this laudable programme is with the new Church year which begins with the Fall, with the return of our people from their holidays and the Fall Rallies of our congregations, Sabbath Schools, and other Christian activities. "Behold, now is the acceptable time!" "Speak unto the children of Israel that they go forward!"

We shall engage in other projects, to be sure, as these reflect the best mind of the Church, and as various courses of action adopted by the June General Assembly take shape in concerted effort. But the enthronement of the Bible in our Church is not a competitive movement that makes for scattered energies; it is a co-operative enterprise that will enrich the individual life and give meaning and direction to all other undertakings, undergirding our whole Church programme with scriptural sanction, spiritual vision, and evangelistic zeal.

For considerations of both time and space we cannot even outline what the value of the Bible has been, and is, in the lives of men, and nowhere is it a more challenging guide and help than for twentieth century men. It tells us how to live, how we may grow in the knowledge of God, and thus growing make our lives beautiful in truth

and righteousness.

But if we are to start together in our study of this great Book we had better forget about some of the provocative topics that sometimes interfere with helpful Bible study. Do not let the question of Inspiration, or Miracles, or Prophecy, or the trustworthiness of the Gospels, and some other questions, cause you to detour and spend valuable time on matters of quite secondary, subordinate interest. These subjects have their place, but let them alone for a time. The light will break through them as your knowledge of the Bible grows. They are by no means of first importance. Do not break ground with theories and mysteries and such problems as belong more properly to Bible experts. Do not begin with doubts and questionings. If these spring up as you go along they will often develop their own answers; if not, we can afford to remember that "the secret things belong unto the Lord our God, but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law" (Deut. 29:29).

Some Salient Suggestions

Begin your study of the Scriptures with enough faith in their inspiration to keep working at them even though the going for a time seems hard and the results disappointing. Ever bear in mind that the learning of the schools does not need to be yours. The Bible was not written by technical scholars but by everyday practical men. Hence the ordinary reader, with simple common sense and a prayer on his lips, who can devote but a brief portion of each day, will find, if his reading be eager, systematic, and well-directed, new light and new truth breaking forth for his help in solving the problems of faith, character, and destiny.

And—remember—that while books "about the Bible" have their proper place, what we need most is to turn to the Bible itself, dig into it as into a mine of hidden treasure; or, to change the figure, give your Bible a time exposure, and get into it. Mere devotional day-dreaming is no good; what we Christians all need is an attention to the Word of God that costs some time and energy.

Our Approach

Begin with the New Testament. Why? Because it is the story of the Life of Jesus, and Jesus stands at the centre of the Christian religion. Christ made Christianity. And all Hebrew history looked forward to His appearance "in the fulness of time." Therefore we turn to the Gospels, where the writers let Jesus speak and act for Himself, and we come to know Christ's thoughts, His ideals, His purposes, His achievements, and in fellowship with Him we grow into His likeness, filled with His Spirit, who is "the Author and Finisher of our faith."

Begin, then, with the Gospels. It is the logical approach. Take any of the first three Gospels: the fourth stands more by itself and is better left till later. Why not begin with Mark? It is the shortest Gospel, and was the first to be written. It is a particularly informal, unembellished, direct, and simple account of the life of Jesus, and yet has a vividness all its own. Canadian Presbyterians might notice here that the Board of S.S. and Y.P.S. of our Church is commencing a new Course of Bible Lessons (on a five-year cycle plan), and it will break ground in October of this year with a six-months' study in the Gospel according to Mark. No better gate through which to pass into the larger field of Bible study.

Then having studied St. Mark (or Matthew or Luke), we have noticed repeated references to the Hebrew Scriptures, and we are led to dip into the Old Testament background, the witness of the Old Testament to Christ. "If we would understand Jesus, the form of His message, the content of much that He said, we must make our approach through the Old Testament" (Brascomb, The Message of Jesus).

(Brascomb, The Message of Jesus).

The study of the Old Testament opens a wide field, but it is the story of God's saving purpose for men. "God sent forth his Son." His plan was perfected in Jesus, the Messiah. The message of the Old Testament will never be superseded so long as we feed upon it and understand it through the discerning eyes of Jesus. It is the background for the Gospels and Epistles, and Christians will go on studying it. The Psalms still grip the human heart. The Prophets are being read and studied more than ever (thanks to modern scholarship). The Old Testament as a whole will reveal its latent beauty and moral power if we come and see it for ourselves, with the prayer: "Open Thou mine eyes, that I may behold wondrous things out of Thy law."

After the Gospel comes the Acts of the Apostles, where Luke continues the account of Christianity begun in the Gospel which bears his name. Acts give the growth and expansion of the Christian Church, everywhere victorious through the power of the promised Spirit, and concludes with the amazing history of the thirteenth apostle—Paul.

Paul was not only a great missionary but a literary genius whose work transformed the Church. He wrote Letters to the Churches which he had founded, and these Letters form the greater part of the New Testament. These the devout Christian will surely want to read and re-read, for these Letters are all alive, and though written to meet First Century conditions they keep growing in influence and in application to the abiding concerns of the human heart. The Epistles look at every problem with the eyes of Christ. Dr. Stalker in his The Life of St. Paul calls Paul the greatest thinker of his age, if not of any age, who "in the midst of his outward labours was

producing writings which have ever since been among the mightiest intellectual forces of the world." Let us read them, if only for their devotional value, marking or copying out those great significant statements of which Paul's Letters are so full, for the nurture of the Christian life. Commit to memory these quotations, make them your daily meat and drink, and you will appreciate more and more Paul's unfolding of the doctrines of grace. Even the more obscure parts in Paul's writings will be made plainer by the use of some good commentary or one of the excellent modern translations of the New Testament, like Moffatt's or Weymouth's.

There are other New Testament writings, but we must conclude this sketch of a plan. Do not let your Bible reading be haphazard. Use a pen and notebook and write down what you find. Your notes may help you sometime with a Bible Talk, or in some Bible class. Always relate your Bible reading to your daily life, as Moses is said to have enjoined upon Joshua:

"This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success" (Josh. 1:8).

Nothing will so fortify the peoples of the earth against the false ideologies that have wrecked leading nations in our time; and nothing will enable the youth of our day to plant their feet upon the solid rock, like a course in the New Testament. If they grow up rooted and grounded in that, they will have the Christian answer to all their perplexing problems, as they study this Book with inquiring and unbiased mind whilst the ever-present and revealing Spirit brings the truth to light. Then will the Church of Tomorrow be "a glorious Church" and equal to any challenge the conquering Christ may lay upon her. God helping us—let us advance!

Budget Receipts

To September 30, 1945			
Summary	1945 Allocation	1944	1945
Maritimes		\$ 9,215.07	\$ 9,415.64
Montreal and Ottawa		26,568.51	25,828.70
Toronto and Kingston		56,893.41	59,418.13
Hamilton and London		35,643.83	38,684.70
Manitoba		2,743.04	2,879.53
Saskatchewan	-,	2,166.77	2,582.97
Alberta		4,374.46	5,759.51
British Columbia	15,000.00	4,093.09	5,036.23
	AF00.000.00	01.11.000.10	24.10.005.14
Care days	\$500,000.00	\$141,698.18	\$149,605.41
Sundry		1,248.85	2,231.85
		\$142,947.03	\$151.837.26
		Ψ===,0 11.00	4202,001.20

Youth and the Church



CAMP MATAMBIN

The fourth camp, organized co-operatively by some French Presbyterian and United ministers for French Protestant children, was held at Lake Matambin, some 80 m. N.E. from Montreal. It was most successful, 47 children attending from city and country churches. The ministers in charge were the Rev. J. A. Smith (St. Luc French Presbyterian Church) and the Revs. J. Beaudon and C. de Mestral.

This year, five new cabins were added, each able to accommodate up to 10 campers. These cabins were the gifts of friends, one of them being donated by the Presbyterian W.M.S. In order to enlarge the camp, an inter-denominational committee is being set up to launch a campaign for \$2,000. This would put the camp on a sound financial basis, and enable it to obtain full ownership of the land, about 24 acres directly on the lake. The Treasurer of the camp is the Rev. J. A. Smith, 1678 Logan St., Montreal, Que.

CHRISTOPHER LAKE CAMP

This camp is for the use of Presbyterian congregations in the Presbytery of Prince Albert and Saskatoon. The new camp site provides spacious wooded grounds of more than one hundred acres and a safe sandy beach with many facilities for healthy camping in the out-of-doors.

During this summer two camps were held, for boys, and for girls. Boys and girls from many communities attended. Fiftyone boys attended the first camp, which was directed by the Rev. J. S. Clarke, B.A., of Prince Albert. The staff leaders included Rev. J. M. Young, B.A., Saskatoon; Rev. W. R. Bell, M.A., Melfort; Rev. A. W. Currie, M.A., Rosetown; James Jack, B.A., Sylvania; Bert Van Mosel, B.A., Carragana; Alex. Aicken, B.A., Meath Park; and John Posno of Shipmen. Walter C. Cook, B. Comm., of Rosetown was director of athletics. The regramme included Bible

and mission study, projects, worship, campfires, swimming, athletics and hiking.

Miss Margaret Webster, B.A., National Girls' Work Secretary, directed the camp of 65 girls. She was assisted in the leadership of the camp by Miss Orra Hunt, deaconess of the Prince Albert Presbytery; Miss Evelyn Walker, Weirdale; Miss Rita Clunie, Prince Albert; Miss Margaret MacKay, B.A., Tisdale; Miss Grace Mackay and Miss Betty MacNay, Saskatoon; Mrs. David Gowdy of Saskatoon, and Miss Mary Whale, B.A., Toronto.

Bible study, handicrafts, sports, swimming, and interest groups including music, dramatics, books, etiquette, nature lore and leadership training were regular features of the daily programme. Special events included an international day when the campers dressed in the costumes of the various countries, visitors' day, and a picnic to the University of Saskatchewan Art School at Murray Point on Emma Lake.



The camp executive is shown above. In the centre is Miss Sheila Reesor of Saskatoon as Chief Camper with the Camp Director, Miss Margaret Webster; from left to right—Gerry McLeod of Prince Albert; Clarice Sawotsky of Saskatoon; Loretta Wong of Prince Albert; Jacquie Owens of Winnipeg; Belva Bagg of Carragana and Margaret Mackay of Saskatoon, as little chieftains.

MARITIME SYNOD YOUNG PEOPLE'S CAMP

The camp this year was particularly successful. There were over fifty delegates registered, making a total of over sixty present including the staff.

Every day opened with a worship period conducted by the Young People. A very interesting series of lectures were given by the Rev. Donald C. MacDonald, Chatham, on "The Organization of the Church." The Rev. E. A. Morrison of New Glasgow, gave informative addresses on "Why I am A Presbyterian."

Lectures were given by the Rev. Hugh Creaser, Durham; Rev. Harold Heustin, Eureka; and Rev. Charles Henderson, Mur-ray Harbour; on the following topics: Mis-sions, Personal Evangelism and Steward-ship. The Young People divided into three groups for these lectures each going to the one of their choice.

During the afternoon smaller groups were formed under various leaders for the study of the Book of Ephesians. It was interesting to note that the time spent in studying the Bible seemed too short, so it was recommended that more time be given another year for Bible study.

Sports were under the direction of William Reid, Sherbrooke. Some of the games enjoyed by the Young People were swim-ming, boating, softball, volleyball and relays.

YOUTH ECUMENICAL CONFERENCE

The young people of Ontario held their first Youth Ecumenical Conference in the Ontario Ladies' College, Whitby, Sept. 7, 8, 9, with an attendance of one hundred young people and leaders.

The committee was greatly encouraged by the representative character of the gathering. Anglican, Baptist, Disciple, Evangelical, Presbyterian and United Church people were there in good numbers. Apart from staff and committee people, there were 83 delegates from 77 individual congrega-The gathering was representative geographically also, as delegates were present from 43 communities.

The theme speaker was the Rev. H. M. Coulter, B.A., B.Th., of Knox Presbyterian Church, St. Catharines. The Dean was the Rev. Oliver McCully, General Secretary, Disciples of Christ.

There were four main areas of discussion: Abundant Living; Inter-Church Fellowship; World Community; Post-war Plans, the resource leaders of which were the Rev. T. B. McDormand, B.A., B.D., Editor Baptist Sunday School Publications; the Rev. C. E. Silcox, M.A., D.D., Author and Lecturer; H/Lt. Col. the Rev. T. H. Stewart, M.C., E.D., District Chaplain (P) Headquarters Military District No. 2; and Dr. John Coleman, one of the newly appointed Secretaries of the World Student Christian Federation.

All present felt that the gathering had been eminently worth while and a formal resolution was passed asking that another similar gathering should be held next year.

Copies of the findings are being mimeographed and will be available at 10c each from the office of the Ontario Religious Education Council, under whose auspices the Conference was held.

PRESBYTERIAN UNIFORM S. S. LESSONS

LESSON—NOVEMBER 11

The Parable of the Sower Mark 4: 1-20

Golden Text: These are they which are sown on good ground; such as hear the word, and receive it, and bring forth fruit. -Mark 4: 20.

LESSON—NOVEMBER 18

Jesus' Power Over Death Mark 5: 21-24; 35-43

Golden Text: Be not afraid, only believe.-Mark 5: 36.

LESSON—NOVEMBER 25 The Master and His Disciples Mark 6: 1-13

Golden Text: And they went out, and preached that men should repent.—Mark 6: 12.

LESSON—DECEMBER 2 Jesus Feeds the Multitude Mark 6: 35-44

Golden Text: I am the living bread which came down from heaven .- John 6: 51.

Our Church Calendar

Vacancies

Alberton and West Point, P.E.I., Mod., Rev. Charles Carnegy, Summerside, P.E.I.

Alliston and Mansfield, Ont., Mod., Rev. John A. Ross, M.A., Creemore, Ont. Amos, Dromore, Normanby, Ont., Mod., Rev. Peter W. MacInnes, P.O. Box 43,

Durham, Ont.

Auburn, Blyth and Smith's Hill, Ont.,
Mod., Rev. A. H. Wilson, Whitechurch,

Banff, Alta., Mod., Rev. R. J. Burton, 803
13th St. E., Calgary, Alta.
Barney's River and Marshy Hope, N.S.,
Mod., Rev. A. E. Morrison, 139 Almont
Ave., New Glasgow, N.S.
Belmont & North Yarmouth, Ont., Mod.,
Rev. H. S. Rodney, 60 Hincks St., St. Thomas, Ont.

Bethel, Bryanston, Ilderton, Ont., Mod., Rev. John Fleck, 111 Elmwood Ave., London, Ont.

Bluevale and Belmore, Ont., Mod., Rev.

Alex. Nimmo, Wingham, Ont.
Boston and Omagh, Ont., Mod., Rev. C. C.
Cochrane, Georgetown, Ont.

Boularderie, N.S., Mod., Rev. F. Clarke Evans, Sydney Mines, N.S. Bradford, Ont., Mod., Rev. N. R. D. Sin-clair, D.D., 59 William St., Barrie, Ont.

Brigden, etc., Ont., Mod., Rev. R. J. Hay, Petrolia, Ont.

Bristol, Que., Mod., Rev. Robert Johnston, D.D., 25 Delaware Ave., Ottawa, Ont.

Brookfield, etc., P.E.I., Mod., Rev. T. W. Goodwill, 162 Dorchester St., Charlottetown, P.E.I.

Buckingham, Que., Mod., Rev. A. B. Casselman, 22 Front St., Hull, Que.

Cannington, Ont., Mod., Rev. M. C. Young, Beaverton, Ont.

Carluke and Binbrook, Ont., Mod., Rev. A. N. McMillan, Caledonia, Ont.

Centre Road and West Adelaide, Ont., Mod., Rev. W. B. Macodrum, Forest, Ont.

Clifton, etc., P.E.I., Mod., Rev. James Mac-Gowan, Kensington, P.E.I. Drayton, Ont., Mod., Rev. Dr. K. Hunter

Palmer, Palmerston, Ont.

Dunleath and Stornoway, Sask., Mod., Rev. H. R. Horne, 144 Leopold, Regina, Sask. Edmonton, Alta., Rupert St., Mod., Rev. Wm. Simons, 10921 83rd Ave., Edmonton, Alta.

Elmira, Ont., Mod., Rev. J. V. Mills, 175 King St. S., Waterloo, Ont.

Elmvale & Flos, Ont., Mod., Rev. Wm. A. Henderson, The Manse, Hillsdale, Ont.

Renderson, The Manse, Hinddale, Ont.
Fenelon Falls and Glenarm, Ont., Mod.,
Rev. Jos. Cathcart, Bobcaygeon, Ont.
Grand River, Framboise and Loch Lomond,
N.S., Mod., Rev. Alexander A. Murray,
D.D., Sydney, N.S.
Hamilton, Ont., St. David's, Mod., Rev. T.
G. Marshall, 53 Connaught Ave., S.,

Hamilton, Ont.

Harvey Station and Acton, N.B., Mod., Rev. Dr. Frank Baird, Winslow St., Fredericton, N.B.

Holstein, Ont., Mod., Rev. Peter W. Mac-Innes, P.O., Box 43, Durham, Ont. Hopewell and Eureka, N.S., Mod., Rev. H.

Buntain, Westville, N.S. Janetville, Ont., Mod., Rev. Walter Patter-

son, Millbrook, Ont.

Lake Ainslie and Strathlorne, N.S., Mod., Rev. A. D. MacKinnon, Little Narrows,

N.S.
Little Harbour and Pictou Landing, N.S., Mod., Rev. Dr. Hugh Munroe, New Glasgow, N.S.

gow, N.S.
Louisburg, N.S., Mod., Rev. F. Clarke
Evans, Sydney Mines, N.S.
Macleod, Alta., Mod., Rev. E. L. Garvin,
803 Sixth Ave., S., Lethbridge, Alta.
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Inductions

Blue Mountain, N.S., Rev. W. C. Nicholson. July 20, 1945.

Brussells, Ont., Rev. George A. British Guiana, Sept. 6, 1945.

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Hensall, Ont., Rev. Percy A. Ferguson.

Wiarton, Ont., Sept. 7, 1945.
Kirkhill, Ont., Rev. N. F. Sharkey, Chaplaincy Service, Sept. 21, 1945.
London, Ont., Hamilton Road, Rev. N. E.

Caswell, Markdale, Ont., Aug. 10, 1945. Manotick & Kars, Ont., Rev. R. W. Ellis, Maxville, Ont., Sept. 24, 1945. Morewood, Chesterville & Dunbar, Ont., Rev. W. Harold Heustin, Hopewell, N.S., Oct. 24, 1945. North Bay, Ont., Rev. Stuart B. Coles, Magnetawan, Sept. 12, 1945. Oshawa, Ont., Rev. H. F. Davidson, M.A., Chaplaincy Service, Sept. 20, 1945. Puce & Essex, Ont., Rev. A. B. Ransom, Chaplaincy Service, Oct. 9, 1945. St. John's. Nfd., Queen's Road, Rev. Fred-

St. John's, Nfld., Queen's Road, Rev. Frederick Sass, October 10, 1945.

St. John's, Nfld., St. Andrew's, Rev. David Lang, M.A., D.D., October 12, 1945.

Toronto, Ont., Knox College, Rev. W. W. Bryden, M.A., D.D., Principal, Oct. 9, 1945.

Toronto, Ont., Knox College, Rev. J. Stanley Glen, M.A., B.D., Ph.D., Th.D., Oct.

Toronto, Ont., Knox College, Rev. Prof. David Keith Andrews, M.A., Ph.D., Oct. 9, 1945.

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Rev. Alexander Dunn, Vancouver, B.C.,

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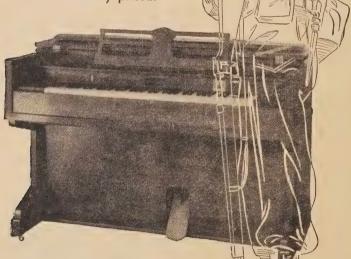


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I am the Way.

Where there is no vision, the people erish.

Trifles make perfection and perfection no trifle.

I pray Thee, O God, that I may be beauful within.

He is always poor who is forever wishg for more.

Generosity takes more practice than nything else in the world.

Truth stood on one side and Ease on the her; it has often been so.

Minds are like parachutes; they only function when they are open.

Whenever we lift another man's load, in some way we lighten our own.

O Lord, who lends me life, lend me a heart replete with thankfulness.

Sunday is the golden clasp that binds gether the volume of the week.

You can't prevent trouble coming, but ou don't have to offer it a chair.

Happiness has this advantage over great vealth—people don't try to borrow it.

A "dead level" is well named. Live peoe always climb towards higher ground.

A man there was and they called him d; The more he gave the more he had.

Tomorrow's world isn't going to be what want it to be. It's going to be what we

Do your duty and do not trouble yourlf whether it is in the cold or by a good re.

Prayer is like the tuning of an instruent—to get us in tune with heaven's lody.

Begin your day with courage, born of istful assurance, and you will end it with tory.

Coming together is a beginning; keeping gether is progress; working together is cess.

If the Lord told us eight hundred times Rejoice and be glad, He must want us do it. A paradox maybe—but by walking straight you are more likely to get into the best circles.

Think that day lost, whose low descending sun views from thy hand no worthy action done.

We can't put the world right over night. But we can put ourselves right and that's the best start.

Though we travel the world over to find the beautiful, we must carry it with us or we find it not.

The best portion of a good man's life is his little, nameless, unremembered acts of kindness and love.

We are always complaining that our days are few, and acting as though there would be no end of them.

Earth's crammed with heaven, and every common bush afire with God, but only he who sees takes off his shoes.

A duty dodged is like a debt unpaid; it is only deferred, and we must come back and settle the amount at last.

If we are happy, we must hold the lamp of our happiness so that its beams will fall upon the shadowed hearts around us.

More people would inherit eternal life if they were not so occupied with other inheritances in which they are more interested.

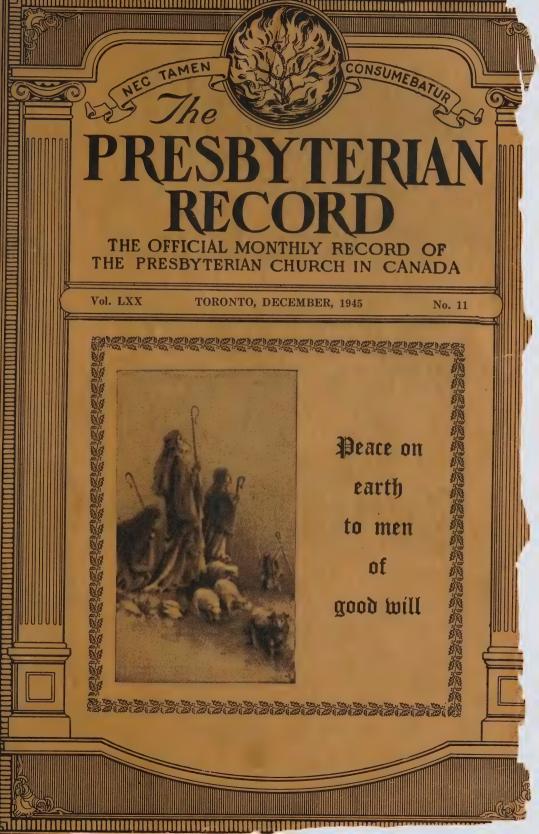
In the manner that a man handles his troubles during the day, he goes to bed at night a general, a captain, a private, or a prisoner.

Sunshine is delicious, rain is refreshing, wind braces up, snow is exhilarating; there is no such thing as bad weather—only different kinds of good weather.

If a man does not make new acquaintances as he advances through life, he will soon find himself left alone. A man should keep his friendship in constant repair.

There is a divine call to worship for it is written, "Forsake not the assembling of yourselves together" and Christ said, "For the Father seeketh such to worship Him."

But to every man there openeth A high way and a low, And every man decideth The way his soul shall go.







A GLIMPSE of the multitude in front of Buckingham Palace V-J Day. Their Majesties and Their Royal Highnesses responding to the acclaim of the jubilant host. H.M. King George VI. subsequently in his message said in part: "You have earned the eternal gratitude of your country. The surrender of Japan has brought a victorious end to the war which has engaged our full fighting strength all over the world. I send my heartfelt congratulations to the men and women of my navies, armies and airforces throughout the British Commonwealth and Empire. Throughout the long years of the grim struggle... your unflinching resolution and indomitable courage in the face of manifold adversities have earned you the eternal gratitude of your countrymen. Many of your comrades have fallen in the fight. With you I grieve for their loss, for the sufferings of the wounded and the sorrows of the bereaved... But many tasks remain to be accomplished if the full blessings of peace are to be restored to a suffering world. It is the duty of each one of us to insure that your comrades have not died in vain and that your own hard won achievements are not lost to the cause of freedom in which you undertook them. On behalf of all my people I thank you. God bless you all."—Courtesy Canadian Motorist.

The words of His Majesty must come to Church people with an impelling meaning as Memorial Observances and Welcome Home gatherings are being held throughout the land. The year end surely finds us a people thankful to a gracious Providence who has dealt so favourably with us. Let us afresh dedicate will and purpose to the unfinished task of world security and peace.

The Record Editorial Board

THE "Associated Church Press," of which the Presbyterian Record is a member, observed the month of October as "Protestant Press Month." The importance of the Church paper and magazine to the whole interest and outlook of the Church was urged.

How can any Church be more effectively informed than through the pages of its own denominational paper?

The Presbyterian Record urged upon its own constituency that it make an especial effort in behalf of this monthly magazine of the Church. The Assembly's Committee is anxious to make the Record an effective agent of the whole Church.

Following upon the serious illness of the Editor last March, Mrs. C. B. Ferguson, Office Secretary, was made Assistant Editor, with the Convener of the Assembly's Committee having a general oversight of the publication.

Pursuant to authority of General Assembly an Editorial Board, composed as follows was recently constituted:

Rev. B. Simpson Black,

Rev. Charles C. Cochrane,

Rev. C. L. Cowan,

Dr. Ronald McEachern,

Mr. J. A. Gibson,

Mr. Gordon Hamill,

Rev. Donald McQueen,

Rev. Joseph Wasson,

Rev. J. A. MacInnis, Convener.

At a recent meeting of the Editorial Board ways and means of making the Record of maximum value in the Church were considered. It was felt that as restrictions consequent upon war conditions are being lifted, certain new features in make-up and material might be inaugurated. There was agreement that a sermon could be included in each number, and relevant and timely articles of general interest.

The Record, although classified properly as a magazine, serves the Church also as a medium of news, local and general. Brief news items from congregations are always welcome. Owing to limited space, however, such items should not exceed two hundred words. Further, as the Record is essentially a family magazine, it shall continue to serve the interests of youth as well as the adult members.

The Christian and the New Order

(A sermon preached by the Rev. A. Ian Burnett, M.A., in St. Andrew's Church, Ottawa).

"Ye are the salt of the earth: but if the salt have lost its savour wherewith shall it be salted?"—St. Matthew v: 13.

N a war-ridden world, one of the first commodities we had to ration was sugar, but in the ancient world and among primitive peoples salt has always been of much greater value. Homer, for example, in the Odyssey, speaks of inlanders who knew nothing of the sea and who used no salt with their food. It was Europeans who introduced salt to many parts of America and even of India, while to this day it plays an important part as an article of exchange in Central Africa. A nation with access to good supplies of salt has been reckoned rich, while among barbarous tribes a bag of salt has often been worth more than a man.

Its value, of course, lies in the two-fold function which it fulfils. Salt preserves, and salt also adds relish and taste to food. In tropical countries its preservative quality has always been uppermost, and more especially so when religion, as among the Jews, laid such emphasis upon ceremonial cleanliness. In the offering of temple sacrifices salt was used, and to make a "covenant of salt" was to make a covenant that would last. On the other hand, salt adds taste and tang to food, and for this reason has always been highly valued among an agricultural people. Flesh contains within itself sufficient salt to provide its own relish, but cereals and vegetables call for a supplement of salt.

Both these functions of salt must have been in our Lord's mind when He told His disciples that they must be "the salt of the earth." They were to add savour and give a new zest and taste to the life of men. But they were also to act as a preservative. They must keep the life of the world from going bad, from losing its freshness and decaying with corruption.

In passing, it is interesting to contrast the figure which our Lord uses here with the figure of light to which He turned in the following verses. Light illumines; it scatters darkness and shines from afar. But salt must have close contact before it can operate, and when it works, it does so inconspicuously, secretly, silently.

Take this figure then and consider how it applies to our profession and practice as Christian disciples.

To begin with, salt preserves, and if our world is to be protected and saved from corruption, then we who are Christ's followers must be its preservers, its salt. A visitor to our planet today might be left n very grave doubt as to whether or not

we have succeeded in fulfilling this high function. He would find the Continent of Europe in ruins and trembling on the edge of chaotic anarchy. He would find Asia in a state of ferment, bleeding from great wounds inflicted upon her by war and famine. He would see Africa with vast areas still covered by gross darkness and South America a continent boasting a veneer of civilization but with a dark base of ignorance, superstition and paganism. Only here on this North American continent would he find any semblance of a normal Christian life, and even here, I suspect, he would discover much to disturb and distress him.

Have we failed then? Has the salt lost its savour? Certainly we have failed, in comparison with the opportunities which have presented themselves to us over these past fifty or a hundred years. The Christian Church and the fellowship of Christian people have failed to preserve peace and counteract the evils which have sown the dragon's teeth of war. The Protestant Church of Germany failed to keep the life of that country from going bad under Hitler. The Roman Catholic Church in Italy and Spain failed to destroy the corruption of Fascism. The Greek Church in Russia failed to redeem the poor from oppression and stem the tide of revolution. Without doubt, on a world-wide scale we have failed, and the savour of our Christian life been proved inadequate to the corrupting evils around us.

On the other hand, the Gospel of Jesus Christ has not lost its inherent preserva-Christ has not lost its inherent preservative quality and where it has been used has proved itself mighty to save. That has been true in Great Britain and the Dominions despite all we have heard to the contrary. The British people could never have withstood the onslaught of these past bitter years had there not been rubbed deep into the life and character of the nation the preserving grace of deep Christian convictions. We have fought the war not for any selfish gains of Europe, but to preserve our life as a thing of justice and preserve our life as a thing of justice and truth and freedom.

When the late Mr. Ramsay MacDonald was Prime Minister of Great Britain, he had occasion to visit Paris and meet with the members of the French Cabinet. Following the conference, along with Monsieur Herriot, who was then Prime Minister of France, Mr. MacDonald left the chamber, and when they were alone Monsieur Herriot turned to Mr. MacDonald and asked him what differences he found between the group of men he had met that morning and their British counterparts. It was an awkward question, and with his native caution Mr. MacDonald asked the French Premier what differences he found. This was the answer that he received: "In Britain you can trust the average member of your Cabinet to do what is honourable and just and for the national good. By and large, the members of your Cabinet are men of principle." And then he added, "There was not one of those men there this morning whom I can trust out of my sight!" When the Prime Minister of France could make such a confession in the 1930s, can any of us wonder that the whole country collapsed like a sick man in 1940? With no salt of moral principle and religious reverence to preserve them, the whole nation lay at the mercy of corruption and disaster.

But what of our own land? Has the salt retained its savour here, and can we be reasonably sure that our life will not go bad upon our hands? I was very impressed the other evening by a remark of Mrs. Dickson's, our visiting missionary. After her experiences in the Far East and in South America, she declared that the life which we on this North American continent enjoy, far from being normal, is in fact the abnormal condition of human life today. The privileges and opportunities which we take so much for granted are the exception, not the rule. Had we been citizens of any other country in the world, our belts would have been tightened this morning; or we would be pulling what miserable rags of clothes that we had over the heads of our children in a vain attempt to shelter them from the rain and the cold, from tuberculosis or pneumonia. If we lived in Europe or Asia, we would be looking into the face of Famine, or walking the road in company with the dread shadows of Anarchy or Plague. My friends, what we regard as the normal is in fact the abnormal. What we claim as a right is in reality a supreme privilege!

And yet consider what response some of us make to all this. Day after day, we hear of more and more strikes and lock-outs. We hear grumblings about meat rationing, with an Ottawa butcher declaring to a shopful of people the other day that "Britain could take it or leave it. After all, we in Canada didn't want the war and we didn't start it!" Or listen to your radio and the highlights of news appear to centre round some safe-breaking operations or the hectic extravagances of the latest Hollywood party. I must not add to this jeremiad, for on every hand we can each see glaring examples of the most gross selfishness and self-centredness. Despite all our privileges, we have no peace, no happiness, no contentment, to say

nothing of gratitude to Almighty God for having spared us! We have raised an altar to the god of prosperity, and all that god can ever do for us will be to inflame our appetites and selfishness until they destroy us.

Are these not signs,—ominous signs that our American way of life is in danger of going bad? And if it goes bad, God knows what will happen throughout the rest of the world. Never before has there been so much need of the salt of Christian truth and Christian living as at this hour. For only the spirit of Christ breathed anew into the whole life of this continent, only Christian principles rubbed like salt deep into the body of society, impregnating it with the standards of our Lord, can save us from going bad. "Ye are the salt of the earth." Make no mistake about that. Our way of life cannot survive apart from the cleansing, purifying, preserving power of your Christian life and mine. You and I with our fellow Christians everywhere, we alone can make of human life today something wholesome and pure and good.

* * * * * *

Secondly, the call before us is not only a call to preserve; it is equally a call to add savour and relish to life. Christ's people must bring a new zest to life and give to it their own peculiar tang and taste.

If it is true that we have largely failed to preserve the wholesomeness and health of life, it is also true that we have failed to add much zest to living. That is apparent from the fact that the very large percentage of men and women regard the Church as something that they can afford to ignore. To multitudes even in a so-called Christian land, the Church seems quite irrelevant in this turbulent world.

One sees this, for example, in the attitude of youth. Some months ago the professor of philosophy at McGill University confessed to me that in his experience the bulk of young people attending the university appeared to be quite indifferent to religion, and what from his point of view was more serious, were quite incapable of conceiving a spiritual world as perhaps being the only real world. These young men and women were growing up crass materialists to whom the Christian Gospel appeared to be some queer kind of superstition or myth. It never seemed to enter their minds that after all this Gospel might be true, and that it might very well stand upon its own merits above the claims of Communism or Humanism.

But youth very largely reflect the spiritual realities or unrealities of their elders. The real tragedy of the modern situation is that the vast majority of professing Christians have themselves lost the savour which Christ came to give His followers. The truth is that multitudes have very

Christmas Everywhere

Everywhere, everywhere, Christmas tonight! Christmas in lands of the fir-tree and pine, Christmas in lands of the palm-tree and vine, Christmas where snow peaks stand solemn and white, Christmas where cornfields stand sunny and bright. Christmas where children are hopeful and gay, Christmas where old men are patient and gray, Christmas where peace, like a dove in his flight, Brooks o'er brave men in the thick of the fight; Everywhere, everywhere, Christmas tonight! For the Christ-child who comes is the Master of all; No palace too great, no cottage too small.

—Phillips Brooks.

little idea what Christianity really is. "A large number of people," said Dr. H. H. Farmer, before the Assembly of the Presbyterian Church of England, "are seriously uninstructed in matters of the Christian faith: their knowledge is scrappy, vague and sentimental, and they are exposed to every wind of doctrine." And he goes on to urge that we "put forth the Christian message in a form which people can understand and which frankly faces both modern knowledge and modern heresies and error." knowledge and modern heresies and error."

The day for putting new wine into old bottles is ended. Too long have we been doing this with obvious results. By all means let us be true to the eternal Gospel. That salt can never lose its savour, but its savour is worthless so long as we bottle it up within the cellar. This salt needs to

it up within the cellar. This salt needs to be poured out and rubbed into life, if life is to recover its zest. Only by contact can it add taste and relish.

What the world needs, then, is not any passive acquiescence in old forms and creeds, but an active goodness based upon a new and vital personal experience of the Faith. We who are Christ's must be positive in our goodness, and that can never mean dullness. The real saints are never dull. No one who knew anything of them could ever describe Kagawa of Japan or Schweitzer of Africa or Grenfell of Labrador as "dull." Read the Acts of the Apostles or the record of Christian witness during these past few years in Holland or Norway, and you will find nothing that

approaches a consecrated dullness. Life for approaches a consecrated duliness. Life for these disciples has been hard and costly but not dull. It has meant sacrifice and often suffering, but always it has been life made vivid and rich and zestful by the indwelling Spirit of Christ working like leaven in and through all of life.

The truth is that good is never a mere principle. "It is only in existence when it is in operation, and that means when it is

principle. "It is only in existence when it is in operation, and that means when it is being incarnated and expressed in the deeds and purposes of men. Principles by themselves don't fight." But personalities do, and consecrated personalities is how God would mediate the preserving and potent salt of His Gospel to mankind.

"Ye are the salt of the earth." It is a terrific challenge and a tremendous privilege. Will we be equal to it? Can we go forth as salt into this community? Have we the grace and power to impregnate the business and public life of this city and country with the saltness that is Jesus Christ? And will we bring the active positive relish and zest of His spirit to the transformation of home and Church and society? The answer depends upon one thing; your relationship to Jesus Christ; your fellowship with His Spirit; your surrender to His Will. Nothing less than this can meet our Master's purpose. Nothing less can preserve the life we love in its purity and peace and make this glorious heritage which is ours a living heritage of glory and of grace for our children's children. children.

A Forward Step

A T the recent General Assembly it was decided that The Presbyterian Church in Canada should "mark the close of the war in Europe by a Peace Thankoffering or Forward Movement," in co-operation with the other Canadian Churches.

It is hoped that this may lead to

A new conviction of the Church's task

A deepening of the spiritual life of our members

The enlistment of many new young men and women in the voluntary, as well as the full-time, service of Christ

A more far-reaching impact on the national life

The raising of a fund which will equip the Church for these forward steps.

The "Forward Movement" of 1918-1920 had similar aims, in terms of its time. Its success may be measured by the fact that it exceeded its financial objective of \$4,000,000 by 25%.

This achievement was due to constant prayer, imaginative planning, and the full co-operation of every individual and organization in the Church.

A Committee appointed by General Assembly is already laying plans for our efforts in 1946. By the time these words appear a Secretary will probably have been appointed. Plans will soon be announced.

All who care that The Presbyterian Church in Canada should advance in the service of Christ are asked

To remember this forward step constantly in their prayers To hold themselves in readiness to co-operate through the worship and activity of their own congregations, as well as through the Courts and Boards of the Church as a whole.

WM. BARCLAY, Convener of the Assembly's Committee. Secretary, Board of Administration.

J. W. MacNAMARA,

Conference of Western Synods

The Synods of Manitoba, Saskatchewan and Alberta, together with delegates from the Synod of British Columbia, met at 9 Wednesday, October 10th, in St. Andrew's Presbyterian Church, Saskatoon.

At this time a Communion Service was conducted by the minister of St. Andrew's, the Rev. Eoin S. Mackay. The communion address was delivered by the Rev. Dr. Frank S. Morley of Grace Church, Calgary.

The Rev. Dr. J. M. Macgillivray, Moderator of the General Assembly, addressed the meeting. In his estimation the Conference was one of the most hopeful things done in twenty years. It was not only dealing with the Western situation, he said, but would mould the future of our Canadian Church. Now is the accepted time to go forward. Years ago we had problems. We still have them, though much more acute now. Then, he presented five points.

Though we are free of debt now and have a surplus in Budget receipts yet more money is urgently needed to extend our

work in the Kingdom.

2. As well as money, there is an urgent need of men to do the work. It is true, he said, that there are some eighty returning chaplains, yet these are not enough to begin to do the vast work before us.

3. Another timely need is for an esprit de corps to be developed among us. All apology is out. We need size. We need to

do the vast work before us.

4. There also is a need for thorough-going instruction in the fundamentals of

5. There is need of a greater emphasis on the Evangel in our ministry. We must strike a line of action between two extremes -of emotionalism on the one hand and ritualistic orthodoxy on the other.

The next report was that of the Rev.

M. S. Blackburn who was missionary at large for the Prairie Synods last year.

Mr. Blackburn said that we need not be unduly alarmed with respect to the Alaska Highway. Unless there should be a discovery of mineral deposits or pulp interests decide to move into this district, there will be no great influx of population into that country in the near future.

In many parts of the West there are large areas which are untouched by any of the organized Church groups. Years ago some Churches went into these places but did not stay. Smaller groups of the sect variety followed and stayed for a longer time, but are withdrawing now. The result is that the present state of the districts is worse than in the beginning.

In order that we might cope with this situation, Mr. Blackburn suggested that we establish district ministers to carry on itinerant preaching. We have been handi-

capped hitherto because we are lacking in policy with respect to rural areas.

Another menace in these districts is the Roman Catholic Church. She is moving large numbers of her people into districts and buying up land for them. The result is that the Protestants are being squeezed

We must remember, warned Mr. Blackburn, that we are in a world recovering from the shattering of war. Our task is to rebuild wrecked civilization on Christian Faith. So we must be on the lookout for any weakness in our midst. One of these is the lukewarmness in many of our Sessions. Many elders lack knowledge of the rules and creeds of our Church. This must be rectified if we are to present a strong front to the legions of Satan in a greatly secularized world.

The agenda covered was extensive, yet the whole of it was dealt with in the limited space at our disposal. The Conference was noted for the fine Christian spirit that prevailed throughout.

The Conference agreed in principle to the appointment of a Western Superintendent of Missions, and asked for Synodical missionaries to be appointed as soon as possible. With but few amendments, the report of the sub-executive of the Board of Missions, concerning the duties and qualifications of such a superintendent, were agreed

The Rev. Dr. W. A. Cameron informed the Conference that out of fifty-one replies to his questionnaire, he found fifty-one western men either engaged in full-time service, preparing for such, or would make suitable ministers. This is very encouraging.

A committee was named to bring in a report on our approach to the people of the West. This report was brought in by the Rev. M. S. Blackburn. Among other things the "New Canadian" situation was exam-ined with emphasis on our Hungarian possibilities in the West. More Hungarian workers are needed at once. The report workers are needed at once. also dealt with rural charges. It was felt that district ministers supported by the Board of Missions, should be placed in these charges. To aid here, a motion was brought in by the Rev. J. L. W. McLean, and the Rev. J. B. Skene, urging the greater use of radio in our rural work. Another motion anent rural areas was brought in by the Rev. C. Younger-Lewis, that we recognize the urgent need of itinerant ordained ministers to be placed here.

The next subject of interest was the relationship of the Church and Labour. The Rev. Dr. E. F. Molnar of Calgary brought his experience to play on this subject with the result that the following

resolution was passed:

1. We should resolve to uphold the ideals of the Scriptures concerning contractual human relationships and human well-being.

2. Our Presbyterian ministers be urged to study the council-type of sustained con-

tacts.

With respect to an interdenominational policy of co-operation, the following was agreed to: Be it resolved that our Church go forward with a policy of aggressive evangelism, working with the other Churches where necessary in Christian harmony.

The Rev. C. Younger-Lewis reported for the committee on Our Church's Distinctive

Message.

This Conference of Western Synods records its profound conviction that all revisions of organization and all machinery of supervision must assuredly fail to accomplish the restoration of the vigour and prosperity of our Church in Western Canada, or elsewhere, unless there be also a true revival of the spiritual life of our people.

Therefore, we would call upon ministers and Kirk-Sessions to stress the vital and

distinctive Presbyterian message of the Sovereignty of God, and the centrality of the Cross and Resurrection of our Lord Jesus Christ, and the essential necessity of men and women being born again of the Holy Spirit. And we must earnestly exhort our people to cultivate their spiritual life by personal devotions and by the establishment of the family altar.

We further recommend that, beyond the work of an evangelist faithfully done by each minister in his own pulpit, preaching missions be conducted annually in each congregation under the auspices of Presbytery Committees on Evangelism and Social Action.

The results of this Conference are to be handed to the Committee on the Needs of the West and the Board of Missions, and to be reported on at the next General Assembly.

The Conference was dissolved at 10.30 a.m., Friday, October 12th, 1945, to meet again with the approval of the General Assembly in October, 1947.

CENTENNIAL CELEBRATIONS

Alexandra Church, the oldest Presbyterian congregation in Brantford, celebrated its 100th anniversary in October. Few churches have made a greater contribution to the maintenance and extension of Presbyterianism than this congregation.

The centennial services opened October 7th, when the Sacrament of the Lord's Supper was dispensed at the morning service, and in the evening H/Maj. Rev. G. Deane Johnston, M.B.E., M.A., of Central Church preached at a joint meeting of the two churches. October 14th, the Rev. Prof. Dr. J. Stanley Glen occupied the pulpit at both services. October 21st, Old Home Sunday was held and many former members and adherents were present. The pulpit was occupied by two former pastors, the Rev. Chas. S. Oke in the morning and the Rev. Dr. A. V. Brown in the evening. At these two services two young men of the church, Mr. James Jack and Mr. Bert Van Mossell, who are studying for the ministry, participated in the services, the former in the morning and the latter in the evening. October 28th, H/W. Com. Rev. E. C. McCullagh, a former minister, occupied the pulpit in the morning and assisted at the evening service, when the burning of the mortgage took place. The participants in this event were: Mr. Wm. Epplett and Mr. Fred Billo, Chairman and Secretary, respectively, of the Mortgage Fund; Mrs. Jas. Heath, the oldest and a charter member, H/W. Com. E. C. McCullagh; and Rev. J. Reynolds Esler, present minister. Not only did the con-

gregation extinguish the mortgage, but it also cleared the floating debt.

A centennial choir of former and present members, under the direction of Mr. Robert Templeman, with Mr. Harry Priestly as organist, provided special music during the month and at the conclusion of the burning of the mortgage sang the Hallelujah Chorus.

The following ministers served the congregation during the past century: Rev. James Roy, Rev. Alexander Acheson Drummond, Rev. Joseph Young, Rev. Thomas Lowry, Rev. F. R. Beattie, Rev. J. C. Tolmie, Rev. R. M. Hamilton, Rev. H. J. Pritchard, Rev. H. R. McCracken, Rev. D. T. McClintock, Rev. Chas. S. Oke, Rev. Dr. A. V. Brown, Rev. E. C. McCullagh, and Rev. J. Reynolds Esler.

The 125th anniversary of Knox Church was celebrated Sunday, Nov. 4th. The Rev. Robert Barr, M.A., late of Mowbray Presbyterian Church, Cape Town, who has accepted the call to Knox, preached at both services. Rev. Dr. J. G. Inkster occupied the pulpit along with Mr. Barr.

The first Presbyterian church in Toronto had as its first minister the Rev. James Harris. In 1822, on ground donated by Jesse Ketchum, a crude little building was erected. Since that time Knox has come through fire, change of site, tearing down and rebuilding. The present fine edifice was erected in 1909.

Until 1827 Knox was the only Presbyterian church in Toronto and in 1847 the building, which occupied a site where the

Simcoe, Ont.

Robert Simpson store is now located in downtown Toronto, was destroyed by fire. The foundation stone of the new edifice was laid in September of that year and new Knox Church was dedicated and re-opened in September of the year following.

In 1905 the old building was demolished and a new school house was started on Spadina Avenue, site of the present church. The cornerstone of the building situated at the corner of Harbord and Spadina, was laid by the late Sir Mortimer Clark, K.C., on January 26, 1907. The new church was opened and dedicated on January 10, 1909.

Mr. Barr is the eighth minister. The Rev. James Harris was inducted July 10, 1823; Rev. Dr. Robert Burns on May 23, 1845; Rev. Dr. Alexander Topp on Sept. 16, 1858; Rev. Dr. H. M. Parsons on April 15, 1880; Rev. Dr. A. B. Winchester on Jan. 15th, 1901; Rev. John Gibson Inkster, D.D., present minister emeritus, on March 25, 1921, and Rev. T. Christie Innes on Sept. 11, 1939.

The 152nd anniversary services of St. Paul's Presbyterian Church, Simcoe, were held on Sunday, October 28th, and were conducted by the minister, the Rev. John S. Wright. The guest preacher for the day

was the Rev. Peter A. Dunn, M.A., minister of St. Paul's Presbyterian Church,

Hamilton.

Both services were well attended and Mr. Dunn delivered two challenging and helpful sermons. In the morning Mr. Dunn's subject was "The Unchanging Christ," in the evening "The Omnipresence of God."

Special music was provided by the choir under the direction of Mr. L. A. Gibson, organist and choir leader, assisted by Mr. and Mrs. Fred Lewis of Brantford.

At the evening service members of St. James' United Church were present and the Rev. E. W. Brearley, minister of St. James', assisted in the service.

BOOKS

Introducing the New Testament By A. M. Hunter, S.C.M. Press; 118 pp.; and Bibliography; (Published in Canada by

Macmillans, \$2.00).

Here is a handy, almost pocket-size vol-ume which sets forth the results of modern New Testament research in a direct manner and simple language, calculated to be of assistance to the ordinary reader unschooled in the methods by which those results have been achieved. The size of the book makes it rather deceptive as to content, since it is a fairly inclusive statement of the origin, language, text and canon of each of the books of the New Testament Scriptures, together with useful and enlightening comments on background.

Dr. Hunter prepares his way in the first chapter, "Why We Study the New Testament" thus: "If (. . .) we ask what the New Testament writers aim to give us, the answer is neither belles lettres, nor superfine ethics, nor even lofty views about God, but Good News from God—authentic tidings of God's good will made manifest to redeem and deliver sinful man." Equally indicative of the author's mind, though scarcely admitting of such wide acceptance, is a later passage: "to claim that the New Testament enshrines a unique self-revela-tion of God is not to say that God may not reveal Himself generally in other

In spite of a tendency to label and catalogue and therefore to over-simplify his findings, Dr. Hunter's latest book is a valuable small compendium for student use and graduate reference.—C.C.C.

The Making of a Preacher By William Malcolm Macgregor, with an appreciation by A. J. Gossip; S.C.M. Press; 79 pp. (Published in Canada by Macmillans, \$1.10).

This book, which contains the Warrack Lectures of 1942-43 delivered by the late Principal of Trinity College, Glasgow, and published posthumously, is entirely homiletical in its nature and design. It will therefore probably have its widest appeal among the younger ministers.

In the first of five lectures the author sets forth "An Ideal of Ministry" on the basis of relevant passages from the Epistle to the Hebrews referring to the Priesthood of Jesus Christ. He makes it clear that he considers the writer of this Epistle to be a Christian Platonist who is expounding the Priesthood of Jesus in terms congenial to that mode of thought. The author's treatment of Scrpiture is perhaps less exegetical than humanistic. Accordingly, a priest must be "a man with men;" he must possess an "active sympathy with our human infirmities;" he must be free from any-thing "of the official;" and he must be "at home with God."

The next two chapters are in reality an elaboration of the qualifications laid down in the first. Chapter IV deals wisely with the enrichment of a ministry through the proper selection of reading material, and the final chapter outlines the type of evangelical preaching which is to be expected from a carefully prepared ministry.

If this is not an important book, it is yet

(Continued on page 344)

CORRESPONDENCE

Brief letters of interest to the Church will be gladly accepted for the page

OPEN LETTER TO THE CHURCH

Brethren:

The Editorial Board, lately chosen by the Record Committee, decided to open the pages of this journal to our readers. That Committee, wisely or unwisely, suggested that I write the first letter as an introduction, not as an example. Frankly, I demurred, but someone, remembering that I had the temerity to write "Open Letters" to Hitler, Stalin, and the Pope, hinted that an "Open Letter to the Church" might not be amiss. But that kindly gentleman little realized that it was a less onerous task to write to the aforesaid than to The Presbyterian Church in Canada. Only the keenest sense of duty makes me undertake this obligation.

Where to begin? There's the rub. It is Where to begin? There's the rub. It is unnecessary for me to say that while World War II is over, the war against the devil and all his works, in which the Church is engaged, is unceasing for all of us "until death is swallowed up in victory." I have the feeling that we must intensify our efforts. And through the man in the pew!

The Common Man

It took a Hindu, the late Rt. Rev. V. S. Azariah, Bishop of Dornakal, to remind me that in the early Church it was the common man who spread the Gospel of Christ. Christianity went from slave to slave, from soldier to soldier, from artizan to artizan. Every convert talked to his fellow-men, the men of his own group. Andrew first found his own brother Simon. Philip said to Nathanael, "Come and see" Christ. The woman of Samaria became an evangelist also when she hurried to her city to tell that she had met Christ. And so on.

That leads to the question, What is the responsibility of the common man, the Churchman, in modern days in the spreading of the Good News? Is it completed when he drops his dollar on the plate on Sunday for the upkeep of the local church and the ministry of the Word and Sacra-ments? I do not minimize the importance of this; I merely ask, Is that all that is expected of the "lay" member of Christ's Church?

Let us look at this more closely.

I have a few Communist friends. They subscribe to keep the party going, and don't mind if the paying is a bit steep at times. Do they let their accountability rest there—that is, with cash? Not one of (Becoming a member of the Communist Party is extremely difficult. The aspirant is watched carefully for a year. Everything about him is investigated Once the coveted membership is gained, the

man is less closely watched, but any slack-Party's political line, or any sign of 'personal ambition' are punished with expulsion." (Report on the Russians, W. L. White.) It is no oblique dig to say that they know more about Stalin and his work for Russian than they know how they have they for Russia than they know about Jesus Christ and His Kingdom. And how they can, and do, argue until one is in danger of being, or is made, a convert! All this passion for "evangelizing" is wholly admirable. In a few short years—since the Russian Revolution—they have made millions of converts in all lands. How? Because each convert became a canvasser for Communism. These converts haven't fooled about their business, and now one would be safe in saying that Communism has more adherents in the world than any single political or social doctrine!

"Why Can't Christianity Do It?"

This is put even more strongly by Dr. Samuel M. Shoemaker in The Church Can Save the World (1938): "The question was recently asked in England-What would a political party do with a paid agent, and a hall, in every village in England? What would Communism do with it? Why, they would infect a countryside with their ideas! Then why can't Christians do it?" Is the answer to the first two questions not on the surface? Communists don't leave everything in the way of propaganda to chance or to their paid agents! Every man and woman is a convinced, impassioned zealot. The "agent" is the "overseer," and may, in fact, be the "commander" of his working forces. How different in the Church! Very largely—I'm not forgetting the Sunday School teachers, etc.,—the job of disciplining is left to the minister who is neither "overseer"—though this is his official rank—nor "commander." He carries, almost alone, the burden of Gospel propaganda. Let him try to marshal all his forces -from 100 to 2,000 members-in a great effort to evangelize his community and the futility of the effort will break his heart. Membership, for 50 per cent. at the most (and that's a generous computation), in Christ's Church means sitting and singing themselves into ever-lasting bliss! They have forgotten, perhaps have never known, that the Gospel is not just something to be enjoyed, but to be shared; not something just to save their souls, but all souls; not just something to be kept, but scattered, and scattered by all who accept it!

Suppose General Eisenhower's (Continued on page 338)

HYMNS IN THE HIMALAYAS

By Archie R. Crouch

TODAY is Sunday and tonight I sleep in a stable in a small Lolo settlement more than 8,000 feet above sea level. But sleeping in stables is a common experience to those working "inside the hump" where the Himalayas stretch their long bony fingers down into western China. Across two mountain ranges to the northeast there is a team of Chinese Christians singing hymns and explaining the principles of Christian brotherhood to a group of Lolos, and they'll be sleeping in stables tonight too; for the Lolo dwelling place is a combination of stables and human habitation, and all through these mountains they are the safest places in which to sleep.

I'm on my way back to headquarters, but my young Chinese friends will be singing hymns in the Himalayas all summer as they work from one Lolo settlement to another. I can picture those inquisitive Lolo faces now grouped around the men of our team, as I saw them when we first opened our work; warriors with spears and rifles in their hands, women spinning coarse woollen thread on the ever present hand spindle, children munching yellowish brown pieces of buckwheat bread baked in hot ashes. They will be squatting on the ground with eyes intent upon the interpreter explaining "This is My Father's World" which is printed in both Chinese and Lolo scripts on a big cloth poster. The faces are puzzled at this new teaching, for they have never heard such ideas before. The solemn concern of trying to understand breaks into open delight when our men begin to sing, for the Lolos love music.

Reconciling Lolo and Chinese

The Lolos bear about the same relationship to the Chinese people that the red Indian bore to the American settlers not too many decades ago. The Lolo has been gradually pushed back into the western frontiers by the more enterprising and more numerous Chinese. His lands and his goods have been appropriated; and his only

conception of adaptation has been the primitive one of fighting back against the inevitable odds of a higher civilization and a heavy population pressure. The leaders of the Chinese Christian Church have recognized that the only proper approach to the Lolos is the approach of service rather than force and that the only fair solution to this minority problem is the Christian solution of reconciliation between the Lolo and his Chinese brothers. The responsibility for this huge task was assumed by the Church of Christ in China in 1939, and the present team working in the lower stretches of the Himalayas is just one part of a much larger programme to bring Christ to the border people of China.

Pack Horses and Hard Tack

I was with the team when they first set out into the mountains from the high Hsichang plain. The leader was a Christian pastor with years of experience in the Church in north China. He was assisted by the son of a pastor from south China and by a member of the Border Service staff originally from central China. There was our fine young Lolo Christian who acts as interpreter. There were five students from the Christian universities of Chengtu. There were ten pack horses with their drivers, and there were three mounted government escorts.

The climbing was hard, up to 25 miles per day up and down steep mountains at an average altitude of 8,000 feet. We carried a half pound hard tack biscuit and a cup of water for use on the trail between breakfast and a late evening meal. We were sunburned and windburned during the days and frozen during the nights. Most of the party developed indigestion from fatigue and poor food on the way into the mountains. But this was all accepted as a part of the job, and they are singing hymns in the Himalayas today in spite of their hardships.

Nobody Had Ever Helped Before

Is it worthwhile? I'll never forget the Lolo chief who heard of our coming and who came out to meet us on the main trail in order to invite us to his settlement. We were delayed on the way, and by the time we met him he had waited three days and nights on the mountain trail without food or shelter. Nobody had ever come to help his people before, and he begged us to go to his village. He would give us land, he would provide buildings, he would care for us if we would only start a school and a dispensary!

REV. ARCHIE R. CROUCH, a missionary of the Presbyterian Church, U.S.A., is English secretary of the Border Service Department of the Church of Christ in China. The Church of Christ in China includes about 60% of China's protestant Christians. It has two specific mission projects, one to the neglected Chinese population of southeast Yunnan, a second, under the Border Service Department, to China's far West. This department is building up a strong missionary programme to the tribespeople and Tibetans in the foot-hills of the Himalayas. The Presbyterian Church in Canada is privileged to join with the Chinese Church in this missionary outreach as one of the 14 co-operating mission boards.

Battle Delayed

Is it worthwhile? We arrived at one settlement on a morning when the chief and his able bodied men were just about to leave for battle with a neighboring tribe. He was sitting in the sun on a hillside above his locked-up village with his armed warriors around him. He came down to us reluctantly while his men covered the approach with their spears and rifles. We explained our mission and he, still reluctantly, postponed his battle excursion until the afternoon.

He called his men to a threshing floor outside the settlement walls and sent runners to call the women, children and slaves in from tending the flocks and fields on the hillsides. In a short time a crowd had gathered in a squatting semi-circle around our team. Pastor Chu explained our motive of Christian brotherhood to incredible minds. Two of our students took the first steps toward teaching a simple chorus. They laughed with glee at the strange noises which came from our radio and utterly disbelieved the interpreter when he told them how the radio worked. called one another to look at the hairy white skin of my arms and legs. asked for medicine for their sick. interest grew as the day went on and they began to understand more as their sus-picions of us disappeared. Then a black caped figure with a rifle held in his upright arm appeared at the top of a high hill across the river. He shouted and gestured impatiently. In a few minutes the warriors in our audience waved their rifles and spears in reply and were gone up the mountain leaving the valley full of their echoing

war cries.

I had to leave a little later to prepare for my return journey, but the rest of the team stayed on to work through the remainder of the afternoon and evening. They reported a large audience around the fire that night, and at ten o'clock when the team thought it time to quit the people refused to leave . . . demanding more singing, more stories, more of this kind of fellowship which they had never known before.

The Only Ones in Thousands of Sq. Miles

I met that same group of warriors this morning on the trail coming out, and I felt safe because of that previous friendly contact with them in their own settlement. One of the objectives of the work of the team this summer is to make friendly Christian contacts so that more and more groups will feel safe in each other's presence.

Yesterday morning before we left for this return trip a Chinese rider lathered into the garrison where we were staying. He wanted our medical technician to take the same horse back ten miles down the trail to render first aid to a group of Chinese soldiers wounded the day before in a fight with the Lolos. My escort and I rode with him to the settlement where the wounded lay on dirt floors, groaning in pain and exhaustion. He did his best for them . . . but in all the thousands of square miles of this vast district he is the only person with any medical experience or equipment. Our pastor and his assistant are the only ones to teach the Christian way of life. Our team is the only group to give Christian service. Another objective of this team is to survey that part of the country with the view to establishment of Christian mission stations at strategic places.

But I Must Decrease

It is important here to define the author's relationship to this work lest you get the mistaken impression (which often happens) that he has organized and directed The author's specific the whole affair. capacity is English Secretary for the Border Service Department. The director of this department is Mr. W. B. Djang, an experienced and brilliant leader in the Chinese Church. All of the administration and direction of the work is in the hands of Mr. Djang and his Chinese colleagues. The author is trying to fill the role of helper, friend, counsellor and colleague. It is a more difficult role than outright administration, but far more effective and useful at the present stage of development of the Chinese Church. At the same time the author must fit the role of specialist which happens to be in the field of social planning and rural occupations. This fits properly in the Border Service programme because all of the Border is a rural area. Duties vary from meeting governors to writing thank you notes to children. And in between come a whole list of things such as helping to plan a cattle breeding station, helping to make hard tack bis-cuits for use on the trails, collaborating in plans for rural co-operatives and adminis-tering first aid to the boil on the nose of my military escort in the mountains! Back of these various tasks and responsibilities shines very clearly and distinctly the single purpose of helping to build and strengthen a true Christian Community in China.

As One Family With the Lolos

The words and the music of "This Is My Father's World" have meant a lot to me during these rugged days in the mountains. I cannot forget the face of the Lolo chief trying to understand the meaning of that Hymn. I'll go to sleep tonight in a stable beside the horses with that refrain humming in my mind. I may dream of delicious toast made of white bread spread with butter and honey, but will awake in the morning with the same theme presenting itself for the day. "This is My

Father's World," one world in which I and the Lolo and all the rest of the tribes and nations should be living together like members of a well ordered family.

VISIT TO MANCHURIA

Within the next few weeks a commission of five missionaries will visit Manchuria to meet with representatives of the Manchurian Church. It will be composed of three representatives of the Church of Scotland, Rev. John Stewart, D.D., formerly an evangelistic missionary in Mukden; Dr. Jean MacMinn, formerly medical missionary at Kaiyuan; and Rev. Erskine Fraser, Convener, Asia Sub-Committee of the Foreign Mission Committee; and two representatives of the Presbyterian Church of Ireland, Rev. Mr. McWhirter, formerly evangelistic missionary at Kirin; and Rev. Dr. Boyd, secretary of the Foreign Mission Committee. The objects of the commission will be to re-establish first-hand contact with the Manchurian Christians, to find out what has happened to the Church life, to investigate the conditions of missionary property, and to study the probabilities for future missionary activity.

The British missionary societies have received some word from Mukden, Manchuria, through British airmen who have been flown from Manchuria to Britain. This word includes letters from some of the Chinese Christian leaders and also from a number of Danish missionaries who were able to continue their work in Mukden all through the war. The news has been partial but for the most part reassuring. The Board of Missions of our Church has asked the members of the commission to act for us in making their inquiries and will await their full report before laying plans for our own future part in Manchurian work.

VISIT TO FORMOSA

At a recent meeting the executive of the Board of Missions appointed Rev. James Dickson of British Guinea, formerly a missionary in Formosa, to go to Formosa at the earliest possible moment to study the situation of the Church and mission and bring a report to the Board. Mr. Dickson will go in company of the Rev. W. E. Montgomery of the Presbyterian Church of England, which was the other large mission to the Chinese people of Formosa. Mr. Dickson and Mr. Montgomery are already making arrangements for passports and travel and hope to leave within a few weeks.

EDUCATION FOR PEACE

The Christians can rejoice that the new Minister of Education in Japan, Tamon Maeda, is a Christian and a close friend and admirer of Dr. T. Kagawa and of the

late Dr. Nitobe, the two greatest peace leaders of Japan. The Education Minister wrote to the Japanese people through the newspapers the following: "Japan is thoroughly tired of war. From now on with new determination it is our duty to teach our young people the ideologies of peace and train them to become intelligent pacifists. For this reason we will welcome with wide open arms our friends the Quakers who all through history have followed a most difficult but straight road to peace."

More recently an article appeared in the Nippon Times entitled "Education Swings to Peace." To quote: "Sweeping changes are expected soon in the educational programme of the country; and of especial importance will be the discontinuance of military education in the schools of Japan. The government is prepared and willing to co-operate in the universal programme for peace. Education will probably be one of the most important postwar problems, second only to the primary needs of food, shelter and clothing. The greatest burden of the reconstruction of Japan will lie with education."

(Continued from page 335)

made up of soldiers of various nations, had moved on to the attack as we in the Church do, how far would it have got? "Like a mighty army moves the Church of God!"—No! we are bogged down in almost utter futility, or in the mire of controversy, or, as the old Scots theologians put it, we have been too much concerned with the "circumstantials" of religion. Prophets are stoning each other instead of co-operating to knock the stuffing out of the devil! Covenanting Scots lost the Battle of Bothwell Brig through arguments. What pettifogging there is now over the "iotas" of a thousand theological inconsequentials! Men will eat, play, and work with each other; but to co-operate to save mankind from its swiftmoving march to hell on earth, and hell hereafter, is beyond, or apparently beyond, both clergy and laymen.

My space is nearly all gone, but I should say this, rather re-emphasize this, that the Church is called to a more passionate concern for the souls of men, and the lives of men, than ever before. Everybody is telling us that a new era is here; if so, then let it be marked conspicuously with a deeper devotion to God and man As ever, it is true, Whosoever shall lose his life shall find it, and whosoever shall save his life shall lose it. The Church MUST wake up or be obliterated or bypassed, by the march of tramping feet. Slumber now means death! And there are not awanting those who say that we are dying. But it need not be so! "After that the Holy Ghost is come upon you, ye shall receive power."

C. L. COWAN

CHAPLAINCY SERVICE

It was to be expected that following the close of the war there would be many changes in the Chaplaincy Service as the various branches of the Armed Forces are demobilized. The report that follows shows that many of our chaplains have returned to Canada from Overseas. A number who were on leave of absence have returned to their congregations; others have been called and are settled, while a number of others expect shortly to be released and to be available for pulpit

H/Col J Logan-Veneta ORF	Is returning to Canada as Principal Chap-
21/ Coli V. Hogan-Veneta, O.D.H	Is returning to Canada as Principal Chap-
	lain (P) at Ottawa, in place of H/Brig.
D	C. H. Hepburn, M.C., who is retiring.
Rev. E. G. B. Foote	Returned to Canada and will some as Chan
	lain of the Floot at Ottown in all
	lain of the Fleet at Ottawa, in place of Bishop G. A. Wells, who is retiring.
H/Major C Harles	Dishop G. A. Wells, who as retiring.
H/Major S. Farley	Rejeasen
H/G/C. John McNab	Released. Under appointment
H/Ft. Lt. McIntosh McLeod	Released. Returning soon. Return requested by con-
H/Major R. C. Creelman MRE	Returning soon Potum mount 1
Lagor L. C. Creciman, M.D.D	con-
II/Code T.J. D. M. M. Mail	gregation.
n/Squn. Lar. D. N. MacMillan	Released and returned to Charge.
H/Squn. Ldr. L. S. Lowry	Keleased and settled
H/Ft. Lt. A. Nimmo	Keleased and settled
H/Capt. F. G. Stewart	Released and returned to Charge. Released and settled.
H/Major D B Mackey	Rolonged and retained to Charge.
H/Major D. W. Mackay	released and settled.
II/Major F. w. Murray	Returned to CanadaReleased and returned to Charge.
II/Major G. D. Johnston, M.B.E	Released and returned to Charge
H/Sqdn. Ldr. R. K. Cameron	Released and returned to ChargeReplacing Lt. Col. C. G. F. Stone, Christian
H/LtCol. J. A. Munro, M.C.	Replacing Lt. Col. C. G. F. Stone Charles
H/Cont I D Cofouth M C	Citizenship School, Wyphurst, England.
11/ Capt. J. F. Golorth, M.C	Principal, Christian Citizenship School,
Rev. R. MacLeod, R.C.N.	Released. Temporary Supply.
Rev. J. M. Ritchie, R.C.N.	Released. Temporary SupplyReleased and returned to Charge.
H/Capt. Murdo MacInnes	Returning shortly. Return requested by
To a second seco	congregation.
H/Cont D II M Vom	Delegation,
II/M . I. H. M. Kerr	Released. Supplying Parkdale Church.
H/Major J. W. Foote	Senior Chaplain, Camp Borden.
H/Capt. James Mackintosh	Still Overseas, return requested
H/Capt. N. F. Sharkey H/Capt. R. J. Berlis	Released and settled.
H/Capt. R. J. Berlis	Returning shortly
H/Sadn, Ldr. Wilfred Butcher	Released
H/Cada I da II E Datellel	
	Rologged and metal-1
H/Sqdn. Ldr. Wilfred Butcher H/Sqdn. Ldr. H. F. Davidson	Released and settled.
H/Squn. Lar. A. R. Ferguson	Released and settled
H/Sqdn. Ldr. A. K. Ferguson H/Sqdn. Ldr. K. W. House	Released and settled. Released and settled.
H/Sqdn. Ldr. K. W. House H/Sqdn. Ldr. Wallace McClean	Released and settled. Released and settled. Released
H/Sqdn. Ldr. A. R. Ferguson	Released and settledReleased and settledReleasedIn Canada Release expected seep
H/Sqdn. Ldr. A. R. Ferguson H/Sqdn. Ldr. K. W. House H/Sqdn. Ldr. Wallace McClean H/Sqdn. Ldr. F. R. Anderson H/Capt. D. C. Smith M C	Released and settledReleased and settledReleasedIn Canada. Release expected soon. In Canada. Release expected soon.
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NEWS OF THE CHURCHES

Assiniboia, Sask. It was an occasion for rejoicing in St. Andrew's Presbyterian Church on Nov. 4th and 5th, when the burning of the mortgage was witnessed by a large congregation

representing the whole community

Special services were held on Sunday, Nov. 4th, both morning and evening. The guest minister was the Rev. C. Younger-Lewis, B.A., B.D., of Swift Current, Sask., who occuped this pulpit in 1937. The local branch of the Canadian Legion and its Auxiliary attended in a body at the evening diet of worship.

On Monday, Nov. 5th, the congregation assembled with many friends from other churches in attendance. The service was conducted by the Rev. J. P. Schissler, the minister. After a call to worship and the invocation prayer, the congregation joined in singing Psalm 81.

The Rev. C. Younger-Lewis read the Scripture and led in prayer. At this point of the service, Mrs. G. J. Wright, Mrs. H. Shaw, Mr. D. R. McIntosh and Mr. W. W. Stewart came forward to perform the burning of the mortgage. Mr. Stewart read the narration leading up to this. At the close of the narration the ladies lifted the close of the narration the ladies lifted the mortgage on a silver tray and Mr. McIntosh applied the lighted candle to it. The congregation sang "Praise God from Whom All Blessings Flow," during the burning. Following the ceremony the Rev. R. A. Davidson, B.A., Moderator of the Synod of Saskatchewan, delivered a suitable address. The congregation and The congregation and suitable address. friends joined in singing the first verse of "Blest Be the Tie That Binds," and the service was concluded by the Benediction. The congregation then retired to the church parlors for a social hour when the ladies quartette of the Assiniboia Glee Club contributed several selections.

Chippawa, Ont. The congregation of Chippawa Presbyterian Church, the Rev. Wm. Coutts, B.A., minister, celebrated, early in November, their 114th anniversary with special services morning and evening. Special anniversary music was well rendered.

It was gratifying to the congregation to have as guest speakers Messrs. Anderson, Jack and Young, students of Knox College.

Both services were exceptionally well attended and all seemed enriched thereby and much encouraged with the work of Knox College.

Springhill, N.S. St. David's Presbyterian Church celebrated the 16th anniversary of the opening of the church and the 70th anniversary of Presbyterianism in Springhill.

The minister, the Rev. R. A. MacKinnon, had charge of the services, preaching in the morning on "Epochs in a Soul's Development." The subject of the evening was "A Witnessing Church." Witnessing for Christ is the first great function of the Church. The great commission makes this plain. We are to go into the world and make disciples of every nation. This was the way the early Church grew, and mul-titudes can find their way to God by a witness that is true and sounding a positive

The music at the services was of a high order. The choir was assisted at the evening service by a splendid quartette from

New Glasgow.

Dixie, Ont. Dixie Presbyterian Church recently celebrated the 67th anniversary of the forma-tion of the congregation. The Rev. Robert Barr, M.A., of Knox Presbyterian Church,

Toronto, was guest preacher.
From a small group of pioneer residents, the congregation was organized in 1878 by the Rev. J. Breckinridge of Streetsville, who conducted services in old Stone Church, Dundas Street, Dixie. The cornerstone of the present brick building was laid in July, 1910, by the late Lieutenant-Governor Gibson.

Two former pastors, whose first charge was at Dixie, were awarded the Military Cross while serving overseas as chaplains in World War II. They were H/Capt. J. F. Goforth and H/Capt. S. Jamieson, the latter being incumbent at St. Andrew's Presbyterian Church, Port Credit, at the time of his enlistment.

The Rev. J. D. Cunningham, B.D., is the

present minister.

Bradford, Ont. The West Gwillimbury Church celebrated its seventieth anniversary recently. Rev. Dr. N. R. D. Sinclair of Barrie was the special preacher at the morning service. Mrs. Wm. G. Faris and her sons presented to the church a communion table in memory of the late Wm. G. Faris and a plaque in memory of Lieut. Keith D. Faris.

Mr. Faris had long been an elder, Sunday School Superintendent and leader in all the church's activities, and Lieut. Keith D. Faris, his second son who had been active in church and Sunday School work, gave his life while serving with the Canadian forces in Italy.

The Honour Roll, bearing the names of the men of the church who served in this

war, was formally presented.

Knox Presbyterian Church held special dedication and anniversary services on Thanksgiving Sunday. A new pulpit was presented by the Wenger family in memory of the late Mr. and Mrs. Aaron Wenger; a pulpit fall by Mrs. Howard Landon of Dallas, Texas, in memory of her aunt, Miss Annie Ryan; and a pulpit Bible by the Sunday School. The pastor, the Rev. Dr. W. Mark, dedicated these gifts to the use and glory of God. The Rev. A. Nimmo of St. Andrew's Church, Wingham, was guest speaker at the services.

Montreal, P.Q.
The Rev. George H. Donald, V.D., M.A.,
D.D., minister of the Church of St. Andrew
and St. Paul for the last 20 years, is retiring after 43 years in the active ministry.

Born and educated in Scotland, Dr. Donald served for some time as assistant minister in St. Giles Cathedral, Edinburgh, St. John's Parish Church, Edinburgh, and later was minister of Southdean Parish Church.

In 1906 he became minister of Haddington Abbey Church. In 1910 he went to India as minister of the Scottish Church, Simla, returning to Scotland the following year to become minister of the West Church of St. Nicolas, Aberdeen.

Dr. Donald served during the first Great War as chaplain to the 51st Highland Division. He was chaplain of the King's Own Scottish Borderers from 1918 to 1925, and in 1925 became padre of the Black Watch (R.H.R.) of Canada.

After serving as minister of Galashiels Parish Church, Scotland, from 1918 to 1925, he was called to the Church of St. Andrew and St. Paul. During his pastorate the new church building on Sherbrooke Street West, near Guy Street, was constructed and dedicated.

In 1927 the Montreal Presbyterian College conferred upon him the degree of Doctor of Divinity. He also received the D.D. degree from Queen's University. Dr. Donald was president of the Alliance of Reformed Churches Throughout the World Holding the Presbyterian System, in 1937.

No successor to Dr. Donald as minister of the Church of St. Andrew and St. Paul has yet been named.

A special feature at the 20th anniversary services of First Presbyterian Church, Brandon, was the burning of the mortgage on the church building. For the occasion the congregation welcomed back the first minister and his wife, the Rev. and Mrs. Charles S. Oke of Knox Presbyterian Church, Stratford, Ont., and the senior elder and his wife, Mr. and Mrs. Alex. Shewan, who have been residing recently in Whitby, Ontario.

Associated with the minister, the Rev.

Dr. Kenneth MacLean Glazier, in the mortgage burning ceremony were Mrs. J. B. Waddell, Mrs. J. S. Matheson, Mr. R. E. McBurney, and Mr. J. F. McDonald. The congregation sang the Doxology as the flame died away, and the choir then sang the Hallelujah Chorus. The preacher at the morning and evening services was the Rev. Chas. S. Oke.

On Monday evening four hundred members and adherents of the congregation attended the complimentary dinner prepared by the Ladies' Aid and served by the

Young People's Society.

A programme of speeches and musical numbers followed the dinner. Messages were read from the Moderator of the General Assembly and from the two former ministers of the congregation, the Rev. Dr. J. Forbes Wedderburn, now of Kingston, and the Rev. J. K. Ross Thomson of Windsor. The Rev. Charles Oke expressed his appreciation at being able to be present on such a happy occasion. Mr. Alex. Shewan told of the pioneer days of Presbyterians in Brandon Mrs. J. S. Matheson gave an interesting history of the Ladies' Aid and revealed that in the twenty years of their existence they had raised \$53,000 toward the building of the church and the installation of the Casavant organ. Tribute was paid to all the faithful former members of the congregation, a number of whom came back for the occasion.

On October 21st, the Richmond Presbyterian Church at Marpole, celebrated its Diamond Jubilee. Although the present church building is located in Marpole, Vancouver, the original church stood on Sea Island. Even before it was built in 1886, Presbyterianism was well established among the settlers on Sea and Lulu Islands and on the north bank of the Fraser.

These two islands were settled by farmers from the Old Country and Eastern Canada. The Fraser River provided them with means of communication and a bond was soon established with the farmers on the north bank of the river. Thus it was that while forests delayed the opening up and settlement of the lower mainland region, a church was built on Sea Island which gained the distinction of being the first in the whole of the lower mainland.

in the whole of the lower mainland.

Services were held on Sea Island long before a regular church was constituted. It is actually eighty-four years ago (in May, 1861), that the pioneer Presbyterian minister, the Rev. John Hall, sent by the Presbyterian Church in Ireland, held the first Presbyterian service in the lower mainland district. The following year, the Rev. Robert Jamieson was sent to British Columbia by the Foreign Missions Committee of the Canadian Presbyterian Church. He was stationed at New West-

minster, and with Indian guides and by canoe he travelled the lower Fraser River to preach to the settlers in Richmond. In 1871 the Richmond Presbyterian Church was built. At that time 18 families made up its congregation, with a total membership of 26 persons. The congregation travelled by river and trail. Some came from the Kerrisdale district, driving their teams to the north bank of the Fraser, then crossing the river by boat, and walking two miles across the dirt road to the church. Others, resident on Sea Island, drove by buggy and wagon. The remarkable thing was that the members came both morning and evening, and that there were no late comers for either service.

As the city of Vancouver grew, and new industrial plants were opened in the Marpole district, the centre of population shifted. Farmers moved away from Sea Island to reside on the mainland. The Sea Island church had from the first served Presbyterians who lived on the mainland, and now it seemed more practical to move the church itself to that district. The present Richmond church on 71st Avenue and Hudson Street was built in 1911. The picturesque little church on Sea Island was torn down and disappeared with the transformation which has come to the Island.

During all the years, the Richmond church has worked fervently and sincerely for the maintenance and advancement of Christianity at home and abroad. Vancouver owes a great debt of gratitude to the pioneers who founded the work of the Church so securely and well. Their example should serve as a challenge to the younger generation of Presbyterians who are actively interested in the work of the Church. The present minister of the church is the Rev. Jas. Hyde.

Truro, N.S. On October 28th, the Presbyterians of Truro, N.S., celebrated the 175th anniversary of the beginning of Presbyterian worship and service in Truro, and the 17th anniversary of the present St. James' Presbyterian Church.

The Rev. Lloyd MacLellan, B.A., B.D., of First Presbyterian Church, New Glaster, when the present of morning and

gow, was the preacher at morning and evening services.

His subjects were "The Church's One Foundation" and "Things That Abide." Special music was provided by the choir, which presented two anthems, "Daughter of Zion," Handel, and "Praise to the Lord," Whitehead. The soloist was Corporal Douglas MacLeod.

One hundred and seventy-five years ago the Rev. Daniel Cock arrived from Glasgow, Scotland, sent to Presbyterians in Nova Scotia at their request by the Burgher Synod of Scotland. Since that time there has been a continuous Presbyterian witness in Truro and vicinity.

Port McNicoll, Ont. On Sunday, October 7th, the anniversary of Bonar Church was observed when the Rev. G. Taylor-Munro, B.A., preached in the morning, and the Rev. A. C. Stewart of Midland, preached in the evening. Excellent congregations assembled and able and inspiring sermons were preached.

A Memorial Service was conducted on October 28th for four young men of the congregation who lost their lives in the past war. At its close the minister, the Rev. L. Ernest Gosselin, who has served this charge for nearly seventeen years, preached his farewell address.

On Friday, Nov. 2nd, a presentation of Victory. Bonds to Mr. Gosselin and a gift to Mrs. Gosselin was made by Mr. Archie Davidson, Clerk of Kirk Session, on behalf of the congregation. He spoke of the valued and unselfish service of Mr. and Mrs. Gosselin.

Coldwater, Ont. Three flags were recently dedicated at St. Andrew's Church by the minister, the Rev. L. Ernest Gosselin. A Victory flag was presented by Mr. Prior to the congregation; and a Union Jack and a St. Andrew's Cross were presented by the Misses Gray who have been staunch friends of St. Andrew's for many years.

On October 28th Mr. Gosselin preached his farewell sermon after a happy and successful ministry of nearly seventeen

At a congregational supper on Oct 25th the congregation presented Mr. Gosselin with a fine wallet and Victory Bond. A presentation was also made to Gosselin.

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JUDGE FRANCIS LOUDEN SMILEY

St. Andrew's Church, Ottawa, suffered a very great loss in the death of Judge Smilev.

The minister, the Rev. A. Ian Burnett, paid the following tribute to Judge Smiley at the Sunday morning service following

upon his death.

"Very many members of the congregation must have heard with real sorrow and a deep sense of loss of the death last Monday of Judge Francis Louden Smiley. For a period extending now over, a good many years, he and his family have been closely associated with St. Andrew's Church and, since 1935 when he was inducted to the eldership, Judge Smiley has held a place of special trust and affection

in the life of our congregation.

"It is not for me to speak here of his great gifts as a judge and public servant. Tributes to his wisdom, his sympathetic understanding of human nature and his great influence in the judicial and civil life of the community have been much more adequately paid in these recent days by those who worked most closely with him. Of his part in the work of our Church, however, I must say something. Judge Smiley took a life-long and vital interest in all that concerned the well-being and witness of Christ's Kirk and wherever it was possible used his influence for its advancement. Prior to coming to St. Andrew's he had already served as a member of Session in New Liskeard and enriched our own councils with his wider experience and wisdom. Unfortunately, for the past few years illness prevented him from taking the active part in our Church life which it was his own will and wish to take. His interest and affection, however, never flagged; and I never visited him without having to give some account of the progress of our work. During this enforced retirement, through patience and fortitude, through courage and confidence, he paid his own particular tribute to the faith that was his daily sustenance throughout life.

"We rejoice this morning that he has gone to his rest and reward. At the same time our prayers and sympathy will surround Mrs. Smiley and their only daughter in this time of their great bereavement."

The honorary degree of Doctor of Laws was conferred on the Rev. J. Wesley Bready, M.A., B.D., Ph.D., by Houghton College, Houghton, N.Y., at its Home-coming convocation, October 14th. Dr. Bready is the author of a comprehensive work—"This Freedom Whence?"—emphasizing the necessity for religious revival in our day. Dr. Bready will be lecturing in many well known colleges until the end of the year.

THE HOME CHURCH WELCOMES BACK ITS SERVICEMEN

By J. R. Stirrett

Many of our congregations are now welcoming back their servicemen and women. The scene described by Mr. Stirrett suggests an appropriate and pleasant form of procedure.—Ed.

The scene is the Assembly Room of any Presbyterian Church in Canada. It was here, in what seems another era, that the returned servicemen and women attended their Sunday School entertainments. The time is now the supper-hour; and the lights are blazing on the banquet tables. As the servicemen file in together from an adjoining room, they see the women of the church who have prepared, and are to serve the meal. At the apex of the diamond-shaped banquet table (so arranged as to avoid the existence of a "head table"), the minister, as chairman of the banquet, takes his place. There are no place cards; but pinned on the lapel of each guest is a small card on which his or her name and unit are printed. Each guest had been personally invited to attend by members of the War Services Committee.

While all are standing, the minister pronounces grace. Many of the guests are strangers to one another, and soon after being seated they are assisted in "breaking the ice" by being led in the familiar song: "Pack up your Troubles."

Just how the women procured the delicious fowl for supper is not known, but its effect among the assembled guests is wonderful to behold. When the tables are cleared, one of the guests rises to express, on behalf of all of them, their thanks to the women of the church for the banquet.

The after-dinner programme begins with a two minutes silence (all standing) while the names of the members of the church killed in action are solemnly read out.

Then the minister devotes ten minutes to an address of Welcome. "Your church," he says, "has prayed for you without ceasing while you were absent on duty. Its members are overwhelmed with joy to have you safely back. It wants to help you conserve in peace the soldier-ideals of fellowship, team-work, esprit de corps, vigour and high morale. Peace has her victories no less renowned than war. Your Church is a sanctified co-operative fellowship that enables you to carry on in peace-time the heroism that inspired you in war. To evade this high call and duty now would be moral slackerdom."

Then follows movies of the war itself,—scenes from France and Italy and on ship-board, familiar to many of the guests. Then the minister springs a surprise. "Each guest will now rise," says he, "and tell briefly where he was and what he did on VE-Day (May 8th) this year." To this all the boys respond with vigour, telling of

the big moment when the war ended for each of them—some in the air, some on the high seas, some on the Western or Italian fronts, some already back on "Civvy Street."

The sing-song is resumed, at the end of which one of the guests moves that an organization meeting be held two weeks hence for the purpose of forming a "General Service Club" in the church. Several speak to this motion, which, by a show of hands, is unanimously carried.

Promptly at 9.00 p.m. comes the dismissal by the minister. Do the boys scatter when the party breaks up? They do not! They have found, or rediscovered, during this Welcome Banquet that their home church is truly their spiritual home.

BOOKS

(Continued from page 334)

filled with wise counsel and sound instruction. Its most significant omission is the author's failure to come to grips with Paul's illuminating phrase, "the foolishness of preaching."—C.C.C.

From Scenes Like These

By Ethel Wallace, (Hathaway and Brothers, \$2.00).

This book is a comfortable collection of reminiscences of persons, institutions, situations, and events in the life of a Christian family. Its appeal may be deep, but it is unlikely to be wide.—C.C.C.

GLEANINGS

Pastor Martin Niemoller, preaching in his famous former Dahlem church, thanked them for "the stream of love which flowed into my heart from you during eight years into my heart from you during eight years imprisonment. In all that time, I never succumbed to despair for one day." He went on to say, "What I have seen of the devastation of my beloved city lies more heavily on my soul than anything I have gone through during the past years. God's judgment on our sins is portrayed in these ruins, and that makes them all the more terrible to us. Yes, our city is a wilderness, but when God sent His Son to us, He sent Him also into a wilderness." Speaking at the meeting of the Council of the Evangelical Church of Germany, he warned that gelical Church of Germany, he warned that Christians in Germany cannot escape responsibility by blaming militarists and Nazis. He said that if the Church had Nazis. He said that if the Church had "seen clearly and acted unitedly, this terrible war would never have arisen." "No Christian in Germany," Pastor Niemoller said, "has a clear conscience. When we repeat the words of the Bible, 'Bear ye one another's burdens,' it reaches further than just our German grief and desclation." just our German grief and desolation. It just our German grief and desolation. It points to our titanic responsibility toward the nations of Europe which we occupied." He declared that only after his liberation by American troops in Italy did he realize the full extent of "the world's revulsion against Nazism." Dr. Cavert of the Federal Council, attending the meeting, said he was deeply moved by the German churchman's speech, and added, "If Christians the world over achieved such humiltians the world over achieved such humility, a repentant new world would be born."

Complete confidence in Dr. Martin Niemoller's leadership of the Evangelical Church of Germany was expressed by Dr. Karl Barth, internationally-known Swiss theologian. "Niemoller, developing in de-

mocracy, is one of the best and most democratic elements I found in my recent trip to Germany, he declared. Dr. Barth said that the Evangelical Church has a great chance to bring Christianity and democracy to the German people.—(The Church Herald.)

This comes from one of our Church of Scotland padres in France. Not long before V.E. Day this padre (the Rev. W. S. Tindal of Edinburgh) was flown to Tactical Headquarters to conduct service—a service which was always held even when an offensive was in progress. Mr. Churchill unexpectedly turned up at the service and was introduced to the padre before it began. "You are Scots, aren't you, padre?" "Yes sir." "Then you must begin the service with 'All people that on earth do dwell'—after that you can do what you like." The padre reports that as the great psalm rose in the air, the Prime Minister's face was "suffused with emotion."—(St. Andrew's Scots Presbyterian Church Magazine, Buenos Aires.)

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YOUTH AND THE CHURCH

CHRIST AND CHRISTMAS

No man has seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared Him .- John 1: 18.

We must not separate Christmas and Christ. It is possible, strange though it may seem, to keep Him altogether out of our joyous celebrations, and it seems a great many actually do this, for they appear to think of everything and every-body but of Him from whom the name Christmas comes. Be sure of this, Christmas has no meaning without Christ. It would be very strange to celebrate the birthday of father, mother, brother, sister, or friend, without having the person whose birthday it is at the party. Then, too, it is our good and proper custom to address to the loved ones our warm greetings and kind wishes. A birthday is a remembrance day and at Christmas our thoughts should turn to Christ whose birthday it is and it should be marked by the day it is and it should be marked by the same kind thoughts about Him and warm feelings that we cherish and express toward our beloved ones on earth.

Christmas is also a day when we think about others. It is a custom of long, long standing to bestow gifts on that day. To this we all give much thought and care within the bounds of that dearest of all places that we call home. No one within that sacred circle is forgotten; a gift of some kind goes from each to the other. It is also a good custom of many hundreds of years to bestow gifts upon those outside the home circle and in particular upon the poor. This in a very wonderful way has been commended by Christ, for He has said that in doing this we both remember and honour Him. In that picture of the nations gathered before Him the King is made to say:

"For I was hungered and ye gave me meat; I was thirsty and ye gave me drink; I was a stranger and ye took me in; naked and ye clothed me; I was sick and ye visited me; I was in prison and ye came unto me."

And when those addressed expressed

astonishment the reply is:

"Inasmuch as ye have done it unto one of the least of these my brethren, ye have

done it unto me."

The early Christians were at great pains to minister to the poor and so has it been with Christ's followers down the ages. If there are needy persons about us, we shall worthily celebrate Christmas if we remember them and give them a share in the good things with which God has blessed us. Think of it, the gifts that we bestow upon them, we actually give to Christ.

At every remembrance of Christ, we should, however, try to think clearly about what He means to us and what He has done for us. The verse that we have taken from St. John's Gospel tells us very plainly what He has done. We need to know God and to have right thoughts about Him for it is to His glory that we must live. No one however has seen God and therefore Jesus said it was His mission to declare Him, that is to make Him known. He was therefore ever speaking about God and what He made clear was that God is love. His messages have relieved us of all fear of God. His is not one to terrify us by His anger. He is not so terrible that we shall live in constant dread. No such wonderful message has been given to the world as that in John 3:16,

"For God so loved the world that He

gave His only begotten Son."

Christ did more than tell of God. He showed Him to us. He said of Himself: "He that hath seen me, hath seen the

Father."

If we wish to know God let us study Jesus. Read and read again the story of His life. Remember that when Jesus said, "Suffer the little children to come unto me" and when "He took them up in His arms and put His hands upon them and blessed them," He was not merely telling us of God but showing Him.

Our remembrance of Christ therefore at Christmas as we think truly about Him will bring us to understand God more clearly, and for this reason we shall rejoice that He came to earth.—R

that He came to earth .-- R.

GLENMOHR CAMP

Glenmohr is located on Lake Simcoe, near Beaverton, and serves Presbyterian youth within the bounds of the Synod of Toronto and Kingston. Camps were held for children under the direction of Miss Lily A. Macarthur; boys under the direction of the Rev. Robert Manning; junior girls under the direction of Miss Agnes Davidson; and young people where the Davidson; and young people under the direction of the Rev. E. A. Thomson. Each director was supported by a willing and co-operative staff and they planned and carried through a programme of study and recreation which interested the minds and hands and enriched the bodies and souls of those under their care.

Mere facts and figures cannot express what Glenmohr is and means. There is no what Glenmohr is and means. There is no better way of doing this than by letting the campers of the past speak for themselves. One camper said, "Glenmohr isn't merely a place on the map, or a group of buildings beside a lake. It is these, but something else as well. Glenmohr is a spirit to be caught, an atmosphere to be breathed, a life to be lived, a shrine to be

cherished within the heart,



GLENMOHR CHAPEL.

"Enter the temple beautiful The House not made with hands, Rain washed and green, Windswept and clean, Beneath the blue it stands; And no cathedral anywhere Seemeth so holy and so fair."

A camper chose these lines to express A camper chose these lines to express his thoughts of the rustic chapel which was the gift of the late Rev. N. A. Mac-Eachern, D.D. Each year the campers express their appreciation of this "bower quiet" where they draw nigh to God amid His own handiwork. "Glenmohr Chapel—its memory goes with us on our homeward way. It reaches out agrees the storms of way. It reaches out across the storms of our lives and we feel its peacefulness again mid the turmoil of this world. The assurance of God's abiding presence through each day steals over us as a whispered benediction."

PICTOU Y.P.S. RALLY

The Fall Rally of the Young People's Societies of Pictou Presbytery was held on October 19th at East River, St. Mary's with a large representation.

The afternoon session was given over to a business period when committees were appointed to study and report on various phases of the coming winter's work. Following adjournment a supper was served to the delegates by the ladies of East River congregation.

The evening Rally opened with a devo-tional period in charge of the East River, St. Mary's Society. The Rev. Donald Archibald and the Rev. Hugh Creaser re-ported on winter activities for the socie-ties, stressing the fact that some competi-

tion is desirable and stimulating among the various groups in the county. Mr. Creaser outlined subjects available for study: public speaking, religious drama, Bible quiz and debates. The Rev. W. L. MacLellan said that religious drama had met with considerable success in Prince Edward

Reports on Camp Roderick at Sunny Brae and the proposed new Young People's Camp at Merigomish were brought in. It was suggested that the Y.P.S. groups might assist in furnishing the new camp.

St. Andrew's, New Glasgow, had the highest percentage attendance and St. Andrew's, Westville, the largest number of members and visitors present. Total at-

members and visitors present. Total attendance was one hundred and seventy-two.

The guest speaker of the evening was Ralph Kane, Past President of the Maritime Young People's Conference. He spoke on "The Challenge of the Church and How Young People Can Meet It."

The Durham trophy was presented to the Scotsburn Society, winners of the debating at the Spring Rally. The cup is to be held by the winning group for one year.

by the winning group for one year.

PRESBYTERIAN UNIFORM S. S. LESSONS

LESSON-DECEMBER 9 The Great Confession Mark 8: 27-38

Golden Text: Whosoever will come after me, let him deny himself, and take up his cross, and follow me.—Mark 8:34.

LESSON—DECEMBER 16 The Childlike Spirit Mark 9: 33-42; 10: 13-16

Golden Text: Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.—Mark 10:15.

LESSON—DECEMBER 23 The Message of Christmas Luke 2: 1-4

Golden Text: Glory to God in the highest, and on earth peace, good will toward men.—Luke 2:14.

LESSON—DECEMBER 30 The Great Refusal

Mark 10: 17-27 Golden Text: What shall it profit a man,

if he shall gain the whole world, and lose his own soul?—Mark 8:36.

LESSON—JANUARY 6 Jesus Gives Sight to the Blind Mark 10: 46-52

Golden Text: Thy faith hath made thee whole.—Mark 10: 5-52.

Our Church Calendar

Vacancies

Alberton and West Point, P.E.I., Mod., Rev. Charles Carnegy, Summerside, P.E.I.

Alliston and Mansfield, Ont., Mod., Rev. John A. Ross, M.A., Creemore, Ont.

Amos, Dromore, Normanby, Ont., Mod., Rev. Peter W. MacInnes, P.O. Box 43, Durham, Ont.

Auburn, Blyth and Smith's Hill, Ont., Mod., Rev. A. H. Wilson, Whitechurch,

Banff, Alta., Mod., Rev. R. J. Burton, 803

13th St. E., Calgary, Alta.
Barney's River and Marshy Hope, N.S.,
Mod., Rev. A. E. Morrison, 139 Almont
Ave., New Glasgow, N.S.
Belmont and North Yarmouth, Ont., Mod.,
Rev. H. S. Rodney, 60 Hincks St., St.
Thomas, Ont.

Bethel, Bryanston, Ilderton, Ont., Mod., Rev. John Fleck, 111 Elmwood Ave., London, Ont.

Bluevale and Belmore, Ont., Mod., Rev. Alex. Nimmo, Wingham, Ont.

Boston and Omagh, Ont., Mod., Rev. C. C.

Cochrane, Georgetown, Ont.
Boularderie, N.S., Mod., Rev. F. Clarke
Evans, Sydney Mines, N.S.

Bradford, Ont., Mod., Rev. N. R. D. Sin-clair, D.D., 59 William St., Barrie, Ont. Brigden, etc., Ont., Mod., Rev. R. J. Hay,

Petrolia, Ont.

Bristol, Que., Mod., Rev. Robert Johnston, D.D., 25 Delaware Ave., Ottawa, Ont. Brookfield, etc., P.E.I., Mod., Rev. T. W. Goodwill, 162 Dorchester St., Charlottetown, P.E.I.

Buckingham, Que., Mod., Rev. A. B. Casselman, 22 Front St., Hull, Que.

Cannington, Ont., Mod., Rev. M. C. Young, Beaverton, Ont.

Carluke and Binbrook, Ont., Mod., Rev.

A. N. McMillan, Caledonia, Ont. Centre Road and West Adelaide, Mod., Rev. W. B. Macodrum, Forest,

Clifton, etc., P.E.I., Mod., Rev. James Mac-

Gowan, Kensington, P.E.I. Drayton, Ont., Mod., Rev. Dr. K. Hunter Palmer, Palmerston, Ont.

Dunleath and Stornoway, Sask., Mod., Rev. H. R. Horne, 144 Leopold, Regina, Sask. Dutton, Ont., Mod., Rev. Arthur C. Young,

Glencoe, Ont. Edmonton, Alta., Rupert St., Mod., Rev. Wm. Simons, 10921 83rd Ave., Edmonton, Alta.

Edmonton, Alta., Strathcona, Mod., Rev. Wm. Simons, 10921 83rd Ave., Edmon-

ton, Alta. Edmonton, Alta., Westmount, Mod., Rev. J. MacBeath Miller, 10140 119th St., Ed-

monton, Alta. Elmvale & Flos, Ont., Mod., Rev. Wm. A. Henderson, The Manse, Hillsdale, Ont.

Fenelon Falls and Glenarm, Ont., Mod., Rev. Jos. Cathcart, Bobcaygeon, Ont.

Hagersville, Ont., Mod., Rev. S. Moore Gordon, Hagersville, Ont.

Hamilton, Ont., St. David's, Mod., Rev. T. G. Marshall, 53 Connaught Ave., S., Hamilton, Ont.

Harvey Station and Acton, N.B., Mod., Rev. Dr. Frank Baird, Winslow St., Fredericton, N.B.

Holstein, Ont., Mod., Rev. Peter W. Mac-Innes, P.O. Box 43, Durham, Ont.

Hopewell and Eureka, N.S., Mod., Rev. H. Buntain, Westville, N.S.
Janetville, Ont., Mod., Rev. Walter Patter-

son, Millbrook, Ont.

Lake Ainslie and Strathlorne, N.S., Mod., Rev. A. D. MacKinnon, Little Narrows, N.S.

Little Harbour and Pictou Landing, N.S., Mod., Rev. Dr. Hugh Munroe, New Glas-

Mod., Rev. Dr. Hugh Munroe, New Glasgow, N.S.
Louisburg, N.S., Mod., Rev. F. Clarke
Evans, Sydney Mines, N.S.
Macleod, Alta., Mod., Rev. E. L. Garvin,
803 Sixth Ave., S., Lethbridge, Alta.
Magnetawan, etc., Ont., Mod., Rev. W.
Lyall Detlor, Parry Sound, Ont.
Marshfield, etc., P.E.I., Mod., Rev. T. H. B.
Somers, The Kirk House, Charlottetown,
P.E.I. P.E.I.

Martintown & Williamstown, Ont., Mod.,

Rev. G. S. Lloyd, Cornwall, Ont. Maxville, Ont., Mod., Rev. M. N. McDonald,

Avonmore, Ont.

Mira Ferry & Catalone, N.S., Mod., Rev. Hugh Jack, 12 Lorway Ave., Sydney,

Moncton, N.B., St. Andrew's, Mod., Rev. F. G. Purnell, 9 Morris St., Fairville, N.B. Montreal, Que., Fairmount - Taylor, Mod., Rev. Q. A. McDowell, 1607 Morgan Blvd.,

Montreal, Que. Montreal, Que., Livingstone, Mod., Rev. Charles Foote, 1024 Lajoie Ave., Montreal, Que.

Moose Creek, Ont., Mod., Rev. M. N. Mc-Donald, Avonmore, Ont.

Mount Forest, Ont., Mod., Rev. W. L. Atkin-

son, Rothsay, Ont. Nanaimo, B.C., St. Andrew's, Mod., Rev. Walter Ross, 2949 Orillia St., Victoria, B.C.

Newmarket, Ont., Mod., Rev. A. McLean, Willowdale, Ont.

North Pelham, etc., Ont., Mod., Rev. A. D. Sutherland, 29 Bald St., Welland, Ont.

North Shore-North River of St. Ann's, Cape Breton, N.S., Mod., Rev. A. D. MacKinnon, Little Narrows, N.S.

Orangedale and River Denvs, N.S., Mod., Rev. A. D. MacKinnon, Little Narrows, N.S.

Pittsburgh and Sandhill, Ont., Mod., Rev. C. E. Kidd, Gananoque, Ont.

Riverfield and Howick, Que., Mod., Rev. G. E. Bingham, Howick, Que.

St. Elmo, Ont., Mod., Rev. D. N. MacMillan, Dunvegan, Ont.

Sherbrooke, Goldenville and Stillwater, N.S., Mod., Rev. D. G. Archibald, East River, St. Mary's, N.S.

Tatamagouche, N.S., Mod., Rev. Joseph

MacDonald, River John, N.S.

Thorburn and Sutherland's River, N.S., Mod., Rev. W. L. MacLellan, New Glasgow, N.S.

Tillsonburg and Windham Centre, Ont., Mod., Rev. H. H. Turner, Ingersoll, Ont. Tisdale, Sask., Mod., Rev. W. R. Bell, M.A.,

Melfort, Sask.

Todmorden, Toronto, Ont., Westminster, Mod., Rev. A. A. Lowther, 1 Fenwick Ave., Toronto 6, Ont.

Tottenham, etc., Ont., Mod., Rev. John A.

Ross, Creemore, Ont.

Tyne Valley, etc., P. E. I., Mod., Rev. Charles Carnegy, Summerside, P.E.I.

Uptergrove, Esson and Willis, Ont., Mod., Rev. J. A. MacInnis, 28 Neywash St., Orillia, Ont.

Vancouver, B.C., St. Paul's, Mod., Rev. A. Lorne MacKay, 400 S. Ingleton Ave., Vancouver, B.C.

Victoria, B.C., Knox & Erskine, Mod., Rev. T. H. McAllister, 3147 Qu'Appelle St.,

Victoria, B.C.

Victoria Harbour, Coldwater and Port Mc-

Nicoll, Ont., Mod., Rev. J. A. MacInnis, 28 Neywash St., Orillia, Ont. Wainwright, Alta., Mod., Rev. H. D. Stewart, 11526 85th St., Edmonton, Alta. Wallace, N.S., Mod., Rev. J. A. Duke, Oxford, N.S.

Watford, etc., Ont., Mod., Rev. John Honeyman, Strathroy, Ont. Wiarton and Hepworth, Ont., Mod., Rev.

W. Ross Adams, Owen Sound, Ont.
Winnipeg, Man., St. John's. Mod., Rev. E.
F. Dutcher, 12 Linwood Crt., St. James, Man.

Woodlands, etc., Ont., Mod., Rev. R. Millar, Finch. Ont.

CALLS

Elmira, etc., Ont., to Rev. C. L. Mitchell, B.D., Thornbury, Ont.
Hamilton, Ont., St. Columba's, to Rev. S. Moore Gordon, Hagersville, Ont.

Port Hope, Ont., to Rev. Louis H. Fowler, Sault Ste. Marie, Ont.

Sault Ste. Marie, Westminster, to Rev. Robert Moynan of the R.C.A.F.

Thamesville and Kent Bridge, Ont., to Rev. Donald McLeod, Val d'Or, Que.

Wiarton and Hepworth, Ont., to Rev. C. E. Fisher, Corunna, Ont.

INDUCTIONS

Grand River, Framboise, and Loch Lomond. N.S., Rev. A. O. Thomson, D.D., Elmvale, Ont., Nov. 9, 1945.

Quebec, Que., St. Andrew's, Rev. Donald B. Mackay, B.A., B.Th., Chaplaincy Service. Ridgetown and Blenheim, Ont., Rev. F. Owen Hughes, Tara, Ont., July 26, 1945. Richmond and Stittsville, Ont., Rev. H. K. Gilmour, St. Elmo, Ont., Oct. 22, 1945. Tara and Allenford, Ont., Rev. David McCullough, Toronto, Oct. 26, 1945.

DEATHS IN THE MINISTRY

Rev. Alexander Esler, D.D., London, Ont., Oct. 21, 1945.

REDUCED FARE CERTIFICATES FOR 1946

The following information has been forwarded from the Canadian Passenger Association, Montreal:-

In order to avoid unnecessary correspondence, delay and confusion, it is requested that applicants proceed

as follows:-

1. A holder of a 1945 certificate should use card form contained therein in making application for 1946 certificate.

2. A new applicant must file application on Canadian Passenger Association Form 75-E or 75-F, certi-

fied as required therein.

3. Each application for new or re-newal certificate must be accom-panied by Express Money Order for \$2.00 payable to Canadian Passenger Association. The Association will not accept responsibility for safe receipt of cash remittances.

4. Application should be addressed to Canadian Passenger Association at 437 St. James Street W., Montreal, Que., or 320 Union Depot, Winni-

peg, Man.

5. Applications should be sent in early, in order to secure the issuance of the new certificates before

January 1st, 1946.
6. Ministers of our Church who do not hold Certificates, but desire to secure them for 1946, may obtain application forms by writing to undersigned.

J. W. MacNamara, Clerk of Assembly

O come, all ye faithful, joyful and triumphant,

O come ye, O come ye to Bethlehem; Come and behold Him

Born the King of angels;

O come, let us adore Him, O come, let us adore Him, O come, let us adore Him,

Christ the Lord!

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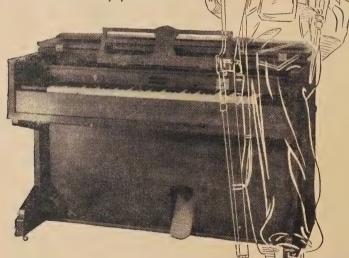
To October 31, 1945			
Summary	Allocation	1944	1945
Maritimes	\$ 38,000.00	\$11,196.96	\$12,101.27
Montreal and Ottawa	95,000.00	33,357.84	32,974.88
Toronto and Kingston	184,000.00	70,228.75	75,061.38
Hamilton and London	136,000.00	43,266.53	48,597.40
Manitoba		3,641,90	3,606.70
Saskatchewan		2,696.05	3,078.18
Alberta	14,000.00	6,076.33	6,675.87
British Columbia	15,000.00	5,918.48	6,121.69
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	\$500,000.00	\$176,382.84	\$188,217.37
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figures show that two
out of every three
married women will be
widows some day. That is
why every husband
should be well-insured.

In one case out of
every three the wife will
die before her husband.

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insurance. Too often the
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the bills when his wife
dies—especially if
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medical expenses.

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The gift of God is eternal life.

Too many make a stopping place of a stepping stone.

The best leaders are the men who follow the best principles.

Responsibility walks hand in hand with capacity and power.

Remember that charity thinketh no evil, much less repeats it.

They who will not be ruled by the rudder will be wrecked on the rocks.

All I have seen teaches me to trust the Creator for all I have not seen.

A short answer turneth away friends and often calls for a long explanation.

If you would be satisfied with your lot in life, build a service station on it.

A gem is not polished without rubbing nor a man perfected without trials.

When there's a world of difference in you and me we'll have a different world.

Help thy brother's boat across the stream—and lo, thine own has reached the shore.

Extraordinary work is usually done by an ordinary person with an extraordinary zeal.

If a man does not know to what port he is steering, no wind is favourable to him.

Character is tested by your attitude towards the fellow who does not agree with you.

Circumstances are beyond the control of man, but his conduct is in his own power.

Criticism—something you can avoid by saying nothing, doing nothing and being nothing.

How poor are they who have no patience! What wound did ever heal but by degrees!

O little town of Bethlehem!
How still we see thee lie;
Above thy deep and dreamless sleep,
The silent stars go by.
Yet in thy dark street shineth
The everlasting Light;
The hopes and fears of all the years,
Are met in thee, to-night.

Cheerfulness is an excellent wearing quality. It has been called the bright weather of the heart.

The pessimist says, "If I don't try, I can't fail." The optimist says, "If I don't try, I can't win."

Some people carry their religion on their shoulders like a burden, instead of in their hearts like a song.

As we grow more and more forgiving and tolerant of others we must forgive our own past errors as well.

Beyond all doing of good is the being good; for he that is good not only does good things, but all that he does is good.

If you want to be rich, give! If you want to be poor, grasp! If you want abundance, scatter! If you want to be needy, hoard!

In youth we dream that life is a straight line; later we know it to be a circle in which the present presses on the future, the future on the past.

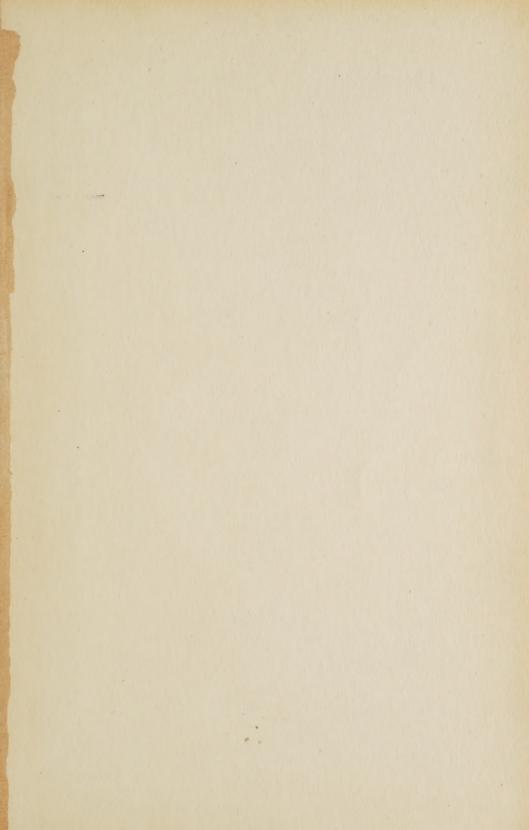
Friends come and go, but friendship still is true. It melts the many to the golden few. Oh, happy he who keeps one faithful friend year after year, until the very end.

Take care of the gladness in your life. No matter how full of trouble it is, there is sure to be one ray of brightness, and that, if you use it well, will light the whole.

I shall pass this way but once. Any good thing, therefore, that I can do or any kindness that I can show to any human being, let me do it now. Let me not defer nor neglect it, for I shall not pass this way again.

I find that the great thing in this world is not so much where we stand, as in what direction we are going. To reach the port we must sail sometimes with the wind, and sometimes against it; but we must sail, and not drift, nor lie at anchor.

What can I give Him,
Poor as I am?
If I were a shepherd,
I would bring a lamb;
If I were a wise man,
I would do my part;
Yet what can I give Him—
Give my heart.



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